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JOURNAL OF DISCOURSES

BY

PRESIDENT JOHN TAYLOR,

HIS COUNSELLORS,

THE TWELVE APOSTLES

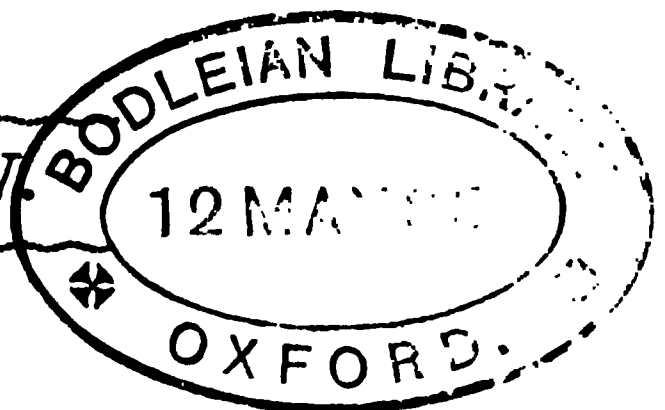
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REPORTED BY

GEO. F. GIBBS, JOHN IRVINE AND OTHERS.

RESPECTFULLY DEDICATED TO THE LATTER-DAY SAINTS IN ALL THE WORLD

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P R E F A C E.

THIS, the Twenty-fourth Volume of the JOURNAL of DISCOURSES, like its predecessors, consists of sermons of Latter-day Saints, extemporaneously delivered and phonographically reported. That those who are privileged with its perusal may profit not only by the letter, but by the spirit also of the utterances herein recorded, is the earnest desire of

THE PUBLISHER.

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JOURNAL OF DISCOURSES.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered in the Assembly Hall, Salt Lake City, Sunday Feb. 11, 1883.

WHY THE SAINTS MEET TOGETHER—THEIR PRETENSIONS—WHAT THEIR PROFESSION IMPLIES—NO RIGHT TO SIT IN JUDGMENT ON THE WORLD—ALL CHILDREN OF A COMMON FATHER—MANY GOOD MEN INSPIRED BY THE SPIRIT OF GOD WHO DID NOT POSSESS THE GIFT OF THE HOLY GHOST—HOW JOSEPH SMITH OBTAINED KNOWLEDGE—THE GOSPEL—WHAT THE SAVIOR REQUIRED—OPERATIONS OF THE HOLY GHOST—WHAT IS REQUIRED OF THE SAINTS—THEIR FEELINGS—DUTY OF MISSIONARIES—NATIONAL FEELINGS BURIED IN EMBRACING THE GOSPEL—RELATIONSHIP TO GOD—DESTINY OF THE FAITHFUL—WHAT HAVE RELIGIONISTS OF THE WORLD TO OFFER?—CHARACTER OF THE WOULD-BE REFORMERS—RIGHTS TO BE CONTENTED FOR—CORRUPT PRACTICES CONDEMNED.

(CONTINUED FROM PAGE 376 JOURNAL DISCOURSES.)

to assist us? The Lord, and if He does not I am sure we cannot do it, and if He does not show us how we cannot do it. Well, some people come and try to convert us. Very well, let them convert away. If they have anything to convert you to, I say for God's sake take it, if they have something that is more intelligent than that which has been communicated to you. We are desirous to obtain all truth from whatever quarter it comes, and every good thing that can be made manifest, and if anybody has got any truths that we have not we are prepared to embrace them, but we have no truths to barter away for the fictions, ideas, theories and opinions of men. It is written: "They shall be all taught of God." Have those men received anything from God to communicate? If they have let

them state it, and if they have not let them hold their peace. "They shall be all taught of God." He will be their instructor, their judge, their guide, their director and their lawgiver, and he will give them the light and intelligence which they require. We are operating with and in possession of principles that are great, grand, glorious and intelligent, that have existed in ages past, that exist to-day, and that will exist for ever and ever, worlds without end, Amen. We are building up the Zion of God, and He is to be our instructor. We are building up the kingdom of God, and He is to be our guide. We are building up the Church of God, and unless we are under the guidance and influence of the Spirit of God, we neither belong to the Church of God, the Zion of God, nor the king-

dom of God. And hence it is necessary that we should comprehend the position we occupy.

We have been in the world and we have preached the Gospel to the world and are doing it, and that is part of our duty, and we are fulfilling it as fast as the Lord opens the way. We have done a great deal. I think that at an assembly some little time ago there were twenty-five nationalities represented. Is there any difference of sentiment among these diverse people? No. In speaking with a gentleman recently on some of the difficulties between the English and the Irish people, I told him that it was lamentable that such a feeling should exist. Well, said he, they are two different races and they cannot affiliate, one being Celtic and the other Anglo-Saxon, and their sympathies and feelings are dissimilar. Their ideas and feelings differ; their education and their instincts differ. That is very true so far as it goes. But what of us? We are gathered here under the inspiration of the Holy Ghost, and that as I before said, produces a unity of feeling and spirit, a oneness and sympathy that does not exist in the world and Jesus has said, By this shall all men know that ye are my disciples if ye love one another. We have people among us from all parts of the United States, from Ireland, Scotland and Wales, from England, France and Germany, from Denmark, Norway and Sweden; also from Iceland, Australia, New Zealand, from the islands of the sea, and in fact, from nearly every civilized country. And how is it brethren? Are we Scandinavians; are we English; are we Scotch, Swiss or Dutch, as the case may be? No; the Spirit of God, which we obtained through obedience to the requirements of the Gospel; having

been born again, of the water and of the Spirit, has made us of one heart, one faith, one baptism; we have no national or class divisions of that kind among us.

What, then, are we aiming at? We are aiming to introduce among us the principle of virtue, integrity, honesty, and a knowledge of God and of His laws. This is what we are seeking to do. And do we injure any man or set of men in so doing? I think not. I will say to the credit of our merchants, that they are spoken of as honorable men, as men who pay their debts better than the majority of mankind. Such is the report I hear from gentlemen with whom I communicate. This is pleasing to hear. It is pleasing to see the principle of honor introduced in our trading; and we ought to be honorable one with another and with all men, treating all with the respect they deserve and merit at our hands. But because we do this are we to submit to every kind of indignity; are we to submit to be outraged, to be traduced; are we to permit, in a social capacity, evils and crimes to be introduced in our midst, and never lift up our voice against them? Are we to permit our sons and daughters to affiliate and associate with corrupt men and women? No. But if our youth choose to pursue a course of that kind, all well. No, I will not say it is well; it would be better if they did better. We are here to introduce correct principles; and we profess to be moving on a more elevated plane; we profess to be under the influence of the inspiration of the Almighty; and God cannot look upon sin with the least degree of allowance.

Let me read that prayer a little more: "Our Father, who art in heaven." What, is He indeed my

Father? Yes. Is He our Father? Yes. "Our Father, who art in heaven; hallowed be Thy name." We are children of God; that is the relationship that we sustain to Him. Being born of the Spirit, we become the sons of God. The what? The sons of God. And what else? The heirs of God, and joint heirs with Jesus Christ our Lord. Is this the position we occupy? So say the Scriptures. And what is the difference between those who have been born of the water and the Spirit, and those who know not the Gospel, and who possess none of the gifts thereof? Let us stop and inquire. You have sons, have you not? Yes. What will the boys be when they are grown up. They will be men, will they not? They are now the sons of men. If a man be inducted into the family of God, and becomes a son of God, what will he become when he gets his growth? You can figure that out yourselves. It is said, "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like Him; for we shall see Him as He is." What shall we be? Heirs of God. What else? Joint heirs with Jesus Christ. What, joint heirs with Jesus Christ our Lord? Yes. What do a man's heirs possess when he leaves this world? They inherit the possessions of the deceased father or benefactor. We say that God is the God of the universe, the Maker of heaven and earth, the Sustainer of all things visible and invisible. And are we to be joint heirs with Him? So the Bible states. Well may the Lord say in one of the revelations given through the Prophet Joseph Smith, "He that hath eternal life is rich." Jesus said to the Samaritan woman when asking her to give him a drink of water, "If thou knewest

the gift of God, and who it is that sayeth to thee, give me to drink, thou wouldest have asked of Him, and He would have given thee living water." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Again; Jesus said to His disciples: "In my father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you," Where? In heaven, of which we have very little knowledge, and about which we comprehend very little. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." What was there in His Father's house? Many mansions. What! Mansions in heaven? Yes? What else? He declares He was going to prepare a place for them—mansions, that where he was there they might be also. It is very plain, if we could only open our eyes and understand it as it is. There is a great difference between this principle and the ideas that men entertain regarding earthly things. The first is in accord with the eternal duration and exaltation of man, and is in consonance with his highest and most exalted aspirations; the other is momentary, transient, fleeting and evanescent. Men are grasping and grabbing at the world, and at the riches of the world. I might mention the names of prominent men of this nation—no matter, I do not like to deal in personalities—men who gather together their millions. By and by they drop down into a little place just about two feet by six, and that is all there is of it. And what of their riches?—anything pertaining to the future? No. Such men are

dom of God. And hence it is necessary that we should comprehend the position we occupy.

We have been in the world and we have preached the Gospel to the world and are doing it, and that is part of our duty, and we are fulfilling it as fast as the Lord opens the way. We have done a great deal. I think that at an assembly some little time ago there were twenty-five nationalities represented. Is there any difference of sentiment among these diverse people? No. In speaking with a gentleman recently on some of the difficulties between the English and the Irish people, I told him that it was lamentable that such a feeling should exist. Well, said he, they are two different races and they cannot affiliate, one being Celtic and the other Anglo-Saxon, and their sympathies and feelings are dissimilar. Their ideas and feelings differ; their education and their instincts differ. That is very true so far as it goes. But what of us? We are gathered here under the inspiration of the Holy Ghost, and that as I before said, produces a unity of feeling and spirit, a oneness and sympathy that does not exist in the world and Jesus has said, By this shall all men know that ye are my disciples if ye love one another. We have people among us from all parts of the United States, from Ireland, Scotland and Wales, from England, France and Germany, from Denmark, Norway and Sweden; also from Iceland, Australia, New Zealand, from the islands of the sea, and in fact, from nearly every civilized country. And how is it brethren? Are we Scandinavians; are we English; are we Scotch, Swiss or Dutch, as the case may be? No; the Spirit of God, which we obtained through obedience to the requirements of the Gospel; having

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Let me read that prayer a little more: "Our Father, who art in heaven." What, is He indeed my

Father? Yes. Is He our Father? Yes. "Our Father, who art in heaven; hallowed be Thy name." We are children of God; that is the relationship that we sustain to Him. Being born of the Spirit, we become the sons of God. The what? The sons of God. And what else? The heirs of God, and joint heirs with Jesus Christ our Lord. Is this the position we occupy? So say the Scriptures. And what is the difference between those who have been born of the water and the Spirit, and those who know not the Gospel, and who possess none of the gifts thereof? Let us stop and inquire. You have sons, have you not? Yes. What will the boys be when they are grown up. They will be men, will they not? They are now the sons of men. If a man be inducted into the family of God, and becomes a son of God, what will he become when he gets his growth? You can figure that out yourselves. It is said, "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like Him; for we shall see Him as He is." What shall we be? Heirs of God. What else? Joint heirs with Jesus Christ. What, joint heirs with Jesus Christ our Lord? Yes. What do a man's heirs possess when he leaves this world? They inherit the possessions of the deceased father or benefactor. We say that God is the God of the universe, the Maker of heaven and earth, the Sustainer of all things visible and invisible. And are we to be joint heirs with Him? So the Bible states. Well may the Lord say in one of the revelations given through the Prophet Joseph Smith, "He that hath eternal life is rich." Jesus said to the Samaritan woman when asking her to give him a drink of water, "If thou knewest

the gift of God, and who it is that sayeth to thee, give me to drink, thou wouldest have asked of Him, and He would have given thee living water." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Again; Jesus said to His disciples: "In my father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you," Where? In heaven, of which we have very little knowledge, and about which we comprehend very little. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." What was there in His Father's house? Many mansions. What! Mansions in heaven? Yes? What else? He declares He was going to prepare a place for them—mansions, that where he was there they might be also. It is very plain, if we could only open our eyes and understand it as it is. There is a great difference between this principle and the ideas that men entertain regarding earthly things. The first is in accord with the eternal duration and exaltation of man, and is in consonance with his highest and most exalted aspirations; the other is momentary, transient, fleeting and evanescent. Men are grasping and grabbing at the world, and at the riches of the world. I might mention the names of prominent men of this nation—no matter, I do not like to deal in personalities—men who gather together their millions. By and by they drop down into a little place just about two feet by six, and that is all there is of it. And what of their riches?—anything pertaining to the future? No. Such men are

foolish, if they could comprehend it ; but they cannot. They, however, think that we are big fools. There was a prominent man whose name I have forgotten, but I remember some lines that he wrote. When I am gone, he said, men will erect a splendid monument to my memory, upon which they will write : "Here lies the great !" If I could rise and speak, I would say, "False marble, where ? Nothing but poor and sordid dust lies here." Has any man ever taken anything out of the world ? No. Naked they come into the world, and naked they return ; they leave all their wealth behind them. Then if, as intelligent beings, made in the image of God, we disregard the teachings of our heavenly Father, and are led by influences that are wrong, improper, impure and incorrect, and suffer ourselves to make shipwreck of our faith and our good consciences, shall we not be the veriest fools when we stand before the Judge of all the earth ? But if we can succeed in securing eternal life and exaltations, thrones and principalities, powers and dominions, which we some times talk about and which are as true as anything can be—if we can succeed in doing this, we shall be amply repaid for all the inconveniences that we may have to put up with, and all the trouble that we may have to endure.

Now we will return to the old prayer again. "Our Father who art in heaven, hallowed be thy name. Thy kingdom come." What kingdom ? The kingdom of God. What does that imply ? Government, rule, authority, dominion. "Thy kingdom come." What, that God shall dictate affairs upon the earth ? Yes. That His word, His will, His law shall go forth ? Yes. One of the ancient Prophets in speaking of

these things said, "The law shall go forth from Zion, and the word of the Lord from Jerusalem." You will find those things written in your Bible, and can look for them at your leisure. Now if we are to expect a thing of this kind to take place, when the knowledge of God shall cover the earth as the waters cover the sea, and when the will of God is to be done on earth as it is done in heaven, ought we not to try as citizens of the kingdom of God to introduce it and be governed by and to be under its influence ? I think we ought. Are we then to yield ourselves to the false traditions, ideas, notions and opinions of men ? I think not. We want to strive in all the relations of life, in our family relations, in our individual relations, in our marital relations, and in our associations with men, to conduct ourselves in that way that God would have us do if He were here Himself to speak on that subject ; and to seek to place ourselves in conformity with His law, His word and His will.

Now, people take a great deal of pains to try to interfere with us in our marital relations. What have they got to give us in exchange outside of these things ? O you Gentiles, present us something superior to that which God has revealed, and we will embrace it. But you cannot do it. We are at the defiance of the world to bring forth any better, purer or more exalting principles. What would they give us in return for that of which they seek to despoil us ? Would they introduce all the institutions of a pseudo-Christianity, with its prostitution, the houses of assignation, its social evil, its foeticide and infanticide and the political and social hypocrisy and depravity, and its debauching, demoralizing

and corrupting influence, and call this a fair return for virtue, purity, honor, truth and integrity? Would they induct us into some of the principles advocated by some of their leading ministers of using the sword, the bayonet, and the cannon to extirpate what they term heresy, set man against his fellow-man and deluge the nation in blood? What do they tell us? They set themselves up as our exemplars, and among other things say, we must marry as they do. And how is that? Let me ask some of you venerable, white-headed men that were married in various places, what kind of a covenant did you make? You were asked if you would take the woman to be your lawful wedded wife, for how long? Until death did you part. What a miserable thing. And this is what they have to offer. A woman takes a man as long as he lives, and then when he dies all is gone into oblivion; no eternal unity, no claim pertaining to heaven or the future; no sons, no daughters, no wife, no husband. That is nihilism, I think. This is the condition they would put you in to-day, if you would listen to them. But we are told that we should remember the rock from whence we are hewn, and the pit from whence we were dug. God has shown us principles that are ten thousand times more exalting and ennobling than anything they have to offer. No; you may continue in such operations; that is your business. You may revel in the idea of living with your wives in time, and then dropping into the grave without hope of any further union. But let me have my wives and children, and my associations in the eternal world. Let me have a religion that will live in time, and exist whilst eternal ages roll along. That is the kind of religion

I want, and if you like the other, all right, take it. But give me, if you please, the liberty to pursue happiness in my own way; if not I shall try to take it. I want none of those evanescent principles that vanish when time ceases. I profess to be an immortal being, as we all are. A spark of Deity, struck from the fire of His eternal blaze, dwells in us, a portion of that intelligence that dwells with the Gods; which, if we will follow out through the influence of the Holy Ghost, of which I have spoken, will bring us back again into the presence of God; and with us our wives, our children, and our associations. Godliness, indeed, as stated by the Apostle Paul, "is profitable unto all things, having the promise of the life that now is and of that which is to come," and despite the ideas, the opposition and the contumely of ignorant and unenlightened men, we will rule and reign and triumph, not only in time but throughout the countless ages of eternity. That is the kind of religion that I want. I would not give a straw for the other; if other people like it, all well and good. I do not want to interrupt them. But they want to interrupt us; and they do it, many of them, though we treat them never so kindly. They seem to have a perfect mania on these points; they run wild about our private affairs.

Now, there are certain inalienable rights that some men in this nation consider belong to all men, one of which is, the right to live. The government of the United States did not give men life; they received it from another and higher source. God himself is the author of life and existence, more so than we ourselves sometimes think. There is not one of you could leave

this place to-day unless God permitted it, and not only permitted it, but sustained you and empowered you to do so. We live in Him, we move in Him, and from Him we have our being.

Do you believe that these men are sincere when they allege that we are so very wicked and that they desire to improve our morals? It would be something like their marriage—it ends in death, and sometimes even before that. What has been the proceeding here? Who are the authors and abettors of the iniquities that prevail in our midst? Wicked and unscrupulous men, the professed advocates of reform and a hypocritical civilization, such as ministers, politicians and others. Who are the introducers and originators of our gambling hells, or bagnios, and of the open and flagrant acts of debauchery and corruption that prevail in our cities where Gentiles reside? Who are the protectors of drunkenness and other vices? Our professed Christian reformers. These are their institutions; and their emissaries have been trying to introduce the murder of the innocents in the shape of foeticide and infanticide. Can we believe in the sincerity and truthfulness of such hypocritical, corrupt and degraded men? They tell us it is contrary to law for a man to be married as we are, especially if he has more wives than one. They talk about polygamy; but that is not the thing which they are aiming at. I will mention these things some other time.

There are one or two statements that I wish to make before I close. Have they manifested a desire to rid us of lasciviousness? Where are the bagnios? Who are they kept for? For our good neighbors who love virtue so much. Again when thous-

ands of men withdrew from the polls that they might not be considered obstructionists, what did they crowd upon us? You have heard a statement about Mayor Little and his son. Talk about purity! Was there any purity about that! The young man was obliged to object to his father, who was an honorable man, registering, because he had what? Broken any law? I do not think he had ever broken a polygamic law, but he had two wives some time ago when there was no law against it. Some of these things we mean to contest yet. We have not laid aside our franchise. If any think so they make a great mistake. There is not one man or woman in twenty who have refrained from exercising their franchise at the polls who, if the law of the United States was carried out and constitutional principles sustained, could be interfered with according to the most rigid interpretation of the so-called polygamic laws, and we shall contest these rights. We are not going to give up everything. In the interests of peace some of us hold our franchise in abeyance at the present time; but as I stated at Conference when I spoke of these things—we mean to contend for our rights legally and constitutionally, inch by inch to the last end, and to maintain the principle of human rights in the interest of ourselves, in the interest of our children, in the interest of the honorable men of this nation, and in the interest of the freedom of man throughout the world. So do not think we are giving up everything: we have not given up one solitary iota. Yet we thought it better to withdraw until we had a fair opportunity to contest all these things peaceably and quietly, and to contend for our rights legally and constitutionally as

American citizens and as men. Can we think that men are very sincere who pursue the course that has been adopted toward us? And what on the back of the refusal to let Brother Little register? It is purity they are after; is it? Here comes along the keeper of a bagnio and its inmates? Can they be registered? Yes! Because, according to a ruling, not a law, but a perversion of law, an oath is prescribed to American citizens, wherein loathsome, damning vices are protected. And they can register while the honorable and virtuous are rejected. And our good, Christian folks try to crowd these things down our throats. Well, we can bide our time.

I will refer to another affair that took place. Another man, when he came to be registered, after looking at the oath said: "I don't think I can take it, because I have got a wife and keep a mistress." But he was requested to read the oath. After having done so, he said: "I see the crime is here, in it being in the marriage relation, and though I have a mistress as well as a wife the mistress is not in the marriage relation, and I can take it. This man was said to be candid. Of course he was, and people say that he was honorable to tell his feelings. Yes, he was honorable, if it can be honorable for a man to pledge himself before the altar to be true to his wife and to the covenants he had made before God and witnesses—and then break those covenants; if that is honor, he may be called an honorable man, but we do not call it very honorable amongst us. This shows that lascivious cohabitation can be tolerated and protected by men who would seek to be our teachers and our reformers. Such men and women under the old Mosaic law would have been stoned to death. I say, my soul, enter thou not into their secrets,

and, mine honor, be thou not with them united.

Furthermore, there is a little thing which I wish to refer to that has lately come to my knowledge; I have a knowledge of a great many things—for men come to me with all kinds of affairs. It is a circumstance that is to be deplored. A married man considered here an honorable man, an upright man, a man that has taken an active part in some of the schools, who has given considerable to the building of churches and it has been thought that he was really seeking to do good amongst us—has lately sought to abduct an honorable young lady, or tried to persuade her to leave her home clandestinely with him and go to a distant land. How can we trust these people? These are facts; I have the letters; I know what I am talking about, and yet these are who are supposed to be Christian reformers, identified with churches, schools, and other places of improvement, who do not shrink to associate themselves with those infamies. A very low state of morality exists among them, as we know. How is it with us? Do we have men that sometimes do wrong? Yes. Do we sanction the wrong? Can an adulterer have a place amongst us? I tell you No, he cannot, and any Bishop who would permit anything of that sort ought himself to be removed. We are in favor of chastity, purity and virtue, not nominally but really, and we should make a distinction between one thing and the other and maintain virtue and correct principles in spite of the hypocrisy and corruption that exists, for it is among us and around us. And it is for us to look after our wives, our sons and daughters, and preserve our chastity, our honor and our virtue in all these matters. Let us seek the blessing of God, and He

will help us and direct us. But because some of these men do wrong, and act iniquitously, shall we condemn the whole? By no means. There are thousands and hundreds of thousands of honorable, upright men and women in this and other nations, who outside of religion, would scorn to be associated with such infamies. Treat all men aright; but be careful of that loose system of morals that exists in the world; be careful how you associate with such people or permit them in your habitations. Look well to yourselves and to your families, to your sons

and to your daughters; and let us seek to do right and cultivate the principles of truth and God will sustain us, and Zion will go onward, and our enemies will be confounded, from time to time, and salvation will flow to Israel if Israel will be true to himself, and we will try and carry out the things that God has ordained, and accomplish the work that He has given us to do. For if ever the will of God is done on earth as it is done in heaven, it ought to commence in the land of Zion. May God help us to do it in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH,

*Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon,
October 29th 1882.*

(REPORTED BY JOHN IRVINE.)

GREATNESS OF THE WORK INAUGURATED AND ACCOMPLISHED BY THE
PROPHET JOSEPH SMITH—SKETCH OF THE PROPHET'S EARLY LIFE—
REFUTATION OF THE FALSE CHARGES MADE AGAINST HIM AND THE
LATTER-DAY SAINTS — CHARACTER OF OUR TRADUCERS — DIVINE
NATURE AND VALUE OF THE BOOK OF MORMON.

Brother Woodruff in the course of his remarks made the assertion that Joseph Smith was the greatest Prophet that has ever lived of whom we have any knowledge, save and except Jesus Christ Himself. The world would say that he was an impostor; and the Lord said that his name should be had for good and for evil among all the nations of the

earth, and this much, at least, so far as his name has become known, has been fulfilled. This prediction was made through the Prophet Joseph Smith himself when he was an obscure youth, and there was but little prospect of his name ever becoming known beyond the village where he lived. It was at an early period of his life and at the begin-

ning of the work that this prophecy or revelation was given, and it has been truly verified. To-day there is not another man, perhaps, who has figured in religion whose name is so widely known, and the report of whom has gone so far and is so wide spread among the nations as that of Joseph Smith. In connection with the work of which he was the instrument in the hands of God of laying the foundation, his name is spoken of in nearly every civilized nation upon the globe for good or for evil. Where it is spoken of for good, it is by those who have had the privilege of hearing the Gospel which has come to the earth through him and who have been sufficiently honest and humble to receive the same; they speak of Him with a knowledge which they have received by the inspiration of the Holy Spirit, through obedience to the principles which he taught as a Prophet and as an inspired man. They speak to his praise, to his honor, and they hold his name in honorable remembrance. They revere him and they love him as they love no other man, because they know he was the chosen instrument in the hands of the Almighty of restoring the Gospel of life and salvation unto them, of opening their understanding of the future, of lifting the veil of eternity as it were from before their eyes. Those who have received the principles which he promulgated know they pertain not only to their own salvation happiness and peace, spiritual and temporal, but to the welfare, happiness, salvation and exaltation of their kindred who have died without a knowledge of the truth. The work in which Joseph Smith was engaged was not confined to this life alone, but it pertains as well to the future to come and to the life

that has been. In other words, it relates to those that have lived upon the earth, to those that are living and to those that shall come after us. It is not something which relates to man only while he tabernacles in the flesh, but to the whole human family from eternity to eternity. Consequently, as I have said, Joseph Smith is held in reverence, his name is honored; tens of thousands of people thank God in their heart and from the depths of their souls for the knowledge the Lord has restored to the earth through him, and therefore they speak well of him and bear testimony of his worth. And this is not confined to a village, nor to a State, nor to a nation, but extends to every nation, kindred, tongue and people where the Gospel, up to the present, has been preached—in America, Great Britain, Europe, Africa, Australia, New Zealand, and upon the Islands of the sea. And the Book of Mormon, which Joseph Smith was the instrument in the hands of God of bringing forth to this generation, has been translated into the German, French, Danish, Swedish, Welsh, Hawaiian, Hindostanee, Spanish and Dutch languages, and this book will be translated into other languages, for according to the predictions it contains, and according to the promises of the Lord through Joseph Smith, it is to be sent unto every nation and kindred and people under the whole heavens, until all the sons and daughters of Adam shall have the privilege of hearing the Gospel as it has been restored to the earth in the dispensation of the fullness of times.

The world presume that we have not received a knowledge of the truth. Those who are in ignorance in regard to the character, life and

labors of Joseph Smith, who have never read his revelations or studied or investigated his claims to divine authority and are ignorant of his mission, revile him, sneer at his name, and ridicule his claims to prophetic inspiration, and call him an impostor. Jesus was also called an impostor in His day, except by a few that hearkened to His instruction, and believed His testimony. The great majority of mankind then living who knew of Christ, deemed Him an impostor, and considered him worthy to be put to death; precisely the same feeling existed towards Joseph Smith.

The disciples of Jesus Christ anciently were regarded in the same light as their Master, the Savior; so it is not at all surprising that the people of the world to-day, who know not the truth, should pronounce Joseph Smith an impostor and try to ridicule the doctrines which he taught; but in so doing they make themselves ridiculous, for they know little or nothing about them; indeed, in ninety-nine cases out of a hundred where the doctrines of the Latter-day Saints—which are no other than the doctrines which were taught by the Savior himself or contained in the Bible—are ridiculed and pronounced false and evil, they are so pronounced by a class of people who, being ignorant of, or wilfully perverting the truth, build aerial castles in order that they may tear them down, or “make a man of straw” to shoot at so that they can create a great noise and excitement about the “Mormons,” and thus we are often charged by those who abuse us and write and preach against us with believing and practicing the most absurd things—things which no Latter-day Saint ever dreamt of believing or accepting as a principle

of his faith. As I have said, in ninety-nine cases out of a hundred the Latter-day Saints are accused by their enemies of believing doctrines which they do not believe, and which are not the doctrines of the Latter-day Saints at all. They accuse us of every abominable thing. They call us murderers; they say we are immoral, ignorant, superstitious; they call us dupes, they say we are deceived, that we are enslaved by the Priesthood; that we are fettered and in bondage. Now, is it true that the Latter-day Saints are ignorant? If so, then I am sorry for the great majority of mankind, for millions of them are in a far worse condition than we are, in this respect. I will say here, and not without good and sufficient proof to back it, that the Latter-day Saints will compare favorably with any other people upon the face of the earth for good, sound common-sense, and every other good thing. Hence, to say that the Latter-day Saints are an ignorant people is saying only what may truthfully be said of the whole world. Taking the best evidence that we have to prove the facts, the statistics of the schools as compared with the statistics of the schools in the various States and Territories and of European countries, it appears that the people of Utah stand in the front ranks in relation to education, and are in advance of many of their neighbors and stand equal with many who have far greater advantages than they have. Yet we do not boast of being very intelligent; and only claim the credit which belongs to us, that we stand on a par with our neighbors and with our fellow-citizens throughout the United States; and for that matter, will compare favorably with any people on the face of the globe.

But we are called an “immoral

people." Well, is the world so very moral? Are our accusers so very pure and holy and so extremely righteous that they should accuse us of being immoral? Consistency would demand that he that is without guilt should throw the first stone. But it is a fact that in our case our bitterest accusers—and this has been well demonstrated hundreds and perhaps thousands of times—are themselves reeking with corruption. Generally those who are the most immoral themselves are the first to make the charge of immorality against the Latter-day Saints! But I deny the charge in toto, and I assert, without fear of successful contradiction—that there is not an equal number of people upon the face of the globe to-day who present to the world as much pure and simple morality and virtue as do the people called Latter-day Saints. In other words, there is not a more moral people upon the face of the earth to-day than the latter-day Saints, taking them all in all. Not but what there are some "black sheep" among them. But who can fathom the depths of crime and corruption which exist in all the great cities of the world? You may go to the rural districts throughout the United States, and gather therefrom the most virtuous of our country to the number that are gathered together as Latter-day Saints, and I will venture to say that there are half as many children murdered among them annually, either before or after their birth, by their own mothers or fathers, as are born to the Latter-day Saints in the same period. The Latter-day Saints are proverbial for NOT murdering their children. They have hosts of them, and they do not try to destroy them neither before nor after birth, but endeavor to rear

them to manhood and womanhood, that they may teach them the principles of the Gospel of Christ—the highest code of morals known, that they may be able to bear off the kingdom of God upon the earth, and to regenerate the world. This is the object for which the Latter-day Saints are raising children, that God may have a pure and a righteous people. How much the Latter-day Saints neglect their opportunities or privileges or fall short of their duties in regard to training their children, and instructing them in the principles of morality, virtue, purity and uprightness, is difficult to say; but of this I feel sure that while they are the best people that I know of there is great room for improvement in this direction.

But, it is said, the immorality of the Latter-day Saints consists in their marrying more wives than one! We are not charged with the crime of frequenting houses of ill-fame, of fostering illicit intercourse, of infidelity to our wives—of child murder, of drunkenness, profanity, dishonesty, cruelty or indolence, or if we are the charge is utterly false, but our great offence is in *marrying* our wives and protecting them and our children as all honorable men should. God forbid that I should undertake to compare the honorable marriage of the Latter-day Saints with the debauchery and sexual crimes of our accusers! If our actions and our faith in regard to marriage are called wicked and immoral by them, in the name of God and humanity what will you call the crimes of those that accuse us? There is no adequate term in the dictionary of the English language with which to make a comparison, hence "Mormon" plural marriage cannot be degraded to the level of a comparison with the sexual crimes and iniquities of the world;

there is no similitude between them. One is the antipode of the other—one is virtuous, pure and honorable, and the other is corrupt, treacherous and debasing to the utmost degree. Our system of marriage promotes life, purity, innocence, vitality, health, increase and longevity, while the other engenders disease, disappointment, misery and premature death—that is the difference. Hence there is no resemblance for they are not allied to each other at all.

The people of Utah are charged with having committed terrible murders and robberies. "Danites" or "Destroying Angels" are talked about by sensational writers and believed in by the uninformed. Now, what is the fact? Utah stands head and shoulders above every other Territory in the United States so far as the crime of murder is concerned. You cannot find a western Territory or State within the United States where there has not been a hundred per cent. more murders, lynching and lawlessness than can be found in the annals of Utah. Take the State of California, the State of Nevada, and all the surrounding Territories, and it will be found that there has been less violation of law, fewer murders and less lynching in Utah than in any one of these from the beginning. There is no man that knows anything about the history of the western States and Territories for the last thirty years but knows this to be absolutely the fact. But because a few horse thieves and murderers have perchance been summarily dealt with by officers of the law—who were the appointees of the United States, and acting under the authority of the parent government and the laws of the Territory—the whole people of Utah are accused of being murderers. I attended a

Methodist revival meeting held in a big tent in this city a few years ago by some itinerant preachers, who had spent but a few days in Utah, and were totally ignorant of her history, and it fairly made one's blood run cold to hear them relate their pious suspicions of the horrible murders that had been committed in Utah. They thought, or pretended to believe, that if the rocks of these mountain gorges could only speak, that nearly every rock could some terrible tale unfold of horrible secret murder and rapine. The most damnable nonsense that was ever uttered by man. But this is the sort of preaching that is generally done against the Latter-day Saints by this class of men, and as I have said, those who denounce the doctrines of this people as heresies and as abominable, in ninety-nine cases out of a hundred know nothing whatever of the facts. If the Latter-day Saints had not been Latter-day Saints, if it had not been for their religion, and their faith in God and in His omnipotence to deliver them from the power of their enemies; or if the Territory of Utah had been inhabited by the same number of people composed of the various sects and denominations of Christianity, so-called, and the one-thousandth part of the infamies that have been perpetrated upon this people had been perpetrated upon them, many of the perpetrators of these infamies would have been long ago summoned to their final abode by "Judge Lynch." But the patience of the Latter-day Saints, and their willingness to leave their cause in the hands of God has spared them from shedding the blood of their enemies, and preserved them from violence or harm. Men that have not deserved to live, and would not have been suffered to live in any

other community under the same circumstances, have equal protection with the very best citizens, and no man would harm a hair of their heads. We have too much good sense to make martyrs of such characters, and consequently they are left alone to pursue their nefarious course. Sometimes it seems rather hard to bear it, but it is the best to do so, I suppose. We are engaged in the work of the Lord, and He will bear it off victorious.

Let us return to the Prophet Joseph Smith. He was accused of nearly everything that was vile, by his enemies, who, as is well known by the Latter-day Saints, were generally entirely ignorant of his true character and mission. What did Joseph Smith do? Was human blood found upon his hands? No, verily no. He was innocent. Was he a slanderer and vilifier? No, verily, he was not. Did he wrongfully and unjustly accuse men of wickedness? No, he did not. Did he institute an order of things that has proven injurious to the human family? Let the people who have become acquainted with his doctrines, and with the institutions which he established upon the earth and his own life's labor answer. He was born December 23, 1805, in the State of Vermont. His parents were American citizens, as had been their ancestors for generations. In the Spring of 1820 he received the first supernatural or heavenly manifestation. He was then fourteen years of age. Ordinarily we do not expect a very great deal from a boy who is only fourteen years of age, and it is not likely that a boy of that tender age could have become very vicious or wicked, especially when he was born and reared on a farm, apart from the corrupting vices of great cities, and free from contact

with the debasing influences of vile associations. It is not likely that he spent many idle moments during the working years of his life up to fourteen years of age; for his father had to labor for his living and earn it from the soil by the labor of his hands, being a poor man with a large family to support. In 1820, as I have said, Joseph Smith received a revelation in which he claimed that God had declared that He was about to restore the ancient Gospel in its purity, and many other glorious things. In consequence of this, Joseph Smith became very notorious in the neighborhood where he resided, and people began to regard him with a great deal of suspicion. He was at once called an impostor, and a few years later he was styled by his enemies, "old Joe Smith." His fame became known throughout the United States. He was called "a money digger," and many other contemptuous things. If you will look at his history, and at the character of his parents, and surroundings, and consider the object of his life, you can discover how much consistency there was in the charges brought against him. All this was done to injure him. He was neither old nor "a money digger," nor an impostor, nor in any manner deserving of the epithets that they applied to him. He had never injured anybody, nor robbed anybody—he never did anything for which he could be punished by the laws under which he lived. When he was between 17 and 18 years of age, he received another heavenly manifestation, and some great and glorious things were revealed to him, and for four years subsequently he received visits from a heavenly messenger. He did not claim he was in communication with wicked men or demons from the lower regions. He claimed he

was in communication with Moroni, one of the ancient Prophets who lived upon this continent. He was a good man when he lived here and it is not likely that he had become wicked since he went away. This personage, he claimed, revealed to him the mind and will of the Lord, and showed him the character of the great work that he, in the hands of God, was to be instrumental in establishing in the earth when the time should come. This was the labor that was performed by the angel Moroni, during the four years intervening between 1823 and 1827. In 1827 he received from the hands of the angel Moroni, the gold plates from which this book [Book of Mormon] was translated by him through the inspiration of the Almighty, and the gift and power of God unto him. I heard it read when I was a child, I have read it many times since, and I have asked myself scores of times, have you ever discovered one precept, doctrine, or command within the lids of that book that is calculated to injure anybody, to do harm to the world, or that is in contradiction to the word of God as contained in the Bible? And the answer invariably came, No, not one solitary thing; every precept, doctrine, word of advice, prophecy, and indeed every word contained within the lids of that book relating to the great plan of human redemption and salvation is calculated to make bad men good, and good men better. Did Joseph Smith, during the three years intervening between 1827 and 1830, while he was laboring with his hands for a scanty subsistence, dodging his enemies and trying to evade the grasp of those who sought to destroy him and prevent the accomplishment of his mission, struggling all the while against untold obstacles and depressing embarrass-

ments to complete the translation of this book, have much chance of becoming wicked or corrupt? I do not think he had. When he had finished translating the book he was still only a boy, yet in producing this book he has developed historical facts, prophecies, revelations, predictions, testimonies and doctrines, precepts and principles that are beyond the power and wisdom of the learned world to duplicate or refute. Joseph Smith was an unlearned youth, so far as the learning of the world is concerned. He was taught by the angel Moroni. He received his education from above, from God Almighty, and not from man-made institutions; but to charge him with being ignorant would be both unjust and false; no man or combination of men possessed greater intelligence than he, nor could the combined wisdom and cunning of the age produce an equivalent for what he did. He was not ignorant, for He was taught by Him from whom all intelligence flows. He possessed a knowledge of God and of His law, and of eternity, and mankind have been trying with all their learning, wisdom and power—and not content with that, they have tried with the sword and cannon—to extirpate from the earth the superstructure which Joseph Smith, by the power of God, erected; but they have signally failed, and will yet be overwhelmed by their efforts to destroy it.

Again, the world say that Joseph Smith was an indolent person. The Church of Jesus Christ of Latter-day Saints was organized April 6th, 1830. Joseph Smith was martyred in Carthage, Illinois, on the 27th of June, 1844—14 years after the organization of the Church. What did he accomplish in these 14 years? He opened up communication with

the heavens in his youth. He brought forth the Book of Mormon, which contains the fullness of the Gospel; and the revelations contained in the Book of Doctrine and Covenants; restored the holy Priesthood unto man; established and organized the Church of Jesus Christ of Latter-day Saints, an organization which has no parallel in all the world, and which all the cunning and wisdom of men for ages has failed to discover or produce and never could have done. He founded colonies in the States of New York, Ohio, Missouri and Illinois, and pointed the way for the gathering of the Saints into the Rocky Mountains; sent the Gospel into Europe and to the islands of the sea; founded the town of Kirtland, Ohio, and there built a temple that cost about a quarter of a million of dollars; he founded the city of Nauvoo in the midst of persecution; gathered into Nauvoo and vicinity some 20,000 people, and commenced the building of the temple there, which when completed cost one million dollars; and in doing all this he had to contend against the prejudices of the age, against relentless persecution, mobocracy and vile calumny and slander, that were heaped upon him from all quarters without stint or measure. In a word, he did more in from 14 to 20 years for the salvation of man than any other man save Jesus only, that ever lived, and yet he was accused by his enemies of being an indolent and worthless man! Where shall we go to find another man that has accomplished the one thousandth part of the good that Joseph Smith accomplished? Shall we go to the Rev. Mr. Beecher or Talmage, or any of the great preachers of the day? What have they done for the world with all their boasted intelligence, influence,

wealth, and the popular voice of the world in their favor! Joseph Smith had none of their advantages, if these are advantages. And yet no man in the nineteenth century, except Joseph Smith, has discovered to the world a ray of light upon the keys and power of the Holy Priesthood or the ordinances of the Gospel, either for the living or the dead. Through Joseph Smith, God has revealed many things which were kept hid from the foundation of the world in fulfillment of the Prophets—and at no time since Enoch walked the earth has the Church of God been organized as perfectly as it is to-day—not excepting the dispensation of Jesus and His disciples—or if it was we have no record of it. And this is strictly in keeping with the objects and character of this great latter-day work, destined to consummate the great purpose and designs of God concerning the dispensation of the fullness of times. The principles of baptism for the redemption of the dead, with the ordinances appertaining thereto, for the complete salvation and exaltation of those who have died without the Gospel, as revealed through Joseph Smith, is alone worth more than all the dogmas of the so-called Christian world combined. Joseph Smith is accused of being a false prophet. It is, however, beyond the power of the world to prove that he was a false Prophet. They may so charge him, but you who have received the testimony of Jesus Christ by the spirit of prophecy through his administrations are my witnesses that they have not the power to prove him false, and that is why they are so vexed about it. In my humble opinion many of our enemies know that they lie before God, angels and men, when they make this charge, and they would only be too glad to

produce proof to sustain their accusations, but they cannot. Joseph Smith was a true prophet of God. He lived and died a true prophet, and his words and works will yet demonstrate the divinity of his mission to millions of the inhabitants of this globe. Perhaps not so many that are now living, for they have in

a great measure rejected the Gospel and the testimony which the Elders of this Church have borne to them; but their children after them and generations to come will receive with delight the name of the Prophet Joseph Smith, and the Gospel which their fathers rejected. Amen.

SYNOPSIS OF A TEMPERANCE LECTURE,

Delivered by Elder Moses Thatcher, before the Young Men's Mutual Improvement Association of Hyrum, March 7th, 1883.

(REPORTED BY C. C. S.)

PROHIBITION ADVOCATED — EFFECTS OF DRUNKENNESS ILLUSTRATED, STATISTICS, ETC.

In responding to the invitation of the Young Men's Mutual Improvement Association of Hyrum, I beg to say that press of other matters has prevented me from preparing myself to speak upon this subject as its importance demands, but I can submit some statistics which show the effects of intemperance on the human body and soul more forcibly than anything I can say.

Intemperance, license and prohibition have recently been somewhat fully discussed through the columns of the *Utah Journal*. Those who advocate strict prohibition as a means of checking intemperance among our people, seem firmly impressed with the idea that every pos-

sible safeguard should be thrown around the youth and those of mature age who have not, within themselves, the power to resist temptations that are fast sapping the foundations upon which have rested the prosperity, morality, and purity of great Christian nations, that are now wallowing in the filth and degradation of intemperance. Holding that there are some, even among the Latter-day Saints, too weak to resist the tempting cup when pressed to their lips by the hands of false friends, yet who are too good to be left to destroy peace and happiness, desolate home, and die, perhaps, in the gutter, I am an uncompromising advocate of prohibition. No man

is permitted to sell poisoned food. Who does so knowingly, to the destruction of life, answers the law on the charge of murder. Why should any be held less guilty of crime for dispensing *liquid* poison?

Put the essence of tobacco into the mouth of a rattlesnake and see if the venom which makes its fangs the instrument of death, possesses neutralizing force sufficient to counteract the more deadly poison of the vegetable drug. And yet I have seen tobacco in pieces larger than my hand in barrels from which my brethren and friends had drank the whisky that extracted from that tobacco its deadly narcotic properties.

I have beheld with horror the effects of double-distilled, tobacco-poisoned whisky. Untainted by it, I have seen man face perils that spoke of death, and under the sway of reason and calm judgment offer his coat to save the life of his companion, when the fierce blast of a winter storm was searching the marrow of his bones, chilling his vitals and clutching with icy hand the benumbed, almost frozen spark of life. This was the natural man, whose generosity the fear of death could not conquer.

Driven wild with whisky, the heart beating like the quick throb of an overworked engine, reason dethroned by distilled poison burning like living coals in the brain, he who offered the coat to save, sped the ball which pierced the heart of his friend, whose warm blood, rushing through the murderous rent, curdled in crimson clots on the frozen snow, and the hearts of two mothers broke.

Who shall declare that to be a legitimate business which, in its effects, makes man a demon, dyes his hands in blood, and sacrifices tender and loving hearts upon the altar of

intemperance? How can any man with one spark of the milk of human kindness in his heart, offer to his fellow-man that which he knows may destroy the body and ruin the soul? How can any father or brother ask our lawmakers to legalize and thereby become responsible for the crimes of those who seek to lead the weak and unsuspecting into temptations, which if yielded to, generally end in misery, pauperism, and ignominious ruin?

Look at the home of the drunkard who would move heaven and hell in order to secure the means for gratifying his unnatural appetite! Is it a cheerful, prosperous, beautiful and healthful home? Does he educate his children and feed and clothe them well, or does he permit them to go bare-footed, half-clad, and otherwise exposed to disease and suffering? Does he not pay whisky bills while denying wife and children the means with which to keep the wolf of want from his door? Look at the waste of property all around him! If he has a house, look at the tattered rags hanging from the broken windows, the leaking roof, creaking doors, fireless hearth and general cheerlessness of the place he calls home. Gaze through the sorrowful eyes down into the pain-stricken heart of his wife, and see if you can find a sentiment there which calls for a single blessing upon the head of the man who has assisted in the degradation of her husband. Look at his lean horses and starving cattle, if he has any left, as they perish in the pitiless storms that chill their marrowless bones, and say that no act of prohibition should be enforced to assist in checking such an one in his downward course.

Is it possible for the inebriate to confine the results of his intemperance to himself? No, it is not pos-

sible! It extends to others in spite of all he can do, and in so far as it injures them, his agency should be curtailed. With kindness and long suffering, with gentleness and good will? Yes! and if necessary, by removing with every legitimate and lawful means the temptation which he cannot resist unaided.

Should the acts—the agency of the brother who, a short time ago, deserted his post at midnight and left exposed, by reason of his engendered love of liquor, a hundred thousand dollars' worth of property intrusted to his care, be in any way restrained?

Do intemperate men usually stand at the head of banking, railroad, manufacturing and commercial affairs? Do they stand at the head and control matters in which the Lord and good men have delight?

Contrast the intelligent look, the energy, the mental and physical endurance of the temperate man with those of the intemperate. Contrast the difference between their surroundings, homes and families, and then say which you prefer, and which you will imitate.

I will now submit for your consideration an account of some of the evils of intemperance in England, and its cost: In the year 1879, the inhabitants of the United Kingdom expended for intoxicating drinks, \$640,716,320. The names of 3,000,000 persons were registered on the books of the "Poor Law Unions" during that year, and 94,000 lunatics were in the asylums. In 1877, 320,000 were apprehended for drunkenness; 75,000,000 bushels of grain—an amount equal to what Utah, at our present rate would produce in forty years—is used yearly in the manufacture of intoxicants, which cause there annually 120,000 premature deaths. "It is the opinion

of the best informed individuals that the cost of the mischief resulting from drinking, viz., Pauperism, Crime, Disease, Waste of Grain, Accidents, Loss of Labor, &c., amounts to fully as much as the cost of the drink itself, and, therefore, if the direct and indirect cost of the drink be added together, it will give about thirteen hundred millions of dollars as the amount the nation loses yearly through intoxicating liquors."

In return for this stupendous outlay the nation reaps a harvest of crime, misery, destitution, vice, disease, ruin and death. If the money was paid to rid the nation of such evils, it would be proof of common sense, "but to buy them at such a price, is supreme folly," and would seem utterly impossible to an intelligent people. "During the seven years ending in 1877 the inhabitants of the British Isles spent for drink, \$4,820,189,180, and paid for Poor and Police Rates \$505,723,590. During the same time, 3,334,110 persons—nearly ten per cent. of the entire population—were convicted of crime, and 1,271,838 were apprehended for drunkenness.

From the above tables (taken from Parliamentary returns) it will be seen what an enormous amount of money is spent on intoxicating liquors. Side by side we see the crime and drunkenness with the consequent taxation, &c. How we suffer in other ways from the liquor traffic can never be realized.

The money paid for drink during those seven years would cancel England's national debt, and leave \$1,020,000,000 to spare. It would pay for 26,082 miles of railway which is 10,000 miles more than was then being operated in the United Kingdom. Had the money been invested in building houses it would

have erected a new one for every family there, and built schools to accommodate all the children in that country.

Had the money spent by the English people during the past 50 years for liquors, been invested in securities realizing five per cent. per annum, principal and interest would now exceed by \$5,000,000,000 the entire capitalized value of all the wealth of the United Kingdom, including its money, lands, railways, collieries, ironworks, quarries, mines, houses, mills, and every other description of property.

Now all these things have grown and developed under the fostering care of legalized crime. In other words, intemperance in England, and intemperance in the United States, if not the offspring of legalized crime is at least the bloated pauper of a system of license that encourages drunkenness. And for this reason, having shown you some of the fearful effects of intemperance, I unhesitatingly condemn the system of license under which it has grown to such proportions. In contrast I cite you to statistics, compiled by the best authority, showing that drunkenness has decreased from 40 to 90 per cent. in the State of Maine, where prohibition has been enforced. [The lecturer here read from the writings of Hepworth Dixon, a beautiful description of the happy condition of the people of St. Johnsbury, Vermont, who had adopted "prohibition," and concluded by adopting as his sentiments the following sound principles of Dr. Albert Barnes, enunciated in his sermon, "The Thorne of Iniquity."]

"I lay it down as a sound principle in regard to legislation that society should not by its laws *protect* evil. This, perhaps, is sufficiently

clear from the remarks already made; but the importance of the principle in itself, and the application which I intend to make of it, require that it should be made a little more distinct and prominent. The position is that the purpose of society in organizing a government, and the purpose of a government under such organization, should not be to protect evil in any form. The law is made for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons (1 Tim. 1:9,) and not to protect those who practice these vices, or protect anything which will give facility in practicing them. The true object of legislation is to *prevent*, not to *protect* evil. God never instituted a government on earth with a view to its throwing a protecting shield over vice and immorality. He has never commissioned men to sit in high places to accomplish any such work. The end of government, so far as it bears on that point at all, is to suppress crime, to punish wrongdoers, to remove iniquity, to promote that which is just and true. And it matters not what the evil is, nor how lucrative it may be, nor how much capital may be invested in it, nor how much revenue may be derived from it, nor how many persons may have an interest in its continuance—the business of the lawgiver is to suppress it—not to protect it; to bring it to as speedy an end as possible, not to become the panderer to it, or the patron of it. What would be thought of a government that should, under any pretext whatever, take under its protecting care thieves, counterfeiters, and burglars? A third principle in regard to legisla-

tion is equally clear, and equally important: It is that society should not undertake to *regulate evil by law*. Its business is to *remove* it—not to *regulate* it."

Having an abiding faith in prohibition, backed by local option, I would have the Y. M. M. I. A. of Hyrum, use their influence to have illicit liquor dealers here, discontinue their degrading, unlawful traffic. This failing, rise up and help the

city authorities to enforce the law.

If there are any in favor of license to sell liquor in Hyrum, please manifest it. [Not a hand was raised.] Who are in favor of temperance and prohibition? [Every hand was raised,] May God bless and preserve you from the blight of intemperance and the sin of drunkenness.

DISCOURSE BY APOSTLE ORSON PRATT,

Delivered in the Tabernacle, Salt Lake City, October 26, 1879.

(REPORTED BY JOHN IRVINE.)

EXHORTATION FROM ISAIAH—THE SAINTS OBEYING IT—GLIMPSE AT THE SETTLEMENT OF UTAH—FULFILLING ANCIENT PROPHECIES—JACKSON COUNTY, MISSOURI, THE DESTINATION OF THE SAINTS—THE TEMPLE TO BE BUILT THERE—NEW JERUSALEM—HOW IT WILL BE PRESERVED FROM DECAY—ITS DESCRIPTION—THE WICKED POWERLESS TO PREVENT THE SAINTS FROM FULFILLING THEIR DESTINY.

I will read a few passages of Scripture which will be found in the 54th chapter of Isaiah. (The speaker then read most of the chapter referred to.) Continuing, he said:

I hope that the congregation will pardon me for undertaking three Sabbaths running to instruct them when there are so many of our brethren—those who are ordained and filled with the spirit of truth—who would be glad, no doubt, to speak to the people; but a great many of my younger brethren,

younger than I am, may perhaps have a great many opportunities after I may pass away, provided that the Lord sees proper in His wisdom to call me hence.

I feel a great pleasure in standing before a congregation of Latter-day Saints, or a mixed assembly of those who belong to the Church and those who have not received the great message which the Church has received. It gives me great joy and great satisfaction to speak to them in the name of the Lord, and unfold,

as far as the Spirit will give me utterance, that which the Lord has said concerning His people in the latter days. I had nothing upon my mind when I arose and walked into the stand, but upon opening the Bible my eyes fell upon this chapter, and I thought that I would read it—and perhaps something might occur in relation to this chapter that would be interesting in regard to the latter days, for certainly what I have read relates to future times—times that have not yet come.

“Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords and strengthen thy stakes” is the exhortation of the prophet to some class of people that should dwell on the earth. If we wish to know what class of people the Prophet had reference to, read the last verse of this chapter: “This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.” It would seem then, from the declaration given in that clause of the seventeenth verse of this chapter, that the Prophet was speaking of his servants and their heritage—that is, the heritage that his servants should occupy—that they were not to be narrowed and contracted in their feelings in regard to their inheritance as though it were to be in a small tract or region of country. The Lord had otherwise determined according to the words of this chapter. He intends they should inherit a great land, that they were to stretch forth the curtains of their habitations, and for fear that they would be limited in their views and contract themselves to a small region of country, the Lord says expressly, “Spare not, lengthen thy cords and strengthen thy stakes.” Well, we are trying

to do this as Latter-day Saints. When we first came here we located this city in the month of July, 1847, some 32 years ago this last summer. Then it was thought by many that had not a knowledge of prophecy, that we were too expanded in our views to lay out a city—being only a handful of pioneers—to lay out a city covering several miles of ground, when there was not yet a house built; when comparatively there was before us a great dry, barren desert. It seemed almost folly to even some of the Latter-day Saints to see the surveyor with his measure line, others with their instruments of observation, getting the height of this land above the sea level—making great preparations, while we yet camped, a little handful of us, in wagons and in a few tents. It seemed folly to lay out a city covering an area of several square miles; but those who did this work were under the direction and inspiration of the Almighty. We knew that this people would become a very great people. We knew that the words of Isaiah would be fulfilled which are recorded in the 60th chapter, “A little one shall become a thousand, and a small one a strong nation.” Now we believed that. It was not merely an opinion, such as might be formed by the enlightened judgment of the human family, but by the inspiration of that Spirit which knows all things, we laid out a city sufficiently large in extent to accommodate and gather together an extensive population for this inland country and desert. Have we been disappointed? Has the Lord disappointed us in our expectation? Go over the area of this whole city, over these northern wards and western wards, and travel and traverse all the different lots and streets, and see if you

find many vacant places. Is not the land generally taken up? Is it not generally occupied? Are there many vacant lots, where there are no houses or habitations? Are there many places where there are no fruit trees, no gardens? Are there many streets where there are no ornamental trees, no water ditches? We find after we have traveled several days and traversed nearly all the streets of this city, gone for miles each way, that all the lots with some very few exceptions, seem to be occupied, and not only so but some of the lots originally intended only for one family are now split up, divided and subdivided, and contain several habitations in the same lot, and scarcely room enough at that. We find the population coming into this city so great that there seems to be scarcely room, and even our water in dry seasons seems to be very scarce, not sufficient to water even the trees that are so necessary to be kept alive, to say nothing of gardens and flowers and shrubbery. "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations; spare not;" that is don't be stingy, don't be contracted, don't limit yourselves to a small area of country but break forth on the right hand and on the left. Already within the last 32 years we have been fulfilling this commandment. We have stretched forth the gardens of our habitation several hundred miles in the south especially, and one or two hundred miles in the north, into the Territory of Idaho. Utah does not seem sufficient for us, hence we have built many large towns and villages in Idaho. We have spread forth our towns, our villages and our settlements to the south for some 300 or 400 miles, and even after doing this we find the place is too strait,

and the saying is: "give place to me that I may dwell." We would scarcely suppose that a work of this great and important magnitude would have been accomplished in so short a time as scarcely one-third of a century, when all this great basin—nearly all with the exception of one or two small portions of the country traversed by Fremont and a few of his followers—was explored and considered an unprofitable desert, considered unfit for the habitation of man, in consequence of the dryness and parched condition of its soil. But the Lord when He begins to fulfill and accomplish a work among His people does so by degrees. He did not convert this great American desert, several hundred miles in extent, into a fruitful garden in one day, nor in one year; but in a few years, comparatively speaking, He has accomplished this work and has done it too with an eye to the predictions that were uttered by His servant Isaiah, the Prophet, and His servant, David, the Psalmist.

The Sabbath before last I addressed the congregation and spoke of the people inhabiting the great mountain territory, removing. You will recollect this. You know our enemies have had a great many speculations about our moving. A great many have supposed that we would remove to an island of the sea; others have pointed out Vancouver's Island, others Russian America, as it used to be called; others have pointed out Mexico; others the islands of the Indian Ocean; and others South America, as the future destination of the Latter day Saints. But Sunday before last I endeavored to point out to you our hopes, our views as contrasted with the views of our enemies, in relation to our future destination. I will repeat again, to bring to the

remembrance of the Latter-day Saints, and those who might have been present on that occasion, what was then said. We expect that these mountains will not be the residence of all the Latter-day Saints; we expect that the great majority of the people will emigrate. We want to tell you where our eyes are fixed. As stated in our former discourse, they are fixed upon a land—not in the distant islands of the Indian Ocean, nor in the Pacific Ocean, nor in South America, but our eyes are fixed upon a land on the western boundaries of the State of Missouri and the boundaries of the State of Kansas. We expect to go there just as much as we expect the sun will rise and set. We have no other expectation. We expect to return there just as much as the Jews expect to return to old Jerusalem in the latter days. Perhaps you may inquire if we expect to return as a majority. Yes. Do we expect to return as a great people? Yes. Do we expect to return with our wives and our children? Yes. Do we expect to return in a peaceable manner? Of course. Have you ever seen any other feeling on the part of the Latter-day Saints, only to promote peace wherever they may settle? What has been our object from the commencement? Peace and goodwill to all men. But perhaps you may still further inquire concerning our emigration to the eastern boundaries of the State of Kansas, and to the western boundaries of the State of Missouri, what we intend to do in that part of the country? We expect to be farmers, a great many of us. We expect to introduce all kinds of machinery and manufactures. We expect to build mills. We expect to become a very industrious, frugal, economical people. We expect to have our merchandise

and our stores and storehouses in that land. We expect to build a great many hundred school-houses in that country, just the same as we have already done in this country and in the two adjacent Territories, Idaho in the north and Arizona in the south. We do not calculate to neglect our children in regard to their education. We expect to build a great number of academies or the higher schools, and besides a great many school-houses. We expect to erect universities for the still higher branches to be taught. We expect to build many hundreds of meeting-houses, and we expect to be a people very densely located there—not one man taking up six or eight miles of land, and calling it his farm; we don't expect to live in that way, but we expect to settle a very dense settlement in that region of country. We expect to own the land, too. How? By purchase. We expect to purchase the land that we have not already purchased. We have already purchased a great deal of land in Jackson County and Clay County, Missouri, and our purchases are on record if they have not destroyed the record; but we were driven from that land, from our farms and homes; our houses were burned down, our merchandise that we had in our store was taken and strewn through the street; our printing office—one of the most distant western offices in the Union—was also destroyed; the type was taken out and scattered through the streets; our hay stacks were burned, our cattle were shot down, and we were driven in the cold month of November from our houses and lands purchased of the general Government, and we fled before our enemies. "Well," says one, "are you not afraid to go back again to purchase land in that country when

you were thus treated in the early settlement in 1833, when you were driven from your homes, some of you massacred, your property destroyed—are you not afraid to return?” O, I expect they are more civilized now. Do you think civilized people would murder now? Do you think they would drive people from their homes now? We may give them a chance to see. At any rate we shall fulfill our part, purchase the land, gather together upon our own purchased land, and we calculate to obey all the laws of the State of Missouri, and all the laws of the State of Kansas that are constitutional in their nature. But, says one, suppose the people should rise up and say you should not possess the land, what would you do? We would leave the matter in the hands of the Lord, just the same as we did at first when He led us by revelation to where the great central stake of Zion should be built. We went there because the Lord told us to go. We settled upon the very spot where the Lord commanded us. We commenced to lay the foundation of a temple about three-quarters of a mile from Independence, Jackson County, Missouri. It was then a wilderness, with large trees on the temple block. I visited that place 47 years afterwards, namely, a year ago last September, and not a tree was to be found on that temple block—not so much as a stump—everything seemed to be cleared off, and one would scarcely know, unless very well acquainted with the ground, where the temple site was located. There, however, we expect to build a temple different from all other temples in some respects. It will be built much larger, cover a larger area of ground, far larger than this Tabernacle covers, and this Tabernacle will accommodate

from 12,000 to 15,000 people. We expect to build a temple much larger, very much larger, according to the revelation God gave to us forty years ago in regard to that temple. But you may ask in what form will it be built? Will it be built in one large room, like this Tabernacle? No; there will be 24 different compartments in the Temple that will be built in Jackson County. The names of these compartments were given to us some 45 or 46 years ago; the names we still have, and when we build these 24 rooms, in a circular form and arched over the centre, we shall give the names to all these different compartments just as the Lord specified through Joseph Smith. Now, our enemies do not believe one word of this. They think we are enthusiastic, they think that this is all nonsense, and I do not know but there may be some of the Latter-day Saints that begin to partake of the same spirit, owing to their assimilating themselves so much to the fashion of the world, that they have lost their strong and powerful faith in that which God has predicted by the mouth of his servants. Perhaps you may ask for what purpose these 24 compartments are to be built. I answer not to assemble the outside world in, nor to assemble the Saints all in one place, but these buildings will be built with a special view to the different orders, or in other words the different quorums or councils of the two Priesthoods that God has ordained on the earth. That is the object of having 24 rooms so that each of these different quorums, whether they be High Priests or Seventies, or Elders, or Bishops, or lesser Priesthood, or Teachers, or Deacons, or Patriarchs, or Apostles, or High Councils, or whatever may be the duties that are assigned to them, they will have

rooms in the Temple of the Most High God, adapted, set apart, constructed, and dedicated for this special purpose. Now, I have not only told you that we shall have these rooms, but I have told you the object of these rooms in short, not in full. But will there be any other buildings excepting those 24 rooms that are all joined together in a circular form and arched over the center—are there any other rooms that will be built—detached from the Temple? Yes. There will be tabernacles, there will be meeting houses for the assembling of the people on the Sabbath day. There will be various places of meeting so that the people may gather together; but the Temple will be dedicated to the Priesthood of the Most High God, and for most sacred and holy purposes. Then you see that, notwithstanding all these Temples that are now building in this Territory, and those that have been built before we came here in Kirtland and Nauvoo, the Lord is not confined to an exact pattern in relation to these Temples building in the different Stakes any more than He is confined in the creation of worlds to make them all of the same size. He does not make them all of one size, nor does He set them rolling on their axes in the same plane, nor does He construct any in many respects alike; there is variation as much as there is in the human form. Take men and women. There are general outlines that are common to all, but did you ever see two faces alike among all the millions of the human family? What a great variety, and yet all are constructed in general outline alike—after the image of God. So in regard to the building of Temples. The Lord will not confine Himself to any one special method to be so many feet long, so

many feet wide, and so many places for the Priesthood to stand, but He will construct His Temples in a great variety of ways, and by and by, when the more perfect order shall exist we shall construct them, through the aid of revelation, in accordance with the Temples that exist in yonder heaven. And when I speak of yonder heaven I do not refer to that kind of heaven the sectarian world sings about, beyond the bounds of time and space. I have no reference to any heaven beyond space, but I have reference to the heaven that the Lord has sanctified and made heaven in other worlds that he has created, consisting of all kinds of materials the same as our world is, and when this world passes through its various ordeals, it, too, by and by, will pass away and die like the body of man and be resuscitated again, a new heaven and a new earth, eternal in its nature. The new worlds that are thus constructed and quickened by the fullness of the celestial glory will be the heavens where the Gods will dwell, or in other words, those that are made like unto God, when their bodies are changed in all respects like unto His glorious body, changed from materiality and cleansed from sin and redeemed, they will then be immortal and dwell in a heavenly world. Now, in this world there will be Temples, and these Temples will be constructed according to the most perfect law of the celestial kingdom, for the world in which they are built or in which they stand will be a celestial body. This last Temple that I am speaking of, or this last one to be built in Jackson County, Missouri, will be constructed after that heavenly pattern in all particulars. Why? Because it will never perish, it will exist for ever. “What! Do you mean

to say," says one, "that the materials of that temple will not wear?" "Do you mean to say," some of you may inquire in your hearts, "that age will have no effect upon the walls and the materials of that temple?" This is what I mean—I mean to say that not only the Temple, but all the buildings that shall be built round about that Temple, and the city that will be built round about it, which will be called the New Jerusalem, will be built of materials that never will decay. "But," says one, "that will be contrary to the laws of nature." You may cite me to some of the buildings that existed before Christ that were built out of the most durable materials that could be found, and yet when the storms of hail, rain and snow came, these buildings began to waste away until they could scarcely be recognized. Well, I do not ask you to think that this temple and the city round about it will defy the rough hand of time and the work of the elements of our globe, and exist for ever, so far as natural laws are concerned; but there is a principle higher than these natural laws. Did you never think of it—a higher principle, a higher kingdom that governs all these laws of nature, such as you and I have been accustomed to understand ever since our youth. I say there is a higher law, a controlling power over all the laws of nature, that will prevent these buildings from decaying; and I wish while dwelling upon this subject to say a little about another subject; that is, the building up of Palestine with the new Jerusalem. It will be the old Jerusalem rebuilt upon its former site. Now, will that city ever be destroyed, will it ever decay? Will the Temple to be built in Palestine ever be thrown down or ever be

furrowed with hail, rain, snow and frost—will these ever have any effect upon it? No, not in the least. Why? Because God will be there. So He will be in the temple of Zion on this continent, and by His power, by His laws—which are superior to all those grosser laws of nature—He will preserve both of these cities, one on the western hemisphere, and one on the eastern hemisphere, from any decay whatever. Now, we have it recorded here in this book, in the 31st chapter of Jeremiah, that this city on the eastern continent shall not be thrown down any more forever. It seems, therefore, to be an eternal city, never to be destroyed. "But," says one, "I cannot believe that; I cannot believe but what these cities will be subject, just as much as anything else to decay." Do you believe this good book—the Bible? If you do, you are obliged to believe that such things are possible. Do you want to know some of them? I will mention one instance. You will recollect that Moses commanded Aaron to take a pot of manna and lay it before the Lord, to be kept for their generations. Now it was a noted fact that if the children of Israel gathered more manna than would last them until after the next morning, it would decay, but on the last day before the Sabbath they gathered manna for two days, and they found that on the Sabbath day it was preserved. Who preserved it? Why did it last two days instead of one? Because God counteracted those lesser laws, or laws of nature, by His divine power, which is greater than them all, and He therefore preserved for two days that which would not last longer on the other days of the week than twenty-four hours. Well, we find that the Lord ordered the manna to be placed in the tabernacle to

be kept for their generations, that they might see the bread wherewith He had fed them in the wilderness, when He brought them forth from the land of Egypt. Did that manna decay? No, it remained fresh and pure in the tabernacle. Why? Because God was there; His divine power was there; a miracle was wrought to counteract the general laws of nature such as we generally understand them to be, and this manna was preserved from generation to generation. Now the Being that could produce this effect upon a small quantity of substance on a pot of manna, could He not do the same in regard to whole buildings, or is His arm so limited that He has to work in a little narrow corner and preserve a little handful of manna from spoiling through decay. I would say that the same Being that could perform this, which we might term a lesser miracle, could extend the same power to stone, wood, and to all kinds of metal and material that might enter into the construction of a Temple. Shall I limit that power to the preserving of a Temple! No. The same Being could preserve the city round about the Temple, hence it is a city that shall never be destroyed nor thrown down from that time henceforth and forever. God will be in the city. He will take care that the building materials suffer nothing from the laws of nature. He will take care that the city is illuminated by His divine power, and especially the Temple, the most sacred of all the Temples, where He will have His throne, where the Twelve Apostles will have their thrones, as the judges of the twelve tribes of Israel; He will take care that there is nothing in that Temple that shall decay in the least degree. So it will be in the New Jerusalem. Zion upon this

great western hemisphere will have a city called the New Jerusalem (because it has never been built before) and God will preserve it by His divine power. Read what the Psalmist, David, has said in the 50th Psalm: "Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather my Saints together unto me, those that have made a covenant with me by sacrifice." Perhaps you may ask why it is called "the perfection of beauty." Shall I read from the chapter I opened with? In the 11th verse of that chapter we read: "O though afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundation with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." Now any person that is acquainted with mineralogy or with geology, and any person that has studied these things to any great extent, knows concerning these precious stones how very precious they are esteemed, and how a small portion of these stones is very frequently valued at more than its weight in gold, some of them one hundred times their weight in gold, and yet the Lord will bring or create, or form, as the case may be, or tell His children how to form those precious stones in great abundance, sufficiently pure and crystalized in order to complete the foundations and also the temples and the public buildings of that great city called the New Jerusalem. But before this shall commence, the Lord has

addressed them as a people afflicted: "O thou afflicted, tossed with tempest, and not comforted." Just as the Latter-day Saints have been now for upwards of forty years driven from place to place before we emigrated to this great mountain desert, persecuted by our enemies, our cities taken from us, our villages taken from us, our farms taken from us, our flocks and herds shot down; we were robbed of all these things, and yet without any redress from the Government under which we live. We then came forth beyond these great rocky chains of mountains, hoping that in the distant desert, where no other people would have thought of locating themselves, we might live undisturbed. We have been greatly prospered in this desert. We have lived here long enough to fulfill a great many of the prophecies that are contained in this good Jewish Bible. But we have not yet got through with fulfilling prophecies. We are designed as a people to fulfill a great many prophecies. We shall move however, as I have already stated, down into that region of country. But you may say—that is, some of the weak Latter-day Saints may say—that it will cost so much; we will have to purchase all that country sufficiently extensive to give place to all this people. How are you going to obtain means enough to purchase a country large enough for all this people to dwell in? Well, now, the Lord has that in His own hands, don't you know it? Is it a difficult thing for the Lord to make his people rich when they are prepared for it, after days of tribulation, after passing through a great many afflictions and difficulties, tossed to and fro; would it be a difficult matter for the Lord to open up whenever He pleases, means of unmeasurable

riches, more than all the Latter-day Saints would know how to use? Hear what the Lord says: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. Violence shall no more be heard in thy land, wasting nor destruction within thy borders." Who were the people here spoken of? They were people that should be clothed upon with this light that I have been speaking of, this glorious light; the presence of the Lord will be in their midst, and it will radiate over their temples, it will light their city by night and by day. "But are you sure," says one, "that such a thing will take place?" I have no time to read all the Lord says on the subject, but if you read the 60th chapter of Isaiah, you will find that the sun shall be no longer necessary by day, nor the moon by night, to give light to a certain people. Why? Because "the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down." Not like our sun which arises in the morning and exists above the horizon for a few hours, then descends, and darkness covers the earth. Not so with this light, the glorious divine light that will lighten up the heights of Zion. It will never go down, it will be a standing miracle by day and by night, from one week to another, month after month, year after year, until the one thousand years shall have rolled away over the heads of the people that dwell on the earth. But let us see what more is said. That same God that has spoken of these great riches, brass for gold, iron instead of silver, for wood brass, and for stones iron—I say that that same God has exhorted the latter-day people called Zion to "Arise, shine, for thy light

is come, and the glory of the Lord is risen upon thee." I do not mean something that never can be discerned. I mean that true light that emanates from the great fountain of light, the Messiah, the Redeemer; that true light that lighteth every man that cometh into the world; that true light which is in all things and giveth light to all things; that true light that lighteth up the understanding of the children of men and quickeneth their memory; that true light that quickens the eyes of this mortal tabernacle, that we are able to discern objects round about us; that true light which is of God, will be rendered visible to the eyes of all the inhabitants of that city. And shall I limit it there? No. The light will shine so conspicuously from that city, extending to the very heavens, that it will in reality be like unto a city set upon a hill that cannot be hid, and it will have quite a tendency to strike terror to all the nations of the earth. Will all see it? No, some may be too far off, beyond the ocean, to behold that miraculous light that will shine forth in this city, but I will tell you the effect it will have upon the kings, queens, rulers, congressmen and judges of the earth—they will hear of it by telegraph; the news will be flashed over the civilized nations of the earth, but they will not believe it. They will say, "Let us cross the ocean, and let us see this thing that is reported to us by telegraph; let us see whether it is so or not." Well, when they get within a day or two's journey of the city they will be alarmed. Some of these kings and nobles, when they see the light shining forth like the northern lights in the arctic regions, illuminating the whole face of the heavens—when they see this light shining forth

long before they reach the city, fear will take hold of them there, says the Psalmist, in the 48th Psalm, they will become weak, and their knees will smite together like the knees of Belshazzar. They will try to haste away from the glory of God and from the power of God, and to get out of the country as soon as possible. Fear and terror will be upon them. It will have an effect upon many other kings and nobles, more pure in heart, more honest, that are willing to receive the truth; it will have a different effect upon them, so much so, that they will say with Isaiah, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness covers the earth and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen from thee. And the gentiles shall come to thy light, and kings to the brightness of thy rising." These are the different effects which it will have upon the rulers of the various nations, some believing, some trembling, some humbling themselves and willing to forsake their thrones and their kingdoms and their empires to come and dwell with the people of God, while others, more wicked, more corrupt, will not be able to endure it. This shining light will be seen for many miles distant, and the wicked will flee away; they will be fearful lest they be smitten by that power that illuminates the people of God, hence the terror of the Lord will be there. Terror will take hold of the wicked when Zion becomes as fair as the sun and as clear as the moon, and her banners will be terrible to all nations. One would naturally suppose when we see the present hardness of heart that exists among our enemies, when we see our Elders waylaid, young peaceable

boys that are taking their first mission abroad to proclaim the Gospel of the Son of God—when we see them shot down and their murderers tried by a jury and acquitted, and then tried for riot and acquitted of that—one would naturally suppose that a people so hard in their hearts would not be converted to believe even if they should see the power of God manifested. But do you suppose that among these people where such things are carried on in the light of day, where murderers go free and where judges say, “commit murder, commit riots, take the life of the innocent; we will free you”—do you suppose that there are no honest hearted among the people that are allowed to do this? If you do you are mistaken. There are many of the honest in heart deceived by the cunning craftiness of the children of men, by priestcraft which lies at the foundation of all the persecutions endured by the Latter-day Saints. Priests, afraid of their craft, afraid of this little one, afraid that the little one will become a thousand, and the small one a strong nation, say: “let us down upon them, let us drive them from their homes, let us burn their houses, let us persecute them from city to city, let us fall upon their missionaries and put them to death.” We would hardly suppose that there could be found an honest person among such a people, but there are. There are good-hearted people all through the States. In Missouri, where they first drove us? Yes, many. In Ohio, where we were also driven? Yes, many which are honest before God, and will receive the testimony of the Gospel, and unto this Zion that I have been speaking of such will gather together, to swell the numbers of the Latter-day

Saints, and we will become a strong nation and they cannot help themselves, and this is what makes them feel so bad. But, says one, we can help ourselves. We have got the Secretary of State, Mr. Evarts, and he in connection with others of the Cabinet, have published a circular unto the nations of Germany, Great Britain, Norway, Sweden and Denmark, asking their help; “Will you not step forward,” say they, “and put a stop to the emigration of the Latter-day Saints. We are afraid they are growing too strong. We are afraid there are too many of them in yonder hills. O, Great Britain, help us! O Germany, help us! Let your arm stretch forth and allow no more of these Latter-day Saints to gather to the mountains of Utah! O keep them back. Shut up the ports of Liverpool, of Europe, and let no more emigrate to that land!” Do you think they can shut the ports of heaven? Do you think that yonder spirits that dwell in the presence of God the Father, will be kept back, and will not come here and take infant tabernacles to swell the borders of Zion? Think you, you can shut down the gates of heaven and control this matter? Stretch forth your arm and try to stay the arm of the Almighty, that He send no more spirits here to swell the borders of Zion! Would it not be well to pass laws to prevent these spirits coming, to prevent this heavenly emigration? Think you, you can stay the purposes of the Great Jehovah? No; these spirits will come and our streets will be full of children, sons and daughters, and they will say, as they crowd up: “The place is too strait, Give place to me that I may dwell,” and they will stretch forth the curtains of their habitations, they will lengthen

their cords and strengthen their stakes in spite of all the powers of earth and hell combined. "A little one," says the Prophet Isaiah, "shall become a thousand, and a small one a strong nation." Daniel caught the same spirit. He saw a little one planted in the mountains. He saw a kingdom organized, an ecclesiastical government called the Kingdom of the God of Heaven. He saw it organized—not in the lower countries of the earth, but he saw it organized in a high and lofty region; in other words, as is recorded in the 18th chapter of his prophecies, he saw an ensign lifted up upon the mountains. What is an ensign? "Why," says one, "according to our dictionary, and according to our opinion upon this subject, I should suppose an ensign, or standard, to be something unto which the people will gather." You have thought right. This ensign, says the Lord, shall be lifted up upon the mountain. What is an ensign? It is not only something unto which the people will gather, but it is something of divine appointment, something that the Lord organizes, something that will be a pattern to all peoples, nations and governments erected in the mountains, and He calls upon all the inhabitants of the earth to see it. In another place the Prophet Isaiah says: "And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth." Can you hinder it? Can you oppose the almighty hand of Jehovah that he shall not accomplish His purposes? It cannot be done. You may afflict, you may pass laws, you may call upon distant nations to help you, you may shut down the emigration against the Latter-day Saints, you

may drive them, you may burn their houses—you may do all this, but they will continue to live and to stretch forth in spite of all the powers beneath the heavens, and become a great people under the Constitution of this great land. We never want to be freed from the Constitution of our country. It is built upon heavenly principles. It is established as firm as the rock of ages, and when those that abuse it shall moulder in corruption under the surface of the earth, the American Constitution will stand and no people can destroy it, because God raised it by our ancient fathers, and inspired them to frame that sacred instrument. The Constitution is one thing; corrupt politicians are another thing. One may be bright as the sun at noonday, the other as corrupt as hell itself; that is the difference. Because we have a good Constitution that is no sign that the strong arm of the law, founded upon that Constitution, will protect the minority as well as the majority. The politician may suffer the majority to trample upon the rights guaranteed by that Constitution to the minority. They have done it before, and perchance they will continue to do it until they are wasted away. Then will be fulfilled another saying in this same chapter which I have read—"For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Now, there are a great many cities in the United States that will not be totally destroyed when the inhabitants are swept off the surface of the earth. Their houses, their desolate cities will still remain unoccupied until Zion in her glory and strength shall enlarge the place of her tents, and stretch

forth the curtains of her habitations. | and the destiny of the Latter-day
That is the destiny of this nation, | Saints. Amen.

REMARKS BY PRESIDENT JOHN TAYLOR,

Delivered at Ogden, Sunday, January 21st, 1883.

(REPORTED BY GEO. F. GIBBS.)

THE CHURCH BASED UPON THE PRINCIPLE OF PERFECT FREEDOM—
WHEN A PRESIDENT RESIGNS, HIS COUNSELORS GO OUT OF OFFICE.
— HIGH PRIESTS TO PRESIDE — PRESIDENTS CHOOSE THEIR OWN
COUNSELORS — ALL AUTHORITIES SUSTAINED BY VOTE OF THE
SAINTS—POSITION OF PRESIDENTS CANNON AND SMITH IF PRESIDENT
TAYLOR SHOULD RESIGN—SAINTS NOT TO INTERFERE WITH
THE RELIGION OF OTHERS.

WE convene in Conference in the various Stakes that everthing pertaining to the interests of the Stakes may be considered in those conferences, and that all matters may be properly represented, and all the Saints have the privilege of voting for or against those officers who are presented to the Conference for their acceptance. It is also usual to vote for the officers of Wards in the Wards over which they preside, such as Bishops and their Counselors, with all the Lesser Priesthood, so that there may be perfect unanimity in all our acts. Because the Church of God is based upon the principle of perfect freedom of action. And while, as was said this morning, we have a Priesthood and an organization, and proper authority in the Church and Kingdom of God, it is proper that all of these authorities should be presented from time to time before the people, that all the people everywhere, not only in a Stake, but in all the Stakes, as well as at the General Conference, may have the opportunity if they know of anything wrong, anything immoral or unrighteous associated with the acts of any of the leading authorities of the Church, of speaking of it, that everything and everybody may be properly presented and that the conduct of all men may be intelligently scrutinized; for, if we cannot bear the scrutiny of our brethren upon earth, how shall we be able to meet the scrutiny and investigations of our heavenly Father when we shall stand before Him. And if there is anything immoral or unrighteous, of any kind, it is proper

and expedient that it be righted ; and this applies quite as much to the Presidency, the Twelve and the leading authorities as to any other individual in the Church ; in order that everything may be presented in its proper form, and everybody have a full opportunity of offering their ideas and views in regard to these matters.

Now I want to say a little on some of the votes that have been taken this afternoon, in order that we may comprehend the situation. You have had a new name presented before you for the President of your Stake. Brother Peery, who was your former President resigned his office, which he had a perfect right to do ; and we have nothing to say about it. It was according to his own feelings freely expressed to me and to others. It was necessary that his place should be filled. We selected Bishop L. W. Shurtliff, for whom you have just voted ; and that is all right, and having done so you ought now to sustain him. In regard to the Counselors of the President, when he resigned and his place was filled, they also ceased to act as Counselors ; they were dropped as authorities of the Stake with the President of the Stake, not because of any act of theirs. These brethren are good men. Here is Brother Herrick, for instance, he has maintained a good reputation, and a good position in the Church ; but he was Counselor to a man who resigned his office ; and as I have said, when the President resigned to whom they were Counselors they also ceased to act as such. The question arises, who shall be the Counselors to the new President ? That rests with the new President and those that put him in office ; and it seems that he has retained one of the old Counselors, Brother Middleton, and has chosen

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a new one ; and that is right. Is there any disposition to hurt Brother Herrick ? Not in the least. I speak of these things for your information, in order that all may comprehend the true position. For instance, supposing that I, as President of the Church, were to resign, or anything should occur to me, what would be the result ? My Counselors would drop into their former place in the Quorum of the Twelve ; and whoever succeeded me would have the selection of his own Counselors with the approval of the General Conference. He might and he might not retain as his Counselors those whom I have chosen. It is proper that we should understand these things in order that the right kind of feeling may exist, and no improper reflection be cast upon any person.

The High Priests occupy a position in their Priesthood whereby they are enabled to perform the various duties that they may be called upon to fill. You will find in reading the Doctrine and Covenants the following statement regarding the quorum of High Priests : "Which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different Stakes scattered abroad." That is, it is the duty of High Priests to preside ; the principle of Presidency is connected with them. You have a High Priests' Quorum over which Brother Farr presides ; what is the duty of that quorum ? To meet together to instruct one another in regard to the principles of the government of the Church and kingdom of God ; that its members may understand the various organizations of the Church, the laws and the principles of government thereof, and the various duties they may be

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called upon to fill ; it may be to occupy the position of a President of a Stake ; it may be a Counselor to the President ; it may be a High Counselor ; it may be a Bishop or his Counselor. There are divers positions that High Priests are called to occupy, as deaths and other changes often transpire, and new Stakes and Wards are being organized. But the changes do not affect the status of the individual at all, as in the case of Brother Herrick, referred to. Here is Brother Shurtliff called from acting as Bishop to be the President of a Stake ; have we a right to do that ? Yes. Who is the Bishop ? A High Priest. His place being vacated, that position needs supplying, and who shall supply it ? These things are left for the counsel and the deliberation of the proper authorities to operate in for the welfare of the Church as far as they know how, and according to the best judgment they possess ; and then they should be presented to the people for them to vote upon. But in dropping a President it drops his Counselors. They were selected to be his Counselors, not somebody else's ; and when some one else takes his place, then he should have his own Counselors. These are the views entertained on this subject, and they are correct and very proper. The order of the Church is for us to fulfill and magnify the calling to which we are called, and do it with an eyesingle to the glory of God, each man fulfilling the various duties and responsibilities of his office. I referred this morning to the feelings that prompted the acts of the Savior while upon the earth. He came not to do His own will, but the will of His Father who sent Him. It was a hard thing for Him to do. Did you ever think of it ? When He found the accumulated weight of

the sins of the world rolling upon His head, his feelings were so intense that He sweat great drops of blood. Could I tell it, or could you ? No. Suffice it to say that He bore the sins of the world, and, when laboring under the pressure of those intense agonies, He exclaimed, "Father, if it be possible, let this cup pass." But it was not possible. It was the decree of God ; the fiat of the great Jehovah, and he had it to do. And on the cross He was heard to exclaim, "It is finished." And he gave up the ghost ; and went to move in another sphere, having atoned for the sins of the world and fulfilled His mission given Him in the flesh.

We also have been called and set apart to perform a certain mission ; and the Holy Priesthood has been conferred upon us that we may be enabled to perform the various duties devolving upon us. And many of our duties are not of the most pleasing nature, and yet we cannot shrink from them any more than Jesus could ; we have them to do. It is not a very pleasing thing for our Elders to go forth to the nations of the earth to preach the Gospel without purse or scrip, and then to be opposed, persecuted, maligned and abused, and even outraged in many instances. Yet it is a duty placed upon us by the Almighty, and we have to perform that duty as Jesus performed His, and our Elders go forth weeping, bearing precious seeds, the words of life and salvation, carrying in some instances their lives in their hands. This is required of us. Why ? Because all men are the offspring of God, in whom He is equally interested.

Then we as Saints of God have duties to perform. We have to build up His Church according to

the plan which He has appointed, and according to the order that He has revealed. Those of you who heard Brother Lyman yesterday, heard him describe the manner of entering into the Church of God, also the powers and privileges associated therewith. Those who heard Brother Joseph F., this morning, heard him speak about the organization of the Church, and the various orders and principles, powers and authorities associated therewith. These are so many principles introduced by the Lord. None of us, as was remarked, introduced any of them; none of us know them, neither do the world know them to-day. God introduced and put in order those principles that have been communicated to us in regard to the Gospel and in regard to the organization of the Church, and the various offices thereof, and everything pertaining thereto. And this Church and kingdom has been placed in communion with the kingdom in the heavens, with the Church triumphant, as it is sometimes called. And the Church is a living principle, a living power, a living communion; and as in former times God placed in the Church Apostles and Prophets, Pastors and Teachers for the perfecting of the Saints, for the work of the ministry, and for the edifying of the body of Christ, until we all come in the unity of the faith, and a knowledge of the Son of God; so it is in these latter-days. He has revealed His will, His law, His power and His Priesthood; and He has been pleased to receive us as members and officers of His Church. And it is for us to magnify our calling and honor our God in any and every position that we may be called upon to fill. Paul said on a certain occasion, that a dispensation of the Gospel had

been committed to him, and it was woe unto him if he preached it not. So we may say, that a dispensation of the Gospel has been committed to us; and woe be unto us if we preach it not; woe be unto us if we fulfill not the duties and obligations that are devolving upon us. I would say that this Priesthood is not for the honor of man, not for his exaltation alone; but it is imparted to man in order that he may be made the medium of salvation to others. It is true it is honorable to be a servant of God; it is true it is honorable to hold any office in the Church and kingdom of God; it is true there is not a more honorable position that a man can hold than to be found in the family of faith and the household of God, to belong to the Church and kingdom of God—there is nothing more honorable than that. Talking of the Elder, why he is a herald of salvation; he is a legate of the skies; he is commissioned of the great Jehovah to bear a message to the nations of the earth, and God has promised to sustain him. He has always sustained His faithful Elders, and He always will. And what of the Elder? He is commanded to call upon men to believe in Jesus Christ, to repent of their sins, and to be baptized for the remission of sins, promising them the gift of the Holy Ghost; and all who obey the requirements receive this divine gift. Is that true? Do you Elders not know that to be true? Does not this congregation know that it is true? And when you obeyed the Gospel, when you had hands laid upon your heads for the reception of the Holy Ghost, did you not receive it? If you were honest, you did; if you were true and sincere you did, and you are my witnesses as to the truth of these things of which I speak.

What does it prove? It proves that God is with the Elders of Israel; it proves that God lives. Is not that a great witness to the Latter-day Saints, and is it not a witness to the world? Who dare come before the world with such a statement? Nobody but those that have the authority, as the Lord sanctions and acknowledges none excepting those that are authorized of Him.

Is there any greater position that man can occupy upon the earth than to be engaged as a herald of salvation, commissioned of the great Jehovah to proclaim the words of life to a fallen world, and to call upon them to repent and be baptized in the name of Jesus for the remission of sins, promising them if they do it that they shall receive the Holy Ghost? This is the position occupied by our Elders, as well as that occupied by Seventies and High Priests. They go forth in the name of the Lord; and people believe their testimony and gather here. And why? Because they would not allow you to worship God in the world whence you came, and they will scarcely do it here.

We talk a great deal about the religious liberty that is guaranteed unto us in this land of the free, home of the brave and asylum for the oppressed; yet men are contriving all the time to deprive us of the rights of conscience, and of religious liberty. And what of it? Would we treat them as they treat us? No, no, no; a thousand times no. Why not? Says Jesus, "The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." On the same occasion He said to His disciples, after commanding them to love one another,

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." There was then, and there is to-day, and there always has been, a spirit of antagonism between the powers of light and the powers of darkness. There has been a conflict in the world ever since the creation of man to the present time. And that spirit of antagonism to the truth that existed in former ages exists in this age, and we have reason to know it. Is it because we are wicked that we are opposed? We are not as good as we might be by a great deal, it is true; we ought to be better than a great many people, and we are; and our lives and conduct prove it, notwithstanding there are a great many evils among us that we ought to repent of and put away. Yet, do we injure anybody? I do not know that we do. Do we wish to deprive anybody of his rights? Not that I know of. We are accused a good deal of this and everything else, in fact. Do we wish to interfere with anybody's religion? I hope you do not do it here. You have Methodists and Presbyterians and Catholics, as well as other different sects; would you want to interfere with them? I do not think for a moment that you would. We may think that their ideas are foolish in many respects, but then they have a perfect right to entertain them, and there are none, I think, that recognize that right sooner than we as Latter-day Saints. We believe in freedom of conscience; we believe that all men should be guaranteed the right to worship God according to the dictates of their conscience. Some may want to worship a God

without body, parts or passions ; a God that sits on the top of a topless throne ; although to me the idea of worshiping such a God would be most ridiculous, if other people desire to do it, all right, and they should be protected in that right. But while we accord to all men the right to think, and the right to worship as they please, we claim the same right for ourselves. And then we do not want to have a set of men placed over us in a governmental capacity who do not recognize the rights of humanity ; men who want to control the human mind. We want to maintain correct principles ; and we want to sustain all men that do maintain them. We have a right to do that. Some, however, think that we have not that right even ; and they are frequently trying to introduce principles that are at variance with our constitutional rights. But it is our duty to maintain our rights ; it is our duty to stand up for those principles which guarantee freedom to man, and we intend to do it, God being our helper ; and not permit the wicked and ungodly, the corrupt and depraved to deprive us of our rights. But I shall be talking about politics if I keep on much longer ; what I have said, however, is correct, and it affects us as American citizens. We possess just as many rights as any other American citizens ; and if there is anything contrary to this, it is contrary to the genius of the institutions of our country. We are all free and equal, at least, we are supposed to be ; but we are not. We may as well laugh as cry about these things though, as it makes but little difference. We are engaged in doing the work of God ; and we are seeking to do the will of God ; and He has established a Church, which we, in the name of Israel's God, will

help to sustain. And we should not be concerned about the consequences of our acts. The Lord has all men in His keeping, and He has us in His keeping ; and we cannot do anything only as He permits us. How could you Elders, who have been out preaching and baptizing, and confirming members into the Church, have imparted to them the gift of the Holy Ghost through the laying on of hands, excepting God were with you. And if God were not with Israel to-day, Israel could not be sustained. But God is on the side of Israel ; and He will sustain His people if they will observe His laws and keep His commandments. And no man can successfully fight against Jehovah, for He will say to any that oppose Zion, as He did to the waves of the mighty ocean, "Hitherto shalt thou come and no further, and here shalt thy proud waves be stayed." We are in the hands of God ; and the nation is also in the hands of God ; and we can do nothing unless He permits us ; neither can this or any other nation. He controls them according to the counsel of his own will ; and He manipulates, manages and directs the affairs of the children of men. He has appointed us to do a work. It is not our work ; but we are willing to do it with His help. Will He be thwarted in His designs ? I tell you, No. The kingdom of God will roll forth, and no man can stay it. And woe to that man who lifts up his hand against it ; for the Lord is managing this work, not us, and it is His business to take care of His Saints. Therefore, we feel easy, comfortable, joyous and happy. And I feel all the day long like singing hallelujah, hallelujah, hallelujah, the Lord God Omnipotent reigneth ; and He will reign until all His enemies are put under His

feet. And Zion will progress and triumph, and the work of God will go forth, and the kingdom of God will be established, and the Zion of God built up, and all things spoken of by the holy Prophets will be fulfilled; and the kingdom of God will progress until the kingdoms

of this world become the kingdom of our God and His Christ; and He will reign forever and ever, and unrighteousness and wickedness, corruption and evil will be trampled under His feet. God bless you, and lead you in the paths of life, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, Sunday, June 25, 1882.

(REPORTED BY GEO. F. GIBBS.)

HOSTILE FEELING TOWARDS THE SAINTS — THEIR MORALITY COMPARED WITH THAT OF THE WORLD — LAXITY OF LAWS AND IMMORALITY IN WASHINGTON — OBJECT OF THE EDMUNDS' BILL — CAUSE OF FORMER HOSTILITY — SAINTS TO CONTEND FOR LIBERTY — RIGHTS OF CONGRESS — OTHER THINGS TO BE DREADED MORE THAN HOSTILE LEGISLATION — EFFECT OF SUCH LEGISLATION — SHAME OF CONGRESSMEN — DESTINY OF THE SAINTS.

I am exceedingly thankful to have the opportunity once more of being with you and of partaking of that peaceful and sweet influence which prevails in the midst of this much despised and terribly abused people. The contrast, to me, is exceedingly marked between the circumstances in which I have been placed and the influences that I have had to meet, and those which surround me to-day. There have been some things which have transpired which have not been very pleasant; but on the whole, I can truthfully say, that I have enjoyed myself better than I expected, and

probably much better than many of you would suppose that one under the circumstances could do. At no time, in my experience—in my life, have I ever seen a more embittered feeling manifested against the Latter-day Saints than prevailed during this past winter. You have had opportunities of understanding this to some extent, for you have felt that influence here, and you have seen its effects in the results that have been wrought out. And I suppose if we were like other people we should have been terribly alarmed at the manifestations we have wit-

nessed. There was a time when it seemed as though all hell had broken loose, and that nothing less than the entire destruction of the organization of the Church of Jesus Christ of Latter-day Saints would satisfy popular clamor. A most extraordinary manifestation, especially when we consider the absence of all provocation for such an outburst of wrath. If a person last winter had come into Utah Territory and traveled through our settlements, visiting the houses of the people and examining the condition of affairs here, he would have found it difficult to understand the cause of all the excitement that was raging throughout the United States concerning this people. If there are those who do not believe in the existence of spiritual powers and influences, let them examine into this Utah question and the effects of its agitation upon the public mind, and it seems to me they must be convinced that there are unseen powers which operate upon the minds of the people at large, to produce such extraordinary outbursts of prejudice and passion as we have witnessed—fifty millions of people stirred up from one end of the land to the other by a tornado of passion, unreasoning, blind, besotted, bloodthirsty, which has carried men and women before it, and has dethroned reason, concerning a people who were quietly pursuing their avocations, molesting none, doing nothing that could be construed by any reasonable person into anything that would be offensive.

It is generally supposed that we are living in an enlightened age. Popular preachers claim that this is the crowning generation for light, and knowledge, and truth; that we are living in fact, in the full blaze of Gospel light and glory. Politicians

also claim that this republican government of the United States is the fruit of the ripened experience of all the ages; the product of the accumulated wisdom of the centuries; that human aspirations finds the fullest development under our form of government. This is the boast of the press, and these are the teachings of the pulpit. And yet, through agencies which boast of their enlightenment, this whirlwind of passion to which I have alluded—this spasm of feeling that has convulsed the nation, has swept over the land, and everything has been done that was possible to make it destructive in its effects upon the objects of its wrath. I have thought, and have sometimes expressed myself, that if lies could destroy a people, we should have been buried out of sight long ago. The basest and most malignant and most cruel, the most unfounded and causeless misrepresentations and falsehoods have been circulated, and men and women who knew nothing about us, preachers who had no idea of our real belief, and editors who had no conception of the true condition of affairs in this Territory, have all lent themselves, sometimes understandingly, and other times ignorantly to do everything in their power to destroy an innocent people. And what has been the crime? We have been accused of immorality. God knows if that were to be a crime sufficient to evoke destruction, there would be other communities visited with wrath besides ours, even if we were all that we are painted. But the fact is, there is no other Territory or State in the United States—and I say this knowingly and understandingly—where virtue is respected, revered and protected as it is in Utah. There is no other community in the United States in

which more young men grow up to manhood pure, in proportion to the population than in the Territory of Utah.

As I have repeatedly said, we believe in marriage, we have opened the door in that direction, and we say to the sexes marry ; but we close the door in the other direction, and say, you shall not commit adultery, you shall not seduce, defile, prostitute or lead astray innocent beings ; if you do, and we had the power, we would punish you. It seems like a paradox that those who do that which is according to their religion should be punished, while those who trample upon their religion should go free. And yet this is really true. All that we can be accused of is, we have embodied in our religion practices that belonged to the Patriarchs, which we believe, and so declare, God has revealed to us, for the purposes of salvation and of producing greater purity and of checking the flood of vice that is sweeping through the land and sapping the foundation of this nation and all the nations of Christendom. We have adopted the principle of plural marriage as part of our religion. We have not led women astray, we have protected them. We have not coerced them or used violence, but have thrown around them a shield of protection, and at the same time have left them to exercise the fullest liberty and the most extensive right of free choice in every respect. But this is a sin ; this shocks, we are told, the moral sense of the nation. While, on the other hand, there are communities who say they do not believe in adultery or in seduction—that is, their religion teaches them that these things are wrong ; but many of whose members practice these crimes, and yet they pass along unnoticed and undisturbed.

Salt Lake City is 2,400 miles from Washington—a remote place ; it might be supposed the effect of our examples, if they were bad, would not reach that distance ; that if there was any contagion flowing from our practices it would have expended its force before traveling that far. But in Washington City, at the head of the government, where Congress has unquestioned jurisdiction, there is no law against adultery ; no one can be punished in the District for violating the marriage vow ; that escapes the attention of Congress. So with fornication ; it goes unpunished, unless it should be of so flagrant a character, done in so open and indecent a manner as to excite public condemnation. Now if morality were to be achieved it might be thought that Washington would be a fine field for the exercise of the power that is unquestionably invested in the Congress of the United States. I presented this view of the question to Senator Edmunds, when this bill, which has since become a law, was being discussed. I called his attention to the fact that it was not an unfrequent thing, in taking up an evening paper in Washington City, to read accounts of the finding of two or three infants that had been cast away or deserted by their inhuman mothers, found in vacant lots and in out-of-the-way places, and that too in the most elegant city to be found in the United States. It appeared to me, as I said to him, that Washington was a splendid field for the exercise of the power of Congress. If it was a sincere wish to check immorality, and to put down vice that prompted the Edmunds' bill, however mistaken its author might be in his ideas respecting the existence of these evils in Utah, the best place to commence was at the head. But

it was plain to be seen that nothing in that bill was designed to reach real vice, to strike down immorality ; it was a blow at our religious practices. To be sure, however, as to what the intent of the bill really was, and to know this from his own lips, I asked him if adulterers could be punished in Utah Territory under the provisions of the bill. His reply was that if a man who had one wife were to live openly and continuously with another woman he could be punished under it ; but adulterers would not be very likely to expose themselves to the operations of the law in that manner. He said that "sporadic cases of adultery could not be punished by this bill." I thought the reply one of which a Senator of the United States should be ashamed. I have known Senator Edmunds for some time, and have had some admiration for him, but I declare I blushed for him when he made the reply that "sporadic cases of adultery" could not be punished under the provisions of this bill, now become law.

Now, you can see what the design is. It is not to punish immorality. If immorality were the object to be reached, that law would have been made broad enough for every case, whether they be practices, what they term under religious guise, or practices in violation of religion. What then is the object of the measure ? It is to strike down a prominent feature of our religion ; that is its object, and there is no other object to be achieved. It is the fact that we make marriage a part of our religion that excites animosity, and they are determined to destroy us.

"If you were to protect immorality and not call it religion," I have been told many and many a time, "we should not object to it ;

but you are sanctioning by the forms of religion that which we cannot endure, and which is hateful to our civilization." It is the marriage ceremony, that is the offensive part of it ; it is, in other words, the marrying that excites dislike and hatred.

Now, is this to be wondered at ? I do not wonder at it ; I am not surprised at all at this feeling ; for the reason that I have always expected that this doctrine, like every doctrine connected with this Church, would excite the bitter hatred of those who oppose the work of God. It was the fact that the Prophet Joseph Smith, and the Elders of this Church declared that revelation had been received from God, that excited animosity in the first place. The Elders of this Church might have preached any doctrines they pleased and not said they had been taught them by revelation, nor by special divine assistance, nor by angels having come from heaven, but preached them as the speculations of men, as doctrines discovered, framed and arranged by men, by some theologians of eminent ability, and they would have had no particular difficulty. In preaching precisely the same doctrines we now preach, that is, the first principles of the Gospel, a church might have been made one of the most popular churches upon the face of the earth.

But what was it that excited animosity ? It was the declaration that God had spoken from the heavens and had restored the primitive Gospel in its original purity and power, and that we had the power and authority to administer in the ordinances of the Gospel through which had been restored the gifts and blessings and powers that pertained to the Gospel in the days of Jesus. It was

this declaration that excited animosity throughout the religious world against the Latter-day Saints in the beginning. Every preacher felt that he was condemned by this declaration. If we had stood upon the same platform as they, saying that our organization was the result of man's wisdom, we should then have had some sympathy from them. But because our Elders declared that God had spoken, and that we preached that which had been revealed to us, animosity was excited, and mobs rose against us, entertaining the most bitter feelings, and committing the most terrible outrages.

It is interesting reading now, in this year of our Lord, 1882, to go back to that which occurred fifty years ago, in Missouri, soon after this Church was organized. The charges against us then were that we believed in Prophets, that we believed in revelation, that we believed in healing the sick, according to the pattern in the New Testament, that we were so credulous as to believe that God would work miracles; and the crowning accusation was that we were Yankees and abolitionists, and therefore were unfit to live in the State of Missouri. I say, it is interesting in these days to go back and read the documents issued by the mob in 1832-3 in Jackson County, Missouri. There was no plural marriage then to cause offense. The cry against us then was, that we believed that God was a God of revelation as He was in ancient days; that He was the same God in this, the 19th century, that He was in the first century of the Christian era, when Jesus and the Apostles ministered among men. This was considered sufficient cause for mobs to organize themselves and drive our

people from their homes and lands, and to kill some of them.

If we were to practice plural marriage in some other manner, and not sanctify it by the forms of religion; if we were to be guilty of anything of this character, separating it entirely from all religious ceremonies and ordinances, there would be little, if anything, said about us. To judge from expressions I hear, I do not suppose it would excite any particular animosity.

We, as a people, have to pass through these ordeals. It is a great consolation to me, it has been while I have been absent, to know that we are fighting the battles of religious liberty for the entire people; it might be said, for the entire world. And there is no people on this continent in so good a position to do this to-day as we are, for there is no people so well organized as we are. No man, single-handed, could do what we are doing; no half dozen men could do it; they would be crushed. Let any man go out from this place and attempt, single-handed and apart from any other organization, to fight the battle that we are fighting, and he would soon be overwhelmed. But we are an organized community; we can live here as we did in the early days without help from any other source except God. We can raise our food; we can make our clothing. If it be necessary we can pinch ourselves, dispense with luxuries, and can live on those things which are barely essential to life. We do not necessarily have to depend upon other people for support. If grasshoppers come and sweep our fields, as they have done, there is no cry from Utah to the general government for help. We have borne these afflictions unassisted by our fellow-citizens; and we have proven to our own satis-

faction, if not to the nation at large, that we are capable of sustaining ourselves. Therefore, when wrath is excited against us, we do not lose employment, we do not lose food, we are not turned out of our houses nor otherwise impoverished; because we have the elements in our own midst from which we can draw a living; and we know how to use them for our own sustenance, and for the preservation of those who are dependent upon us. Hence we are in an excellent position to fight the battles of freedom; and it is the most glorious warfare that men or women were ever engaged in. I expect we shall continue to contend for liberty, not with physical weapons but with steadfast moral courage, despite the Edmunds' law, despite the Poland law, despite the law of '62, or any other law that may be made in violation of the Constitution, and of the Bill of Rights. We shall have to contend unceasingly for those principles, without wavering or yielding one iota in our determination. I claim this not for Latter-day Saints alone, but I claim it for every man and woman in this Republic; for I say that the men and women in this great nation have the right to worship God according to the dictates of their own consciences, as long as they do not, in so doing, interfere with the rights of their fellow-citizens; and I claim that they have the right to do this, despite the Supreme Court decisions, despite the action of Congress, despite the expressions of pulpit and press; and I am willing to contend for that liberty for every man and woman whether they be of the Methodist, the Presbyterian, the Episcopalian, or any other persuasion, or whether they be believers in the doctrines or views of Col. Robert Ingersol. God has

given us this right, and He has given unto us our agency. If we violate His will He will punish us; He has threatened us with punishment if we do so, and we are responsible to Him, and not to the Congress of the United States, not to the President of the United States, nor to any human being; we are responsible alone to our God, and there is no power upon the earth that can justly deprive me or deprive you of this right. They may, by force of power, by illegal measures and unconstitutional laws do this; men may be imprisoned or slain; but the principle that I now declare is a fundamental, a constitutional principle, and it will endure. And the day will come in this land when every man will have this right, regardless of his profession. Are we to be dictated to by popular preachers? Such men say to the Congress of the United States, "You must enact certain laws; we demand it of you; our congregations demand it; you must put down 'Mormonism.' We do not want that religion. We are Methodists; we are Presbyterians, or we are somebody else, and we call upon you to maintain orthodoxy and to put down heterodoxy." I would just as soon be dictated to by the Pope of Rome, by Mr. Ingersol or by a "Mormon" Bishop, as to be dictated to by popular preachers, as to what I must accept as religion.

Fault is found with us in this Territory because it is said the hierarchy dictates legislation; but you know this is not true. I wish we could dictate it more than it is done. We have our views like other citizens, but who has ever known them to be forced upon any? And, yet, this is the head and front of our offending, namely, that in Utah there is a theocracy dictating legislation.

Now, who is it that has demanded of Congress this Edmunds' law against Utah? It has been the pulpit of our nation, the orthodox pulpit. It is at their behests this legislation has been enacted. They would destroy us; and if they could do this then they would turn their attention to somebody else—the Catholics, the Infidels, the Spiritualists,—they would not be satisfied until they obtained what they call “uniformity.” They do the very thing themselves that they charge us with doing, and which they pretend they desire to prevent in this Territory.

It is this principle of freedom of which I have been speaking that we are determined to maintain; we shall contend for it to the very uttermost as long as life remains. This is the feeling I have. Do you not feel the same? I am sure you do; I know you all do; I need not call for a y expression of your feelings. We cannot fight law; we must submit to law, the law being more powerful than we are; but we can do as John Bunyan said: “I cannot obey, but I can suffer.” We cannot renounce our religion; we cannot throw it aside; we cannot trample upon the commandments of God; but we can endure the penalty of obeying God's law, even if it be imprisonment. It is part of the contract. We know what others had to endure for the religion of Jesus, and if we expect to obtain the same glory as they, we must be prepared to endure the same consequences.

I do not make these remarks to stir up feelings of defiance. It would be a most unwise and a most unfortunate position for us to occupy, to place ourselves in an attitude of defiance against the laws of the land; but while we do not defy, we

at the same time shall maintain, I hope, the principles of liberty, and claim them for every man and woman as well as ourselves. We shall never cease our efforts, I hope, until from one end of the land to the other men and women can worship God whether they be Mormon or infidel, or whether they believe in Buddha, or are believers in the God of Israel, the Lord of the whole earth, or worship a wooden god, without interference or interruption from others as long as they do not trespass upon or interfere with the rights of their fellow-citizens. All ought to have this right, and no one should seek to deprive them of it.

The most nonsensical arguments have been used against us in consequence of our claiming liberty of this kind. Say some men: Suppose there were Thugs in this country, or Hindoos who believed in burning widows as they did in India, shall the government not have the right to put down such murders and such ceremonies of cremation? Suppose that human sacrifice was deemed proper by some religious sect and should be called a religious ordinance, do you mean to say that government has not the right to interfere with and to stop the taking of life in such a way?

Certainly, I have never said it had not, neither have I claimed it when I have said that we had a right to practice this feature of our religion. There is a very wide distinction, but many do not seem to understand the difference. There are certain acts that are crimes in and of themselves; they are not made so by statutory law; one of these is murder. It always was a crime against nature and always will be. He who takes the life of a fellow being commits a crime, even if it should be in a land

where there is no law ; it is in and of itself a crime—*malum in se*. It needs no statutory law to make it so. Marriage occupies a very different position from this. Before the law of 1862 was passed by Congress a man might have married in this Territory two or more wives, there being no law—human nor divine—that we had any knowledge of, prohibiting it. There was no law of the United States against it ; there was no law of the Territory against it, and it was not in and of itself a crime. It was made a crime by the law of July 1, 1862, which, we assert, was in violation of the first amendment to the Constitution. It was *malum prohibitum*!—a crime made so by statutory law. There is a wide distinction between the two ; and every ordinary mind must, I think, readily admit that there is no comparison between marriage and murder, robbery, theft and crimes of a kindred character. Still there are a great many people who do not seem to understand this.

They say, "Suppose you believed in murder, in human sacrifice, do you mean to say that we would not have the right to interfere with you ; that we could not do anything to check that practice?"

Certainly they could and should. They could check any practice that we might be guilty of that would interfere with the rights of our fellow men. Government has the right, and owes it to its citizens, to protect them in their rights—to protect their lives, to protect their property, to protect them in all their civil rights and in their religious rights also, and to prevent others from doing them violence. Beyond this it should not go. And they call our system of marriage, bigamy. Such confusion of terms ! The essence of the crime of bigamy is

that a man, already married to one wife, clandestinely marries another. Both women are wronged and deceived ; the first by his marrying a second time during her lifetime ; the second by his concealment of the fact that he already has a living wife. In the anxiety to attach odium to our system of marriage, our enemies call it bigamy, ignoring the fact that, according to our rules, a man who has one wife does not take another wife without the consent of the first wife ; no advantage is taken of her by keeping her in ignorance. The new relationship has been entered into by common consent. There is no element of crime about this—that is, of the crime of bigamy. It is, as I have said the concealment that makes it a crime ; it is the fact that both women are deceived and wronged by the act of the man. And such a man ought to be punished. That which has been done has been done in the face of high heaven, in the light of day, believing, as we did, that it would be the means of preserving this community in purity, that if every means were used to provide for marriage there would be no margin of unmarried women left for lust to prey upon.

Men have said to me : "Mr. Cannon, we cannot understand why it is that women will consent to such arrangements."

"My dear sirs," I have said, "do you not think that the ladies who occupy questionable relationships to gentlemen in this city (Washington) would be very glad to have that relationship sanctified by marriage ; do you think they would object to it ? Would any true woman, if she loved a man, put herself in such a false position in society, and yet not marry him if she could do so honorably ? Which relation would

be the better and more honorable?"

I do not wish to convey the idea that plural marriage can be universal. In the very nature of things as I have often said, it is impossible; the equality of the sexes would prevent this, were men ever so desirous to make it so. Take our own Territory: the males outnumber the females; it cannot therefore be a practice without limit among us.

No one need be afraid of the extensive spread of this system even if the Edmunds' law were not in operation. Besides all this, it should be borne in mind, that God did not give this revelation and commandment to us to urge upon the world for its practice.

The greatest foe we have to contend with is ignorance. We are not known. We are lied about most extensively, and every avenue is blocked against us. Popular journals are afraid of injuring their circulation by speaking the truth concerning us. The publishers are affected by the same influences as the politicians—the pulpit and this popular clamor cause men to be afraid. If we could be known as we really are—not in Salt Lake alone, for this city is not a fair sample of Utah; if it were possible for the people generally, who reiterate these popular cries against us, to travel through our settlements north and south, and see our people, there would be a very different public feeling in regard to us. But we have been inundated by falsehood, we are nearly covered by its waves, and people who know nothing about us are so startled at this idea of polygamy, as it is called, that they are prepared to believe anything that may be said about us. We have this to contend against. In the end, however, we

shall be abundantly successful, for a people possessing the qualities that the people of Utah do, can and will live—a people who are united, a people who are honest, a people who are frugal, a people who are temperate, a people who are orderly in their lives and who are virtuous, truly virtuous, can withstand a tremendous amount of pressure. There is only one way in which this people can be checked and that is by extirpation. Otherwise, the qualities they possess are bound to live in the struggle. The doctrine of "the survival of the fittest," applies to us, and insures us a long, a prosperous, an uninterrupted and a glorious career. We can live in spite of adverse legislation, in spite of commissioners, in spite of governors, in spite of acts of persecution; we can live and still flourish, and still grow and still increase; and we shall do it. I am not at all afraid as to the result. Of course legislation of the Edmunds' kind can pinch us; it can be made excessively disagreeable to us. It may test us in ways that may be new to us; but sincerely I say to you, my brethren and sisters, that I dread other things that exist in our midst more than I do hostile legislation.

I dread the increase of luxury; I dread the increase of class distinctions which I see growing up. The disintegrating influences of wealth are far more to be dreaded than any outside pressure of this character. All that is being done in this direction is to hoop us up, as the cooper hoops up barrels. This has been the case already. During the last five or six months I have had letters from all parts of our Territory, and they uniformly bespeak a determination to cling together.

But watch the effect of wealth;

look at its effects. Communities get wealthy and they begin to think about their wealth. Where their treasure is there is their heart also. Especially is this the case if they are divided into classes. Then the rich are in a position to be tempted and tried far more than they would be if they were on the same plane with their fellows. If we are nearly alike temporally we feel alike. In this has consisted much of our strength in the past. We were not divided into classes, with interests diverse one from the other. The sacrifices we had to make fell pretty equally upon all, and there was no temptation offered one class because of its greater wealth, to compromise with principle, or to question the policy of standing up unflinchingly for principle, or to feel different from the bulk of the community.

The increase of wealth, therefore, and the consequent increase of fashions are more to be dreaded than hostile legislation. Let a wife follow all the fashions of the day, and then let her children do the same, and a man must have a deep pocket to sustain such a family. Give him two or more wives and their children of this kind, and how long can he keep up? Introduce fashions among us, and make women fashionable, and make their daughters fashionable, and what is called "the problem" will not be long in being solved. If a man then had more than one wife he would need a large income to sustain them. Some women might be shrewd enough to understand this, and if not wanting their husbands to have another wife, might take pains to consume all the income.

Well, our enemies never have had and never will have wisdom enough to adopt any plan that will

hurt this work. Why, instead of injuring this people in what they have already done against us, they are only advertising us. The effect of this persecution—I cannot call it anything else—has been to call forth three able productions by men who personally knew little or nothing about us. One man had visited here and the other two were prompted in the interest of justice to write and speak as they did, feeling that a great injustice was being done to us, and that Constitutional rights were being trampled upon. One of these, a gentleman in Boston, delivered an able lecture; and another Bostonian wrote an able pamphlet; another gentleman in New York, wrote one of the best pamphlets on life in Utah, that I have seen for many years; and besides these there have been many correspondents who have written upon the subject, and the result is that men and women have been awakened to the consideration and examination of this question. But if they had been silent concerning it, many never would have thought of it. We must be advertised, and I do not know any better way than that which has been adopted.

As far as my own case in Congress is concerned, I have not allowed myself to be annoyed. Remarks have been made very frequently about my bearing the attacks upon me so pleasantly. I have replied, "Why should I not feel so—I am the wronged man? I had a larger majority in my favor than any other man upon the floor of the House. I am the representative of the people of Utah, properly elected, and fully qualified and eligible for the position. This the committee of the House, after the close of the strictest examination—and it might be said, the most prejudiced examination,

have decided. Fourteen out of fifteen of the committee on elections, after making a full examination of the case, have decided that I was properly entitled to the certificate, and as a consequence to the seat. If the consciousness of being right ought to make a man feel pleasantly, then I am entitled to the feeling. I feel as one who is called to make sacrifices for a glorious cause."

Great pressure was brought to bear upon republican members to have them vote solidly on this question. One somewhat prominent man purposed to make a speech denouncing the wrong which was being attempted against me. He told me that Speaker Keifer heard of his intention and "bulldozed" him out of making it. One member said to me: "Mr. Cannon, in voting against you as I did, I told those around me that I did the most cowardly act of my public life." Another said, "Mr. Cannon, I wrote to my wife and told her that I had done the meanest thing I ever did since I have been a member of Congress, in voting as I did against you." "But," said he, "what could I do?" These are samples of expressions made upon the subject. You can understand that my position was one not to be ashamed of. The man that is wronged has no occasion to feel the blush of shame on his cheeks; it is those who commit the wrong who ought to have that feeling; and they cannot help feeling that they are inferior to the one they have injured. But notwithstanding the pressure of which I speak that was brought to bear upon members, the conspirators against the liberties of Utah dared not trust my case to the House till the Edmunds' bill had passed. There were some strong men who could not see their way clear to vote

against my taking my seat. It was felt therefore that the only way my case could be reached was by the Senate and House passing a law and having it signed by the President of the United States. In this way, by using all the powers of the government, except the judiciary, the case was reached; but then they had to trample upon the Constitution to do it; for the law, as applied to me, was *ex post facto*.

I had gone to Washington eight years previously; I had been at the bar of the House four times to be sworn in, the same man in every respect. It was not charged that I had violated any law since that time, or rendered myself ineligible. After a determined contest I had been confirmed in the seat by the 43d Congress—a Republican Congress—also by the 44th Congress—a Democratic Congress; also by the 45th and 46th Congresses. Now by what law could a man in my position, having the majority of the votes, and the fact being conceded that the election had been fair and that there had been a full expression of the people's will, according to the forms of law—I ask, upon what principle of right could such a man be excluded from a seat in the 47th Congress? Legally he could not. There is only one way in which that could be done, that is by trampling upon the principle of representative government and the Constitution of the United States. This was done in my case, and this action will stand on the books as a precedent that will cause men to feel ashamed of it in days to come.

Now, my brethren and sisters, I return here feeling, as I have said, excellently, and cheerfully, full of courage and hope, not at all weakened in my feelings. I feel exceedingly hopeful and joyful and am satisfied

that we are in the right path, that we are on the winning side, because we have right, we have justice and we have truth on our side. The only fear I have is that we shall fail to make use of the opportunities God has given unto us of maintaining our integrity and being true and faithful, for God has said, "I have decreed in my heart that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy; for if ye will not abide in my covenant, ye are not worthy of me." He has also told us, "whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal: Therefore, be not afraid of your enemies."

This exhortation God has given unto us. And we may as well prepare ourselves, if we are not already prepared, for everything of this kind. The time must come when the principles of truth and righteousness will prevail over the land; and it is our destiny to maintain them and make them universal. The prophecies that were made by the Prophet Joseph Smith concerning this nation and us will be fulfilled. He said that the time would come when the Latter-day Saints would be the only people that would maintain constitutional principles upon this land. I have been taught from my youth that that was the destiny of this people; that this nation would drift away from the Constitution and Constitutional principles; that mobocracy would reign, and the principles of right would be sacrificed to the power of might. And we can see this coming to pass.

In former times mobs came against us with cannon and muskets, with powder and ball, and the torch, and life and property alike fell

sacrifices to their violence. That was the expression of the popular will; it found vent in illegal forms, the laws being trampled upon to satisfy its demands. But matters have changed. Mobocracy to-day assumes the forms of legality, and, therefore, in meeting this power you have to wrestle with it under the form of law. In the early days when the mob came upon us we could take our guns and meet it, but when a mob comes backed up by law, clothed in the garb of the law, claiming shelter under the Constitution, it is very different; and that is our position to-day. We have fought mobs from the beginning; there have been times when we have held our own, determined to stand our ground; at other times we have been driven; until, at last, we found refuge in these mountains.

Now we are subjected to another sort of test, and I look upon it as necessary to develop us and to prove us. I accept this, in the providence of God, as a means to school this people. It will make statesmen and legislators of us; it already shows the necessity of education; it will have the effect also to broaden our views, to enlarge our intellects, and to stir up our young men and our young women to prepare themselves for usefulness. We have to be a superior people; we have to educate our children, and make them the peers, and I may say, the superiors of all others, for we have the principles which will make us a superior people. And in order to become such a people, I do not know any better training that we could have than that which we are now receiving, unpleasant though it may be. Read the history of New England and you will see that we are passing through precisely the same training that the colonists there did. It

developed them, and was the means of making them the great people that they have since become.

I pray God to bless you and fill you with His Holy Spirit, and help you to remain faithful and true to Him and to one another, that you may never lose your courage or falter for a single moment, but maintain your integrity to the last, and teach your children to do likewise, that you and yours may be found among those who shall be recognized as having been valiant in the cause of God upon the earth. Let us be wise and prudent in all our talk, and cautious in everything

we do, feeling to submit to wrong rather than to do wrong, trusting the Lord to overrule the intentions of our enemies for our good and the final triumph of truth over error, and good over evil. There need be no rashness, no defiance or manifestation of feeling. Let us show the world that God has given unto us principles which lift us up above these clouds that now envelope us; and that we have not been taught in vain, that we have not passed through the scenes of the past fifty years without having learned many valuable and excellent lessons. Amen.

DISCOURSE BY APOSTLE WILFORD WOODRUFF,

Delivered at Nephi, Saturday Afternoon, January 27, 1883.

(REPORTED BY GEO. F. GIBBS.)

IMPORTANCE OF THE WORK OF GOD — “THE KINGDOM OF GOD OR NOTHING” — APPARENT INSIGNIFICANCE OF THE CHURCH AT FIRST — ITS GROWTH — ANCIENT MEN OF GOD — PERSONAL REMINISCENCE — WHAT IS REQUIRED OF THE SAINTS — HOW JOSEPH SMITH’S PRAYERS WERE ANSWERED.

WE meet with the Saints of the several Stakes at the Stake Quarterly Conferences for the purpose of giving instruction which all need in order to qualify themselves to magnify their calling as Saints of God, engaged in establishing and building up the Church and kingdom of God.

And I will here say, as I have often said, that all men, and all women, regardless of the position they occupy, or the office they hold, are dependent upon the Lord for His Spirit to assist them in their labors.

I made a covenant with the Lord, years ago, that whatever He would

impress me to say, I would preach to the people. If we are not able to speak to your edification, it is not because there are not truth and knowledge, principles and laws sufficient within the pale of this Church, and connected with the work in which we are engaged. I look upon the cause of God and the mission that He has given each of us connected with it, as requiring the whole attention, the might, mind and strength of each one of us, in order to magnify our calling and accomplish the work committed to our hands.

The Lord raised up Joseph Smith specially to do the work that he performed. He was ordained and appointed before he was born to come upon the stage of action in this age of God's mercy to man, through the loins of ancient Joseph who was a descendant of Abraham, Isaac and Jacob, to lay the foundation of this great and glorious dispensation—a dispensation that will be marked and distinguished in the annals of human history for its grand and mighty, and also its serious and awful events. The day has already dawned when the light of heaven is to fill the earth; the day in which the Lord has said that nothing should be kept hidden, whether it be things pertaining to one God, or many Gods, or to thrones, principalities or powers; the day in which everything that has been kept from the knowledge of man ever since the foundation of the earth, must be revealed; and it is a day in which the ancient prophets looked forward to with a great deal of interest and anxiety. It is a day in which the Gospel is to be preached to every nation, tongue and people for a witness of what shall follow; a day in which the Israel of God who receive it in their dispersed and scattered condition

are to gather together to the place appointed of God, the place where they will perform the "marvelous work and wonder" spoken of by the ancients who, in vision, saw our day; and where they will begin to inherit the promises made to the fathers respecting their children. The work that is to be so marvelous in the eyes of men has already commenced, and is assuming shape and proportions; but they cannot see it. It will consist in preaching the Gospel to all the world, gathering the Saints from the midst of all those nations who reject it; building up the Zion of God; establishing permanently in the earth His kingdom; preparing for the work of the gathering of the Jews and the events that will follow their settlement in their own lands, and in preparing for ourselves holy places in which to stand when the judgments of God shall overtake the nations. This is truly a good work; and it is a marvel (when we look at it with our natural eyes) how this people are sustained in their faith and hope of accomplishing it, besides having to provide for the wants of themselves and families, which is of itself as much as most men can accomplish. We cannot do the work which God through us intends to have done, unless we place ourselves under His care and direction, and take the sentiment, "The Kingdom of God, or nothing," for our motto, as well as the end and aim of our life. This we must do to be truly the servants of God. We cannot serve God and mammon. We cannot build up the Kingdom of God and withhold our hearts from Him. We must either come under the dominion of God, and be led and directed by Him, or under the dominion of Satan, and be ruled over by him. It is for us,

through our faith and works, our desires and course of life, to choose which we will take, as we must take the one side or the other.

Nobody in this world has cause to rejoice as we have. None have the encouraging future before them that we have; for Zion is not to be moved out of her place, neither is "the kingdom" to be given to another people. God rules and reigns, and we are His people, and He is our God.

This work, this marvelous work and a wonder, the work that will eventually fill the whole world—and neither man nor the devil can prevent it—commenced, as all the works of our God begin, in a small way. It was likened by the Savior to the mustard seed, the smallest of all seeds, put in the soil, which grew until the fowls of the air could lodge in the branches thereof. This certainly is the characteristic of this Church and Kingdom, commencing as it did on the 6th day of April, 1830, with only six members. But the Lord told Joseph in one of the revelations that he was laying the foundation of a great work, how great he knew not. Joseph was young at that time, and could not comprehend fully the nature of the work which he had been called and appointed to commence in the earth.

When Joseph presented to the Christian world the principles that God had communicated to him, he at once aroused their prejudices; he had to struggle against traditions which they had inherited from their fathers who knew not God nor His ways, traditions which had come down to them through the ages, which were antagonistic to the saving truths of heaven. And hence his life was one continual struggle,

meeting with opposition on every hand, especially from the priests of the day; but he lived through it and rejoiced greatly in his labors until he finished his testimony in the flesh, after laboring some fourteen years to that end. He had to wade through deep waters; but he never was discouraged or disheartened, notwithstanding he had to contend against foes without and foes within. He never lost sight of the majesty of his calling, nor the divinity of this work; but spake and acted in the midst of the people under all circumstances the man that he was—the Prophet of God, the Seer and Revelator of the last dispensation. He left us under painful circumstances, sealing his testimony with his blood; but his works follow him. The Gospel of the Kingdom which he preached, flourished under the wise administration of God's servants who followed him. The Lord blessed and sustained His Apostles, and led them to this land, where the standard of Zion has been planted, which begins already to attract the notice of the nations afar off. And here in this land, notwithstanding the difficulties we have had to wrestle with, incident to settling a new country a thousand miles from civilization, having also to protect ourselves against the raids of the wild and untutored Indians, the Lord has prospered us, and blessed us on every hand; and we are to-day a blessed people. Yet the Christian world is opposed to us, and the Christians generally hate us. The Savior himself had the same spirit and feeling to contend against. There was no man more unpopular than He; no man more persecuted than He. And why? Because He preached false doctrine? No. The real reason was, as He himself declared, because they loved

darkness better than light, because their deeds were evil. There are but the two powers, that of God and that of the devil. There is but the one true and living God, and He is our Eternal Father, the creator of this earth: and He will give it to His children to inherit.

We are nearing the end of the 6th thousand years. We have the history, or a partial history, of the dealings of God with the nations from the day of Father Adam down as contained in the Bible and the Book of Mormon, from which we may learn many valuable lessons. God has raised up at different ages certain men to do a certain work, as He raised up father Abraham. He was a noble spirit, we are told, before he left the realms of glory to come and tabernacle in the flesh. He had the spirit of the Gods with him when he was born; and he was faithful to God, and He had confidence in him; and whatever God required at his hands, he performed. So with Enoch. He stood at the head of the dispensation in which he lived. He, in the course of time, some 350 years, built and perfected the city called Zion. He, however, met with all kinds of opposition from the people among whom he labored; but the power of God was manifested to such an extent that his enemies stood and trembled through fear; and through that power he was enabled to perform the mighty work which he and his people did; it was not because the devil and his party were any more kindly disposed towards the Saints of God, but because they could not help themselves; and in the wisdom of God Enoch and his people and their city were taken away from the earth.

The devil in different ages has

made war against the Saints and overcome them; and he has tried his best to destroy this Church and Kingdom. As I have said, Joseph and the first Elders met with the fiercest kind of opposition; but, with some exceptions, we have stood it all, and are the better to-day for having passed through the fire. When we went upon our first foreign mission, Joseph said to us, "No matter what may come upon you, round up your shoulders and bear it, and always sustain and defend the interests of the Church and Kingdom of God." When we took our departure his demeanor in parting was something that I had never noticed or experienced before. After crossing the Mississippi River I crawled to the side of a house and lay down upon a side of sole leather, while suffering from the chills and fever. While resting there the Prophet Joseph came along and saw me. He gave me some parting advice in answer to some remarks made, and then told me to get up and go on, and all would be well with me. That is the way I parted with him upon that occasion. From that day to this I have noticed the steady growth and increase of this people. We have nothing else to do but to build up the Kingdom of God. If we do this He will keep us and provide for us. We want to labor as a body of Priesthood, to enter into the holy of holies; we want to come before God, and pray until we get the spirit of this work, until we comprehend our calling before God.

There has never been such a dispensation upon the earth as the present one. In other dispensations men had to lay down their lives, and others to hide up in dens and caves of the earth, and wander in sheep skins and goat skins, for the

word of God. We have had a taste of the same treatment in our day. And we have also seen days of poverty. When for instance, we left to go on our first English mission, two dollars would have bought everything I left to feed and clothe my wife and children. I hardly had a day's provisions in my house. It was a good deal so with my brethren; but we did not stay to nurse our wives. Those were the days of our poverty; and we never knew what it was to be comfortably well off until we came to these valleys of the mountains. We had a great many trials in those days or what we called trials. I want to get this principle into your minds, that God Almighty is guiding the course of this Church and Kingdom, and not we; and He has organized it for this day and generation and it never will be rooted out of the earth again. The Prophet Joseph knew what he was doing; in fact, he knew much more than he dared to tell on account of the prejudice, traditions, and unbelief of the people. I used to have peculiar feelings about his death and the way in which his life was taken. I felt that if, with the consent and good feelings of the brethren that waited on him after he crossed the river to leave Nauvoo, Joseph could have had his desire, he would have pioneered the way to the Rocky Mountains. But since then I have been fully reconciled to the fact that it was according to the programme, that it was required of him, as the head of this dispensation, that he should seal his testimony with his blood, and go hence to the spirit world, holding the keys of this dispensation, to open up the mission that is now being performed by way of preaching the Gospel to the "spirits in prison." But those who shed his blood, and

the people and nation who sanctioned it in their hearts, have that to meet, and they can no more escape the penalty thereof than they can escape the death of the body. My views and feelings in regard to the Twelve and leading men of this Church have been this, that when they leave this stage of action they will be permitted to lie down in peace surrounded by their families and friends; and also, that God will never require them to stain their hands with the blood of their fellow men, in order to protect themselves from violence; but, that the Lord will fight our battles, and frustrate the measures that would lead to such an issue. And the wisdom of this is manifested in the fact that part of our duty is to build Temples, and officiate in the same; and this we could not do so acceptably to God if our hands were stained with the blood of our fellow-men, even in our own defense. Hence I believe that God will cause the wicked to slay the wicked; and that He will cut off our enemies by judgment from time to time, as it shall be deemed prudent by Him. All is peace in Zion, and I thank God for it. I am reminded of a saying made by Brother Cannon upon entering the well furnished parlor of one of President Merrill's houses, of Richmond, in Cache County. "What," he said, "all this and heaven too?" Yes, God intends to give to His Saints the good things of the earth, as well as the blessings of heaven, as they shall become able to use them properly.

The Lord intends to build up His Zion through us His weak and feeble creatures. He intends to make Zion strong and powerful in the earth. He will bless us with means and He will put it into our hearts to build Temples to His name, in which His

Saints may perform the work that is required at their hands in redeeming their dead.

Brethren and sisters, you should live by faith, realizing every day that all power rests with God, and that it is through Him that we are able to live in peace and enjoy plenty; that it is through Him the wrath of our enemies is turned aside from time to time, and that it will be through Him that the remainder of their wrath will be restrained. You should enter your secret closets, and call upon the name of the Lord. Many of you have learned how to pray; then fail not to let your prayers ascend up into the ears of the God of Sabaoth; and He will hear you. I think sometimes that we do not fully comprehend the power that we have with God in knowing how to approach Him acceptably. All that these men holding the Priesthood, and all that our sisters need do, is to live near to God, and call upon Him, pouring out their soul's desires in behalf of Israel, and their power will be felt, and their confidence in God will be strengthened. But the blessings of heaven can only be obtained and controlled upon the principles of righteousness. I have heard the Prophet Joseph pray when the power of God rested down upon him, and all who heard him felt it; and I have seen his prayers answered in a marvelous manner almost immediately. Governor Reynolds on one occasion employed men to try and kidnap Joseph, and they almost accomplished their designs, but Joseph had some Gentile friends as well as his brethren, through whom he was rescued, and was taken to Nauvoo and released under a writ of *habeas corpus*. But the Governor continued to harass him with writs, and was determined to destroy

Joseph. Joseph and the Twelve went before God in prayer, Joseph kneeling before the Lord, offered up prayer, and asked God to deliver him from the power of that man. Among other things he told the Lord that he was innocent before Him, and that his heart was heavy under the persecutions he endured. In about forty-eight hours from that time word reached Joseph that Reynolds had blown his brains out. Before perpetrating the deed he left a note on his desk stating, that as his services were not appreciated by the people of the State, he took that course to end his days.

There is another instance that occurs to my mind. A certain man took a stand against Joseph, and endeavored to bring persecution on him. He went to his God and laid the matter before Him, asking to be delivered out of the hands and power of that wicked man. Joseph was a Prophet, a Seer, a Revelator. He was acquainted with God; he knew the voice of the Spirit when it spoke to him. After offering up his prayer, the whispering of the still small voice came to him saying, "Wait with patience." The next day that man was taken sick with cholera, and died in a few hours. See how quickly the Lord answered his prayer offered up while a prisoner in Liberty Jail. At that time, Presidents Young, Taylor and several of the Twelve were on their way through Clay County to lay the corner stones of the Temple, in fulfillment of the revelation given in the Doctrine and Covenants, section 118. Joseph had no sooner called upon God than he was liberated; and his prayer answered to the very letter. The voice of the Spirit again spoke to him, speaking peace to his soul, and telling him that his troubles should be of short duration. It was

but a few days when he had the pleasure of shaking hands with his brethren, and enjoying the society of his family and friends. Joseph lived to accomplish the work that was required of him notwithstanding the persistent and determined opposition that he had to contend against. And after his death the work still went on, God and His angels all the while guiding and sustaining by His Spirit the Prophet Brigham. And He will continue to sustain His servants; and through them and His people Israel He will bring to pass the greatest and grandest work that the world has ever known.

It is for us to wake up to a sense of our duty, and call upon the Lord in humility, and live near to Him; and our eyes will be opened, as in the case of the young man the servant of the ancient Prophet Elisha, and we will see that there are more for us than against us; and that the element of opposition tends only to hasten the fulfillment of the purposes of God. Put your trust in God and rely on His promises, living up to the light and knowledge you possess; and all will be well with you whether living or dying. God bless you, Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

*Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon,
March 18th, 1883.*

PECULIARITIES OF PUBLIC PREACHING AMONG THE SAINTS—A COMPREHENSIVE RELIGION—EQUALITY OF MAN—SAINTS THE CHAMPIONS OF RIGHT—A PROVIDENCE OVER THE SAINTS—LEAVEN OF TRUTH AT WORK—TRUTH TAUGHT BY JOSEPH SMITH NOW BEING VERIFIED—IGNORANT POLITICIANS—EFFECT OF JUDGE BLACK'S ARGUMENT—EFFECTUAL PRAYER.

I AM glad to have the opportunity once more of meeting with my brethren and sisters in this place. And while I speak to you this afternoon I trust I shall have the assistance of the Spirit of God. I have had excellent health since I have been gone. But this morning, from

the effect of a cold which I have taken, when I arose I felt worse than I have done since I left home, and as though I could scarcely come to meeting. The ride in the air, however, has helped me, and I feel better than I did.

There is a natural curiosity on the

part of the Latter-day Saints to know everything connected with our political affairs as well as everything connected with our religious operations throughout the earth. Everything of this character is so intimately blended in the work in which we are engaged, that it is an exceedingly difficult thing to draw the line of distinction between the temporal and the spiritual, between that which pertains to the body and that which pertains to the spirit, or which pertains to the dissemination of the Gospel and the welfare of the people in political matters. It has been a cause of frequent comment in newspaper articles and in works that have been published concerning us and our organization, that we are a peculiar people in this respect, and that this intimate blending of the practical and the theoretical, of the temporal and the spiritual, in our meetings and in the addresses of our Elders, is a marked peculiarity. The reason of this is very apparent to those who are familiar with the character of our work and with our belief concerning these matters. We attach an importance to the physical organization which God has given unto us, greater, I believe, than any other religious people that I have ever met with. In like manner our religion extends its ramifications into every department of our lives, leaving nothing untouched, nothing connected with our earthly existence uninfluenced by its power and its teaching. I am thankful that this is the case, because it gives religion full scope, it gives it an opportunity to exercise its proper influence upon the man and to make him more perfect and more godlike. Our God is not a religious God alone. The God we worship does not confine himself to religious

matters, so-called, in contradistinction from those that are secular. He is not a God that concerns himself alone with the spirit of man, but He is a God of science, He is a God of mechanism, He is a God of creative power, a God of government, a God who attends to all the departments of human life and progress, as we see them exemplified here upon the earth. The first acts that are recorded of Him in the record that has come to us were creative acts, acts of organization, labors that might in one respect be termed temporal labors. Among the first communications He had with man He taught him how to live practically, to make himself clothing, and to perform other necessary labors connected with his comfort and his happiness upon the earth. And where they have been willing to be taught He has taught men government, the principles of government, from the beginning. He has established the best forms of government where men have listened to His teachings—governments best adapted for the persons for whom they were intended and for the objects that were to be accomplished; and He knew in the days of Moses, as He did in the days of Enoch, the principles of government that were best calculated for the happiness of those peoples. So far as they listened to Him, so far as they were governed in righteousness and in truth, each received the laws and the necessary instructions that were best suited to their condition and circumstances, for the progress that they had made and the progress that it was anticipated they would make. And He knew all that was necessary to be known, without the benefit of the experience that each nation has received from their labors and from their progress under the forms of

government that they have had. Our government to-day is considered the ripened fruit of the ages of experience that men have gained upon the earth. Yet there is not a principle connected with it that was not known to God, that was not taught by the Almighty in the earliest days, and that has not been put into operation under His instruction at one time or another among men. And these principles are embodied in what we call the Gospel. It has been truthfully and very forcibly said many times in our hearing that there was no principle connected with man's existence upon the earth that is not a part and parcel of that Gospel which God has revealed unto us and commanded us to obey; that that which the world call "Mormonism" embraces within its scope every good thing upon the face of the earth, leaving nothing outside. Every true principle of science, everything connected with the cultivation of the earth, with the government of cities and of nations, with the management of all the multiplied affairs of men in their great and varied diversity—that everything of this character comes within the scope of the Gospel which God has revealed, in the system of salvation that He has commanded us to receive.

There is one great principle connected with the Gospel of Jesus Christ as it has been taught among all the people who have ever received it, as we find from their teachings in the records that have come down to us, the same principle that lies at the foundation of our form of government, and makes it the most valuable feature connected with it, and that is, the equality of man before God. No man can be a true follower of Jesus Christ; no man ever could be—antecedent even to His com-

ing—a true follower of God, without embodying in His faith and practice and in every feeling of his heart this principle to which I have referred, the equality of man. There could be no class distinctions wherever this Gospel was received and put into practical operation. Every man who received it became the equal of his fellow-man; he would be recognized, a proper place be assigned unto him, and he would have his proper influence in the society of which he was a member. It is this principle of the Gospel that will make us, also, a thoroughly free people, a thoroughly great people, a people who shall have place in the earth, and have influence in the affairs of the children of men.

There have been fears indulged in many times, and expressions have been given to those fears, that the growth of the Latter-day Saints was a menace to surrounding peoples and to the government under which we live. There can be no menace in the growth of such principles as are taught and as are recognized and enforced among such a people as we are. It would be impossible for tyranny to flourish for any length of time in our midst. Oppression of every form would sooner or later have to disappear, or else there would have to be apostasy from the true principles of the Gospel on the part of the people. Oppression, tyranny, misrule, cannot co-exist with the principles of the everlasting Gospel as they are taught in our midst and received by us. There must be the greatest possible liberty of thought, of expression and of action in our midst—that is the greatest possible consistent with good order, and the preservation of the rights of others. Liberty cannot be permitted to degenerate into license, but the utmost

liberty can be enjoyed so long as it does not overstep that boundary. It becomes, therefore, a natural duty devolving upon us, with our views concerning these eternal principles that have come down from God, that were taught by God in the early ages unto man, that have been re-enforced from time to time by Him through the silent, unseen agency of His power in various ages—I say it becomes our natural duty to see that these principles are carried out and maintained in the earth. We become their natural champions. Besides advocating and maintaining them, it becomes our province to struggle for their supremacy.

As I have said these principles were taught in the very beginning. If we had the records we would find that they were taught to our father Adam, because they are consistent with man's agency. God gave unto man when He placed him upon the earth, the fullest agency—the power to do that which was right in his own sight without let or hindrance. He taught those principles to Enoch, and He taught them from time to time to all the men of note who would be taught by him. Abraham became in his turn the great expositor of those truths; and you will find by tracing the lives of these men in the record that has come down to us, that in every instance they were men who were champions of the right, who stood out boldly and fearlessly in the midst of their fellow men, contending for those God-given principles which they believed to be the inalienable right of every human being. You will find that the opponents of truth, or, to speak more plainly, according to our phraseology and our methods of expressing ideas, the followers of Satan—you will find that whenever

there was persecution upon the earth, they were its authors. Whenever men were trampled upon and their rights were denied them, when men fell victims to violence and the mal-administration of the laws, it was those who were led by Satan's influence and yielded to his power, who were the instruments in committing those evils. Hence you find that good men never persecuted bad men; never destroyed wicked men when they had power. They were not oppressors, they were not tyrants, they were not persecutors, they did not infringe upon the rights of their fellow men, upon the liberty of conscience, nor upon its proper exercise, nor upon the exercise of man's agency; they never sought to restrain it. If wicked men were disposed to do wickedly, so long as they did not transcend certain well-defined bounds that found their expression in law, you will find no account of good men interfering with bad men. You will not find them, as I say, taking upon themselves the role of oppressors, nor saying that men shall not do that which their conscience and that which they in their agency think it is their right to do. God does not do it. Jesus did not do it, and no servant of God ever did it that had a true conception of his calling. God has given to every man his agency, and he respects that agency. He might grieve over its exercise, angels may weep, and the heavens themselves may weep over the wrong exercise by man of the agency that God has given unto him, but he nevertheless has it to its fullest extent; but the devil and those under his influence would, if possible, destroy man's agency and prevent him from exercising it to suit himself.

I am thankful that we are surrounded by such delightful circum-

stances to-day. We have escaped another peril, and we still are a free people. Is there anyone in this congregation who professes to be a Latter-day Saint who is not filled with profound thankfulness to God for that which He has done for us? Is there any man or woman, or child of age sufficient to comprehend these things, who has not come this day to this house of worship with a feeling of profound thankfulness to our God for His mercy and His loving kindness, as manifested unto us His people? Though I have been taught and always have believed that not one word of His promises would fail, still I say that I am almost amazed myself when I see how wonderfully God hath wrought, when I look at our circumstances, when I see the liberty that we enjoy, knowing as I do the plans and the concerted efforts which have been made to deprive us of our liberty, and to bring us into a bondage that would be intolerable to us. A pæan of rejoicing went up from all quarters of the land about a year ago, that is, on the 22d of March. Every man who desired to see the overthrow of the Latter-day Saints, to see their system obliterated, rejoiced from one end of this land to the other—there were among them preachers, politicians and journalists, and the rabble everywhere, who rejoiced that a deadly blow had been struck at the Latter-day Saints. Men, while they admitted that the Constitution had been violated, justified the act in consideration of the great good that they supposed would be accomplished. Yet we to-day have all the happiness, the peace, the enjoyment, and the quiet that we could reasonably desire. If it were not for God's power; if it were not for His overshadowing protection; if it were not for the

promises that He has made unto us, how long could we endure? How long could we maintain ourselves in our present position?

But God made promises unto His people; and those promises have been abundantly fulfilled thus far, and they will be fulfilled to the very letter. And this Church and this people, and this organization will continue to grow and spread, and gather influence and power in the earth, until every word that has been spoken under the inspiration of the Holy Ghost will be fulfilled, and not a single word fall. It cannot fail, for God has spoken it. Already the influence of this work is being felt to an extent that none without the eye of omniscience can comprehend. We can see little glimpses of it here and there where our eyes are open to perceive; but the full extent of the influence that is being wrought in the earth through this work that God has established, is impossible for man to comprehend. I do not believe that any power short of omniscience itself can comprehend it. The principles of this Gospel which God revealed through the Prophet Joseph, have been like a little leaven, and they have been gradually leavening the whole lump. The effects have gone forth, and the influence is being felt in every direction throughout the world. Though we are but a small people, but a handful, so to speak, and in some respects quite insignificant, yet an influence has gone forth from this people, from the teachings of the Elders of this Church that is being felt everywhere. It has invaded every domain of thought, and gradually made itself felt—the leaven of truth has; and men begin to acknowledge principles as a part of their faith which but a short time ago they denied

and scouted at. In this way the work of God is being carried on far beyond that which we can see with our natural eyes. The work of the preparation of the earth, and of its inhabitants, is pressing forward with a rapidity that we who are taking part in it do not realize. We look at ourselves too much, we think that God's operations and labors are confined to us who comprise this Church of Jesus Christ of Latter-day Saints. In doing so we make a great blunder. He is operating among the nations of the earth. His spirit has gone forth; and it is accomplishing that which He said should be accomplished. And this great work of the last days will be cut short in righteousness. It is not the conversion of men and women and their baptism into the Church that is alone to be accomplished. The work of God is not to be measured by the number of souls that are brought into the Church. The progress of events connected with this last dispensation cannot be thus gauged; and when we think so we make a great mistake. Look abroad in other realms. Look at the religious world, and see how fast the principles that we believe in are being received. It may be said that they are not received properly. True, but notwithstanding truth is progressing; and the mind of man is being emancipated from many errors.

Repentance after the grave is now taught—you have heard of it, and read about it in the newspapers. Prominent preachers talk about it and receive it; and actually preach as scriptural doctrine, that it is possible for spirits to receive the Gospel in the spirit world.

Another step has been made in advance, through the preaching of the Elders of this Church, or rather

by means of the revelations of God through the Prophet Joseph Smith, in scientific truth which is astonishing; I refer to the doctrine of the eternal duration of matter. When first this was made known it was ridiculed everywhere by religious people, who viewed it as a principle, the teachings of which detracted from the dignity and glory of God. The popular idea was that this earth was created out of nothing. This was the almost universal belief among Christians. Joseph Smith said it was not true. He advocated the doctrine that matter always had an existence, that it was eternal as God Himself was eternal; that it was indestructible; that it never had a beginning, and therefore could have no end. God revealed this truth to him. Now who is there that does not believe it?

So with regard to the periods occupied in the creation of the earth. Joseph taught that a day with God was not the twenty-four hours of our day; but that the six days of the creation were six periods of the Lord's time. This he taught half a century ago; it is now generally received as a great truth connected with the creation of the world. Geologists have declared it, and religious people are adopting it; and so the world is progressing.

Again: It is not an uncommon thing at all now to hear of faith being exercised, of healings being produced through the prayer of faith. The daily papers frequently publish accounts of people being healed in this way. The adversary is trying, of course, to take advantage of it to rob God of the glory. He is determined that God shall not have any credit for these things. But it matters not how much he may struggle, mankind are receiving these truths; and progress is

being made and error is being overcome.

So it is with regard to religious liberty. We are contending to-day for liberty on the old platform. God, as I have said, gave it in the beginning, and we stand on that platform, and are contending for those rights, and we will achieve the victory too. Mark it! Just as sure as God lives we will achieve the victory, and this Church of Jesus Christ of Latter-day Saints will be recognized as occupying the foremost rank in this work. The principles of liberty, the rights of man will be established, and will be guaranteed to every man as in olden times; but there will be a struggle first.

The effect that the defence of our system, this last winter, had upon one of the great political parties of the United States was most remarkable. I was amused at it, and it afforded me a great deal of interesting reflection. There are a great many members of this Church who do not seem to have a thorough comprehension of their own doctrines, who nevertheless call themselves Latter-day Saints; and they are Latter-day Saints so far as their profession goes. But if asked about the principles of their belief some of them are ignorant of the extent of their application. It is in politics as in religion. There are a great many men who make a profession of politics, professing to understand, to act upon, and to stand upon certain political principles, which are embodied in their platforms, of which, however, they are really ignorant. You may have thought it very strange that any members of the democratic party, for instance, which professes to be the champion of home rule, as well as other great fundamental principles, should be

found so oblivious to their own principles as to take any part whatever in attacks upon us for the purpose of depriving us of our rights as citizens. But so it has been. If it had not been for the recreancy of some Democrats the Act of March 22, 1882, known as the Edmunds' law, would never have become one of the statutes of the United States. Mr. Edmunds succeeded in cajoling some of the Democrats. An astute man is Senator Edmunds. In their action towards us these Democrats seemed to be blind to the fact that they were apostatizing from their own principles; and that in doing so they were striking a deadly blow at the platform on which the party stood. We had been reasoning against this action; but our voices were unheard; we were considered heterodox upon religious matters, and it was supposed that we were heterodox upon political matters: therefore all that we said upon this subject fell heedlessly upon their ears. But we succeeded in getting an apostle of democracy to aid us, one of the old leaders of democracy—Judge Jeremiah S. Black. He began to preach the true doctrines of democracy to his Democratic brethren; and to their amazement, some found that they had, in voting for this law, been trampling upon their own principles. And he proved it to them so thoroughly, that some of them became ashamed of it; and they said, "We have gone far enough." He explained the principles of the Constitution and the rights that men had under that instrument when properly administered. Good doctrine for every politician, and every class, not for democrats so-called alone, but for republicans also. There is something in such doctrine that strikes a chord

in every freeman's breast. It calls forth a response from every lover of liberty by whatever name he may be called. He says, when he hears the rights of man explained by an authority that is entitled to respect: "There is something in that which I cannot but accept." Such men hesitate before flying in the face of principles expounded in this way, to commit acts, the effects of which are to deprive people of liberty. The effect of Judge Black's argument upon some of the Democrats was to stiffen their backbone so much that they could not consent this time to have other measures enacted as were proposed.

I was very much struck by a statement made to me by President Taylor since my return, showing that faith when connected with works accomplishes wonderful results. Brother Caine and myself, with some other Utah friends, were in the Senate chamber on the 23d of February last, watching Senator Edmunds' attempt to get through his special legislation of which you have read. It seemed as though nothing could prevent it. Senators with whom we had conversed said that they saw no possible chance of stopping it; that its passage seemed inevitable. But a Cabinet minister gave a dinner party that evening, and one by one those who were invited stole from the Senate Chamber while the bill was under discussion to the dinner party; and the first that was known when a vote was called was that a quorum was not present. In the absence of a quorum, you know, a legislative body is powerless to act. For four hours Senator Edmunds did all in his power to get action on his bill; but every attempt was resisted by the Democrats upon the ground that there was no quorum, and they ac-

cordingly fillibusted until Edmunds, disgusted and tired, called for an adjournment.

President Taylor told me upon my return that, on the 22d of February, feeling exercised in his mind about our political affairs, and that it was a time of peril, he called a few of the brethren together and they met at the Endowment House according to the holy order, and besought God, in the name of Jesus, to baffle the plans of our enemies and frustrate them in their designs, and put them to confusion and shame. In watching Senator Edmunds that evening, I thought that if ever there was a man confused, chagrined and confounded at the futility of his own attempts, it was he. And there is no doubt in my mind that the prayers of President Taylor and the brethren ascended favorably unto the ears of the God of Sabaoth, and were heard and answered. The dreadful wrong was defeated and failed, and it may be said, it met with its death blow; for every attempt afterwards made to bring it up, was unsuccessful. In this way God has wrought out deliverance for Zion.

I mention this because there are a great many people who think that prayer is not effective. It is effective in not only producing desired results, but in increasing faith in the hearts of those who exercise it in that manner. If you pray to God—as I have no doubt you did, that He would baffle the attempts of our enemies to injure us—you have had the satisfaction of knowing that He heard your prayers, and that your prayers were answered; and you can go before Him now with increased confidence and ask again, because you see the fulfillment of your prayers, and you share in the gratification and joy and thanksgiving.

ing which answers to prayer always bring to those who offer them in faith.

I have talked longer than I expected. I rejoice with you, my brethren and sisters, to-day; and I bear my testimony, as I have so often done in your hearing, that God

lives; that He is the same God to-day that He was in days of old, and that if he will continue faithful to Him, He will lead us back to His presence, there to reign with Him eternally in the heavens, which may God grant, in the name of Jesus. Amen.

DISCOURSE BY APOSTLE ERASTUS SNOW,

*Delivered in the Tabernacle, Salt Lake City, Friday Afternoon,
(Annual Conference), April 6, 1883.*

(REPORTED BY GIBBS AND IRVINE.)

THE PAST AND FUTURE OF THE AMERICAN CONTINENT — THE LAW OF THE LORD AND THE LAW OF THE LAND — THE EFFORTS OF OUR ENEMIES TURNED TO OUR ADVANTAGE — LIGHT AND LIBERTY OF THE LATTER-DAY SAINTS — THE WORK OF THE LORD AMONG THE NATIONS — JUDICIAL FOLLY AND INJUSTICE — FAITH INSEPARABLE FROM WORKS — PARABLE OF THE TALENTS EXEMPLIFIED.

If the Lord gives me strength to make myself heard, I shall feel it a pleasure to occupy a little time this afternoon, accorded to me by my brethren.

I feel to express unto my heavenly Father, and to my brethren and the people, my gratitude for their prayers and faith for the blessings of God to me in permitting me to appear before you on this occasion, and to feel the degree of health and strength which is vouchsafed to me, thus enabling me to continue my efforts and labors with my brethren and the people of God. For some

two or three months my health has not been of such a nature that I could labor with the satisfaction which has attended me heretofore; and I fully realize what Elder Woodruff said this morning concerning the aged Elders of Israel passing away, and that the responsibility and labor of bearing off this kingdom will soon rest upon the generation which is growing up in our midst, upon which will devolve the work of carrying the Gospel to those who have not heard it among the nations of the earth, and gathering Israel and establishing

Zion and building up and maintaining the Kingdom of our God upon the earth, which must be done through faith, by righteousness, and by defending and maintaining the rights of man and the liberty and freedom which God has ordained for the welfare of all flesh, for the protection and blessing of the human family, and which it has been His purpose to establish and maintain upon this American Continent. Latter-day Saints, especially those who have grown up with this people, as I have done from my childhood, and witnessed the manifestations of the overruling providence of God in guiding the destinies of this people, inspiring His servants who have led and directed the movements of this great people, and in defending them and fighting their battles by the sword of His Spirit, and the invisible powers that have labored with us and for us—I say to those who are able to see and comprehend these things, it is clear and plain that God has had His eye upon this American continent as the place where He first commenced His great work on the earth, where the greatest manifestations of His power were exhibited in the days of the fathers before the flood, when the fathers were gathered in the valley of Adam-ondi-Ahman and received their last instructions and blessings from Father Adam, the Patriarch of this earth, and where Enoch gathered his people and established Zion, and where Noah preached righteousness to the people and prepared the ark of safety, and where He has determined ultimately to establish His Zion and gather together His people, establish, maintain and defend His government and the Priesthood which he has revealed for the salvation of the human family, where He will bring

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again Zion that He has taken away, even the Zion of Enoch ; for when He shall bring again Zion, says the Prophet, the Lord will appear in His glory. And He has long been laboring in His own marvelous manner among the nations of the earth, turning and overturning, to bring to pass His purposes and to gather together His elect ; and He has moved upon the oppressed of many lands and climes—those who sought for enlarged freedom and liberty and whose minds reached out for more light and more truth, and whose understandings were expanded—to gather upon this American continent, and implanted in the hearts of our fathers a love of freedom and liberty and equal rights. He led them through schools of oppression. They passed through many difficulties, and endured the rule of tyrants. They bore oppression and suffered until they learned how to appreciate freedom and liberty, and how to detest misrule, tyranny and oppression ; they struggled to burst the shackles that bound the human soul ; they struggled for freedom of thought, of speech, of action ; they struggled unitedly to burst the bonds, to break the yoke, from off their necks ; they vied with each other in this labor of love from north to south, from east to west, in all the colonies which were early planted upon this continent. The Lord guided their labors to a successful issue, resulting in freedom from the tyranny of the effete governments of the old world ; He directed the combined efforts and labors of those men in consolidating the result of their labors and framing the system of government under which we are now permitted to live.

[At this point part of the congregation moved from the body of the

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Tabernacle to the gallery causing a stay in the proceedings. Quietness having been obtained the speaker continued.]

I was saying that God our heavenly Father had moved upon the nations and sent out from the nations of the old world streams of emigration to the new world, who were panting for freedom and liberty, and who struggled to burst the bands with which they were bound, and the yoke from off their necks, and were striving to learn how to be free. And in penetrating the new world and its wilds, and in grappling with and overcoming the difficulties attending the forming of new settlements and planting colonies in the new world, they learned the value of freedom, and therefore studied to preserve it; and they labored to establish a form of government under which it might be maintained. In all these works and labors we discern an overruling providence, and manifestations of the mercy and loving kindness of God to His people, and the revelations of His Spirit imparted, to a greater or less degree, unto the wise and patriotic fathers of our country, who were thus enabled to unite upon the best form of government existing among men, or which, perhaps, ever has existed, unless it has been those which God himself directly revealed through the Patriarchs and Prophets of older times. But so far as any political organizations of government upon this earth, the Republican or Democratic form of government established in these United States—(the foundations of which were laid by our fathers over a hundred years ago), is the best calculated to promote the objects sought, and to maintain the rights of man, and the guarantees of religious and political freedom, of any form of

government known to mankind. But that it or any other form, in this imperfect and sinful world, is altogether perfect is not to be expected, and therefore cannot endure for ever. But we regard the present form of government of this nation as embodying the greatest amount of virtue and principles best calculated to maintain and preserve the rights of man.

In the early history of this Church a revelation was given through the Prophet Joseph in which the people are commanded to observe the Constitutional laws of the land, and to uphold by their votes and sustain upright and honorable men to administer them; which also stated that He had inspired the fathers to establish this form of government for the good and benefit of man. I will read a few paragraphs found on the 342d page of the Doctrine and Covenants, new edition:

“And now, verily, I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them;

“And that the law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me;

“Therefore I, the Lord, justify you and your brethren of my Church, in befriending that law which is the constitutional law of the land;

“And as pertaining to the law of man, whatsoever is more or less than these, cometh of evil.

“I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

“Nevertheless, when the wicked rule the people mourn.

“Wherefore, honest men, and wise men should be sought for dili-

gently, and good men and wise men ye should observe to uphold ; otherwise whatsoever is less than these cometh of evil."

I deem it of much importance that these principles should be well understood and thoroughly impressed upon the minds of the Latter-day Saints throughout the world, and especially those dwelling upon this American Continent and within the pale of this government, that they may implant in the hearts of our children a love of freedom and human rights, and a desire to preserve them, and to aid in maintaining and defending them in all lawful and proper ways ; and to study the constitutional laws of the land, and make others acquainted with them ; knowing the principles contained therein, and of learning how to apply them to ourselves, to our children, and to our fellowmen who are willing to be governed thereby ; study them that we may also learn how to use them in suppressing tyranny, misrule and other evils that affect mankind ; for God has ordained this form of government in this age of the world, and has chosen His own instruments to further His great purposes on the earth—the organization of his Church, the proclamation of the everlasting Gospel, the establishment of His Zion, and bringing to pass His wonderful works which He predicted by the mouths of the ancient Prophets. And this political system and order of government is a power in His hands established, preserved and defended thus far by Him, which He will continue to use as long as the people are worthy of it, as long as they will maintain their integrity, uprightness and virtue ; and at no time will the Latter-day Saints, as a people, ever stand approved before God in violating those principles or

slackening their efforts to maintain and defend them. They are closely allied to the teachings of the ancient Prophets and Apostles, to the doctrines, practices and teachings of the Savior and His disciples, and they are the best means and aids of extending and promoting those principles on the earth. Whatever some may have thought of the mal-administration in our government and of the efforts of individuals and sometimes of large factions, to abridge the rights of the people, and of their blind zeal and efforts to reach the Latter-day Saints, and to stamp out the religion we profess—whatever may have been thought of the efforts of such individuals, cliques, or factions, and of their warfare against us ; and who in that warfare trample under foot constitutional provisions of our Government—undermine the foundations upon which it rests—we must never in our feelings charge any of these things to this system of government, or to the principles enunciated in the Constitution, which we are commanded to observe and keep. We must charge it always where it belongs—to the bigotry, the ignorance, the selfishness, ambition and blind zeal of ignorant and corrupt politicians, their aiders and abettors, and all this should only serve to make us try more earnestly, anxiously and faithfully to combat such efforts upon constitutional grounds, calling upon God to help us therein.

We were told this morning by Brother Woodruff—quoting the word of the Lord given through the Prophet Joseph Smith concerning the promises He has made to His people—that inasmuch as we will be true to ourselves, true to God, true to our covenants and to our holy religion, that He will fight our

battles, defend and maintain our cause, make it triumph and flourish, so that the wicked shall have no power to prevail against us. These promises have often been repeated to us, and last October we had a renewal of this assurance and this promise in the word of the Lord given unto us through His servant President John Taylor, and at a time and period, too, when many in our midst were weakening and their knees were beginning to tremble a little, and there were others who were inclined to falter and doubt, and fear was upon some. Our enemies—especially the bigot, the hypocrite, the demagogue, the political quacks of the country—rejoiced, thinking that they were succeeding in their efforts to weave webs around us, to forge fetters for our feet and yokes to place upon our necks, and to lash us into obedience to them. But the great majority of the Latter-day Saints were calm in their feelings as a summer's morning, trusting as they have ever done in the promises of God, inspired with faith and hope in his overruling providence; and while we were doing what we might do properly under the Constitution and institutions of our country for the maintenance of our freedom and liberty, leaving the rest with God, exercising faith in His promises, continuing to pray for His blessing to attend our efforts and to hedge up the ways of our enemies, yet we have waited calmly for the result of the promises of God, and the answer to our prayers and the fulfillment of those things that have been spoken to us; and how signally have we seen them fulfilled. We have seen the very means which the enemies of this people have devised and intended for their enslavement become before us as chaff, as thorns crackling under the

pot, as a broken yoke to be used to kindle the fires of freedom and liberty. In former times the efforts that have been made in Congress and out of Congress to press the representatives of the people to hostile and unconstitutional legislation as a means to help religious bigots to suppress the doctrines of Christ, the ordinances of life and salvation, the rule and reign of righteousness among the people of God—I say, in their efforts to reach our religious principles and faith, and the exercise of those principles under that faith, and to crush it out from the earth—in their efforts to do so, they have moved upon statesmen to violate the Constitution of our country and the principles of human freedom on which our government has been founded in order to accomplish this purpose. But all those who have thus stultified themselves before the world, and before the heavens, and have done violence to their oath of office and to the Constitution, to the rights of man, and to the principles of freedom and liberty, have weakened, have gone down, the sceptre of their power has fallen from their grasp, they have been dishonored before the heavens and before their people as a rule, and sooner or later we will witness others going down into the pit of forgetfulness as their predecessors have done. For the Lord has decreed it. And to-day the young men of Israel who are assembling in their Improvement Associations in all the Stakes of Zion, in all the Wards and settlements of the people throughout the land, and in their quorum meetings, and in their political assemblies, are all learning and cultivating these principles of liberty in their minds, introducing and extending them among the rising generation, the sons of Zion,

and not only the sons, but the daughters that are coupled with the sons, the wives that are coupled with the husbands, in this labor of love, the struggle for the maintenance of freedom and liberty. It is a source of satisfaction to me that the Lord has moved upon His servants and the Legislature of our Territory to be among the first to lead the van of human progress in the extension of the elective franchise to women as well as men, and to recognize the freedom and liberty which belongs to the fairer sex as well as the sterner; for the Gospel teaches that all things are to be done among us by common consent, and the Prophet Joseph commanded and introduced in our midst the custom we are following to-day, that of presenting to all the congregations of Israel, at our General Conferences, and our local or Stake Conferences, the General Authorities of the Church, to be justified or condemned by the voice of the people, to be upheld and sustained by the confidence, faith and prayers of the people; or otherwise to be reprov'd by the votes of the people for their misdeeds or mal-administration. These are things continually before the people, as well as the revelations which God has given unto us, and which are written and taught in our Sabbath schools and public gatherings, and to all who come within the scope of these instructions, viz., a love of freedom and liberty.

The leaders of this people are charged with being blind, leaders of the blind; and the people are charged with being blind, led by the blind. I deny the charge and brand it false. We know and understand perfectly that our leaders are neither blind nor are the people blind. On the contrary, we have received the light, the light of truth, the light of God.

We have come to the understanding that every soul of man, both male and female, high and low, is the offspring of God, that their spirits are immortal, eternal, intelligent beings, and that their entity depends upon their agency and independent action, which is neither tramelled by God himself nor allowed to be restrained by any of His creatures with His sanction and approval; that the whole theory of God's rule and government in heaven and on earth is founded upon this principle of agency—self, independent action. And it is upon the free and independent exercise of this agency that the decree of God is founded, that all men shall be judged according to the deeds done in the body, none having it in his power to say that he was not at liberty to exercise this agency untramelled.

So far as relates to the administration of government and the exercise of political power, or the exercise of any manner of influence—political, religious or social—every man and every woman will be held accountable to God for the manner in which they exercise it. Kings and emperors, presidents and statesmen, judges and all officers of the law, will be held responsible for the administration of the power reposed in them. And if, while acting officially, they disregard their oath of office and violate the principles that should govern them, they become guilty of mal-administration, and will be held accountable unto God, and should be strictly accountable to the people who place them in power. But every individual, in an individual capacity, will be held answerable to God for all his acts of whatsoever character, and so far as, in the exercise of that agency, men trespass upon the rights of their fel-

low-men they must be held answerable to their fellow-men for such trespass and wrong. And for this purpose human government is instituted, approved by the people, to hold each other responsible unto each other or unto the community, for the abuse of their freedom and liberty, and for this purpose laws are enacted and judges provided to judge according to the law, and to administer the law when it becomes necessary to punish transgressors. And God has commanded us in the revelation which He gave to us, that in case Church members violate a law of the land, they shall be delivered up to be dealt with according to the law of the land; that if they shall murder, rob or steal, or commit perjury or any other crime of which the law of the land takes cognizance, they shall be delivered up to be dealt with for their offence. But that for all manner of iniquity they shall be delivered up to the law of God to be dealt with according to the law of God; and those laws which are given unto you, as the laws of God, for your government in the Church must be treated as such. And it becomes our duty as good Saints, as those that are bound together by the ties and in the fellowship of the Gospel, as those that have covenanted to serve God and to keep his commandments, to work righteously and to deal justly one with another, that if we violate the principles of the Gospel and the laws which God has given unto us, that we shall be delivered up to the judges in Israel, and the Teachers shall labor with such, and their labors of love shall be directed earnestly to the reformation and repentance of all persons that have done wrong and done violence to the feelings, faith and fellowship of their brethren and

sisters. And for every manner of sin shall they be held accountable unto the Councils of the Church, to the Bishops who are common judges in Israel; and to the High Councils. And though we may succeed in winning them to repentance, and they turn away from evil and will do so no more, and succeed in eliciting the sympathy and forgiveness of their brethren, still, if they have violated a law of the land, they must be made subject to that law, and to endure the penalty. And if they pay the penalty with patience, which is but the legitimate fruits and testimony of genuine repentance, satisfying all that they appreciate their wrong and determine to do so no more, when the penalty is paid, they may with renewed determination begin to serve their God, and prove to their brethren that their repentance was genuine and sincere. And although we are required to forgive all men, God says that He reserves to Himself the right to forgive whomsoever He will, because he searches all hearts and knows, as we cannot know, how far their repentance is genuine, and how far they ought to be forgiven.

It is important that we as Latter-day Saints, understand what God requires of us towards each other in the Church of Christ, and also what He requires of us towards the State. For the constitutional laws of the land are for the protection of the rights of all flesh; the liberties of Saints as well as those of sinners. And if sinners can afford to dishonor the law, surely Saints cannot, neither can they justify others in so doing; neither can Saints afford to override the laws of God, or to wink at others who may do so.

God will not hold us faultless if we do. He requires us as Elders, as Apostles, as Presidents, as Bishops,

as Seventies, as parents, to teach (wherever it is our prerogative and duty,) correct principles, and observe them ourselves and seek to enforce them upon others. And it is not alone the duty of High Councils and Presidents of Stakes, and of Bishops and their Counselors to labor to correct the errors of the people, but it is the duty of every Elder, High Priest and Seventy—and especially the Priests, Teachers and Deacons that are appointed and called to be standing ministers in the Church, to visit the house of each member and become familiar with every family, and every individual member of the family, and their daily walk and life and conversation; and ascertain whether they are living as Saints should live; whether the heads of families preside in righteousness in their houses; whether their houses are set in order; whether they have an altar erected whereon are offered up their daily, morning and evening devotions; whether every member is taught to reverence and respect that altar; whether each individual prays in secret as well as responds to the calls made upon him to pray in the family circle and in public; whether each one that has enrolled himself in a quorum attends his quorum meetings and is obedient to the President of his quorum, his counsels and instructions; and if they are enrolled in the Mutual Improvement Associations, whether they sustain that institution and the leaders thereof, and are performing well their part; whether the parents are faithful in sending their children to Sunday school and to other institutions of learning; whether they teach their children to remember the Sabbath day to keep it holy, etc. These are duties and obligations that we cannot ignore, that God will

not justify us in neglecting, and those who are called to bear a part of the holy Priesthood cannot be justified if they neglect all these duties, or any portion of them; for the Lord has said, "blessed are they who hear my sayings and shall keep them all, for the same shall be great in the kingdom of heaven; but if any one shall fail or neglect to observe and keep the least of these my sayings and teach others to do so, the same shall be least in the kingdom of heaven." For the Lord is not to be mocked; and though we may excuse ourselves in many ways for carelessness and neglect, and we may supplicate for forgiveness, as we are in duty bound to do for all our transgressions and shortcomings, yet we cannot in any wise plead justification, or suppose that God will justify us, for He has said He cannot look upon sin with the least degree of allowance, and yet He showeth mercy and kindness unto thousands of those who repent and seek to turn away from their follies.

Over fifty years have passed away since the light of the glorious Gospel in its fullness began to dawn upon us, and still we are measurably walking in darkness. Yet the Lord has said that we are the only people and the only church—speaking as a whole—upon the face of the earth with which He is well pleased. As a whole we are the best people He can find. He has sent out His word throughout the earth. He has sent His servants abroad carrying, as it were, a torch in their hand—the light of the Gospel, inviting all to come to it, that as many as love the light may see it and follow it as one would follow a light in a dark place, or until the dawn of day. The Holy Spirit has been upon His servants and in the gathering together of this people. It is the Holy

Ghost that has moved upon the people in the islands of the sea, in all the different nations of Europe, in the various parts of America, and in all lands where the light of the Gospel has been carried and the testimony of Jesus has been sounded. It is the testimony of the Spirit from on high bearing witness to and moving upon the hearts of the people that has drawn them into the light of truth and that has gathered them together with the Church of Jesus Christ. It was not worldly prospects held out before them that induced them to gather. I speak now of the people as a whole and not individually; for there may be individuals who have been influenced by worldly considerations, by personal, selfish motives. But all such, sooner or later, get their eyes open and see their folly and sin and wickedness, and repent, or they are purged out from among the Latter-day Saints. They apostatize, they turn away from us; they go back into Babylon, and they strike hands with our enemies and fight against God, and go down into perdition; for none can remain and continue to stand among the Saints of God, and hold fast to the principles of the Gospel, and enter into life only on the pure principles of virtue, integrity and righteousness, as we heard this morning, and as we are told by the Lord in certain revelations to the Church, namely, that the powers of the Priesthood are inseparably connected with the powers of heaven, and the powers of heaven can in no wise be used except on the principles of righteousness. And no man or woman can continue long in sin in the midst of the Saints, where the Gospel is preached in power, and where those who minister, do so in the power of their Priesthood and by the Holy Ghost,

without being purged out from their midst. For that spirit will reveal and make manifest what sort they are. If the law of the Lord is properly administered among them and they are found violating it they will be judged according to the law of the Lord, and be separated from the Saints. And although we do not look for entire separation of the sheep from the goats, of the tares from the wheat, until the Great Judge Himself shall come to complete the separation, it is nevertheless expected that all men who act as judges in Israel should be helps in separating the sheep from the goats, the tares from the wheat, as fast as they are made manifest, and the tares may be plucked up without destroying the wheat; and it becomes our duty to do it. But He enjoins us to be wise lest we in our zeal and anxiety destroy or pluck up some of the wheat that may be growing under the shade of the tare, whose roots may be intermingled with it. We must therefore be prudent. It is better in some instances to allow the tare to remain until its character be more fully developed and made manifest, until it can be plucked up without endangering the wheat.

I testify unto all Israel, and unto all the world, that God has called us, and required us to observe and practice these things; and that it is not the work of man, and that the institutions of this Church are not the institutions of man. And when we speak of the institutions of our common country, we say in the main, though God has used man in instituting this form of government, and in establishing its institutions and maintaining freedom upon this land, they are nevertheless the institutions of heaven; and God has revealed unto us that He did estab-

lish them by the hands of wise men, whom He raised up for that special purpose, and redeemed the land by the shedding of blood. It is therefore part of His great work, as much so as the part of revealing the keys of the Priesthood to Joseph, and the ordinances thereof, for the salvation of His people. For the political organization upon the land was designed by heaven to be a protection to the righteous. "But," says one, "is it not designed to protect the wicked?" No, not in wicked acts, but in their freedom and liberty, to think and to speak and to act, and to choose for themselves; for in those rights all must be protected. God has always protected them, both in heaven and on earth. And he designed that all men should protect one another, and if necessary be united for the protection and welfare of all flesh. Not that the laws of the land or the laws of God will protect the wicked in doing wickedly, but on the contrary, will condemn and judge them. They are left to choose for themselves their course of life in exercising their agency in all things pertaining to themselves and the service of their God, and to use freedom and liberty in doing good, that which is right; but there is no such thing as liberty to do wrong and be justified in that wrong, neither on earth nor in heaven, neither by the laws of God, nor the just laws of man.

Now, the Supreme Court of the United States, in its great zeal to establish and maintain monogamy upon this American continent, and to strike a blow at the patriarchal order of marriage, believed in by the Latter-day Saints, in its decision in the Reynolds' case announced the doctrine that religion consists in thought and matters of faith and

concerning matters of faith, and not actions, and the government is restrained by the terms of the Constitution from any efforts to curtail this freedom and liberty. Wonderful doctrine! A wonderful strain of judicial thought to announce to the world, this wonderful doctrine that the government should not attempt to restrain the exercise of thought, or the exercise of faith! I would like somebody, that knows how to defend this doctrine, to tell me how any one man, or any set of men on the earth could go to work and catch a thought and chain it up and imprison it, or stop its flight, or root it out of the heart, or restrain it, or do away with it. Let them go to and try to chain the lightning, stop the sun from shining, stop the rains from descending and the mist from arising from the ocean, and when they have done this, they may talk about restraining men's faith, and exercising control over the thoughts and faith of the people. The fathers who framed our Constitution were not such dunces, I am happy to say, as Attorney-General Devens, who put that nonsensical language and doctrine into the mouths of the chief justices of the Supreme Court of the United States—the fathers who framed our Constitution, I say, were not such dunces, they did not attempt to place constitutional restrictions upon the law-making power, to restrain them from interference with faith and thought and the exercise of religious opinion; but they did attempt, and they did it in plain language, to restrain the law-making power from any effort at making law for the establishment of religion, or prohibiting the free exercise thereof. And the exercise of religion implies something more than mere faith and thought. I may think about being baptized for

the remission of my sins, I may believe it is right I should do it, I may be convinced that God has required it of me, and I may think I ought to do it, and think I will ; but all this faith and all this thought don't amount to as much as you can put in your eye, until I arise and go forth to be baptized, and when I do this, then I exercise the faith which is in me, and it produces the works. This principle may be equally true of everything else pertaining to the exercise of religion. I may believe it is right for me to be enrolled with a religious community that meets to worship, and I may believe it is right and a religious duty to meet with them from time to time to celebrate the supper of the Lord and partake of bread and wine, and when I partake of the bread and of the wine in commemoration of the sacrifice of the Lord Jesus, it is but the exercise of that faith which is in me. I may believe that God meant what he said when He gave that general commandments to His children to multiply and replenish the earth, and I may think about it ; but it is my duty, if I want to raise potatoes, to plant the seed ; if I desire to raise fruit I must go to and plant the fruit trees ; if I desire to cultivate the earth I must use the proper means necessary to cultivate and improve it before I can gather the fruits of it. And then to do the other thing, to form a union as God has enjoined in the holy bond of matrimony, we must enter into that bond for the purpose of multiplying our species and thus bring forth the fruits of our bodies. I may believe this doctrine, as contained in the revelations of God ; but what will this amount to unless I exercise myself in it. I shall remain a bachelor, worse than a hermit—a parasite in the commonwealth—unless I rise up

and put my faith in practice and exercise myself in my religious belief.

I say also, when the time comes that God sees in the midst of His people an increase of the female element, and the wicked ready to devour that element and appropriate it not in the way to “multiply and replenish the earth,” but for the gratification of fleshly lust, and will actually take and employ hellish means to prevent the increase of their species, and show that they are not only beneath the brute, but beneath the vegetable creation, by refusing to bear fruit, thereby placing themselves in the category of the trees that are dried up, fit only to be cast into the fire, he can take measures to counteract this evil. And I say before God, angels and men, that every man and woman who joins in unholy wedlock for the gratification of fleshly lust, and studiously plan to frustrate the command of God in the multiplication of their species, show that they are unworthy—what shall I say?—unworthy to be classed among the honorable of the earth. And we have reason to believe that many have done, and are to-day, in the great cities of Babylon, taking steps to destroy their own offspring, committing infanticide and foeticide, all of whom, and their aiders and abettors, are but ripening for the damnation of hell. And when God sees this damnable doctrine taught, and taught by such men as Mr. Henry Ward Beecher and other modern divines falsely so-called, who teach the world that it is a positive evil to multiply and increase so greatly in the land—when such doctrine is taught by leading lights, and so readily accepted by the masses, the Lord says, the time has come for Him to take

measures to counteract this great evil, by introducing laws in the midst of those who fear Him and work righteousness and live according to the principles of life; men who are upright, honest and faithful, men who are willing to assume the responsibility; to take the daughters of Eve to wife and multiply and replenish the earth; for those men are unworthy of them. It is as Jesus said concerning the man who hid it in a napkin; he laid it carefully away, and by and by brought it out, saying, here it is as I received it, not having increased at all; in other words, we are just where we were when we started. Another one says I received two talents; and have increased to four, another says

I received five talents, and now have ten: the master says to the one who hid his talent, who perhaps laid it carefully away and kept it nice, watching over it with the greatest care; or in other words, to him who did not multiply and increase, but on the contrary took pains to avoid doing so, "Take from him that which he seems to have and give to him that has ten; for he that has and improves upon that which he receives, shall receive more abundantly.

May God bless and keep us in the way in which He can sustain and defend us, and lead us onward, as He has done hitherto, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH,

Delivered at the Funeral Services of the late James Urie, in the Sixteenth Ward, Salt Lake City, February 2d, 1883.

CONSOLATION WHICH THE BEREAVED HAVE—OTHER CALAMITIES WORSE THAN DEATH — EFFECTS OF SIN — WHAT IS TO BE GAINED BY FAITHFULNESS — HOW ALL WILL BE JUDGED—THE RESURRECTION — PROOFS OF CHRIST'S RESURRECTION—THE SPEAKER'S TESTIMONY.

It is a very difficult matter to say anything at a time of sorrow and bereavement like the present that will give immediate relief to the sorrowing hearts of those who mourn. Such griefs can only be fully relieved by the lapse of time and the influence of the good spirit

upon the hearts of those that mourn, by which they can obtain comfort and satisfaction in their hopes of the future. For the loss of a father or mother in the family there is no adequate reparation; no remedy in this world which will supply such a loss, and about the only consolation

we have is in the hope that we may so live that we may be permitted to meet again with our beloved, faithful and true friends who go before, or who come after us, and enjoy their society once more in another sphere or state, which will be immortal. If we can only be satisfied in our minds by the witness of the good spirit, to know that the course we pursue in this life is such as will secure to us this privilege, then, in this reflection there is a degree of comfort and satisfaction, if not of joy, notwithstanding our separation, in time, from those that we have loved and cherished, for although they are gone from us, we know we shall meet them again in a better and more enduring sphere. I remember my feelings when first called upon to part with one of my children—my first born. It seemed to me to be an irreparable loss—a calamity, and if I had not restrained my feelings I should have felt that it was cruel for the Lord to suffer one so bright, so pure and innocent to be taken away by the hand of death, after remaining with us just long enough to become the joy of our hearts and the light of our home. Indeed it was a severe trial of our feelings to part with one who seemed so indispensable to our happiness, and for a time it seemed that the substance of our joy and hope had fled forever; but I have learned that there are a great many things which are far worse than death. With my present feelings and views and the understanding that I have of life and death I would far rather follow every child I have to the grave in their innocence and purity, than to see them grow up to man and womanhood and degrade themselves by the pernicious practices of the world, forget the Gospel, forget God and the plan of life and salva-

tion, and turn away from the only hope of eternal reward and exaltation in the world to come.

Far better, in my judgment, follow them to their graves before they have commenced such fearful acts, or fall into such fearful errors. I would rather a thousand times die while I have the faith of the Gospel in my heart and the hope of eternal life within me, with the prospect of becoming worthy of inheriting a crown of eternal life which is the greatest gift of God unto man, than to live in possession of all the world affords and lose that gift.

It would be far better for me and my whole family to die in the faith than to live and deny it and bring shame, disgrace and ruin upon us for ever.

The Gospel has been revealed to us in this dispensation. The revelation of the Gospel is a reality; there is no fiction about it. It is a savor of life unto life or of death unto death. The plan of salvation has been revealed for the redemption of the world. Shall we deny it after we have become acquainted with its glorious truths?

No person can turn away from the truth into darkness and error and into "by and forbidden paths," and continue in that course without forfeiting all claim to the blessings and privileges of the first resurrection.

If the truth had not been revealed to the world and mankind had been left in ignorance in relation to these principles, it would have been a very different thing; there would have been some excuse for them; but the fact that light has come into the world, that the truth has been revealed and the way of salvation marked out and made plain and simple for all to walk in it, makes it absolutely necessary for all to come to the knowledge of the truth, to

walk circumspectly, and to keep the commandments which the Lord has given. It would be immeasurably better for us to lay down our bodies now, in the faith of the Gospel, than to live to ripe old age and turn away from it, thereby forfeiting our claim upon eternal life.

If we live and turn away from the truth we will be separated throughout the countless ages of eternity from the society of those we love. We will have no claim upon them, and they will have no claim upon us. There will be an impassable gulf between us over which we can not pass, one to the other. If we die in the faith, having lived righteous lives, we are Christ's, we have the assurance of eternal reward, being in possession of the principles of eternal truth and shall be clothed with glory, immortality and eternal lives. While we sojourn in the flesh we pass a great portion of our life in sorrow; death separates us for a short time, some of us pass behind the veil, but the time will come when we will meet with those who have gone, and enjoy each others' society forever. The separation is but for a moment as it were. No power can separate us then. God having joined us together we have a claim upon each other—an undeniable claim—inasmuch as we have been united by the power of the priesthood in the Gospel of Christ. Therefore it is better to be separated in this life for a little season, although we have to pass through deprivation, sorrow, trouble, toil, widowhood, orphanage, and many other vicissitudes, than to be separated for all eternity. By complying with the principles of the Gospel we become heirs of God and joint heirs with Jesus Christ. The anticipation of these great privileges brings happiness to us now, and strengthens our

hopes of exaltation and eternal reward in the kingdom of God hereafter. No other power but that of God, through the knowledge of truth, can give such enjoyment, peace of mind, consolation and happiness to the sorrowing hearts of mortals. The Gospel has been revealed for the salvation and exaltation of the children of men, and if they would only receive it, it would bring, finally, unalloyed and perfect happiness to all, even a "fullness of joy."

Let us look into the future. We should not brood over the hardships which we have passed through. This is a world of sorrow, of care, of probation; a world of disappointment, anxiety and toil. We find it as it is, and many of us help to make it no better. When God organized the world, he pronounced it good, but men have transgressed the laws and departed from the paths of life. Mankind do not live by principles of justice, truth, righteousness and equality. They are violators of the law, and will come under its condemnation. I am sorry to say that mankind bring evil and therefore suffering upon themselves. Men rise up and oppress their neighbors. Many take delight in oppressing their fellow creatures, and they do it because they have not the Spirit of God or the love of the Gospel in their hearts. They hate justice and righteousness and are strangers to mercy, because they know not God nor His law, nor comprehend the results of their own acts. Whereas, if they were imbued with the good spirit, they would comfort and elevate those by whom they are surrounded. Were men to use properly the blessings which God has given them for the good of all mankind, we would soon see the effects in the amelioration of the world; but many are so fallen and degraded that they care

nothing for themselves nor for anybody else.

Many are lovers of pleasure and lust more than lovers of God. They delight in the lusts of the flesh, the gratification of their appetites, having virulent desires, living in corruption, debauchery, revelry and all manner of wickedness. Many people do not know how to be happy, not knowing how to use the blessings that God has given unto them. If they had all the world, they would use it for the gratification of their own base passions and desires, to their own destruction. But if they possessed the right spirit, they would seek to promote the peace and happiness of mankind and extend the influence of the Gospel of light and truth to all the world. They would love purity, virtue, honesty, sobriety and righteousness. We should use the blessings that we receive to the glory of the Lord. We should comfort the mourner and provide for those who are in need. If we were to use the blessings that God has given unto us to His honor and glory, all would be happy; but we do not all see nor do alike. Inasmuch as we do not use our gifts or talents that are given unto us of God for the elevation of mankind, we know too well the sad results. They are misery and ruin for time, and perhaps for all eternity.

Every man will have to render an account of his stewardship, and every one of us will be held responsible for his own works, whether good or evil. We will be judged for the deeds done in the flesh; if they have been evil we will have to pay the penalty and satisfy justice and the demands of a broken law. Those that have sinned against the Holy Ghost will have no redemption. All will be saved with this exception, and come out of the "prison" and

be exalted and receive a reward and an inheritance in the mansions prepared for them in the house of God. God does not judge men as we do, nor look upon them in the same light that we do. He knows our imperfections—all the causes, the "whys and wherefores" are made manifest unto Him. He judges us by our acts and the intents of our hearts. His judgments will be true, just and righteous; ours are obscured by the imperfections of man. We are required to obey the laws of God revealed unto us in the Gospel. It is for Sister Urie and her little ones to comply with these laws throughout their lives. It is for the widow and the fatherless to live to the principles of the Gospel, be faithful and keep the covenants they have made. If they do this, they will be exalted in His kingdom, and they will receive all that their hearts can rightfully desire. They will receive the reward, if they are faithful, and will lose nothing. God will not suffer the righteous to be deprived of the blessings they justly merit; they will gain their exaltation. No eye hath seen, no ear heard, neither can the heart of man conceive of the glory and exaltation that is laid up in store for the faithful.

This is my testimony in relation to this matter. I have known Brother Urie for quite a number of years; he was a man who had a good heart; he was a friend to mankind, so far as it lay in his power to be, which he has proved by many acts of kindness to his fellow man. He has acted sometimes unwisely towards himself and family. I am sorry to say this, but we can not ignore the fact, it is too well known. I do not believe that he has injured any individual but himself and family. They will forgive him, we will forgive him, and I trust

God will forgive him for this folly. I do not believe that he would have harmed a hair of any man upon earth, or raised a finger to injure any one. He has befriended the cause of Zion and the Elders of Israel. He will receive his reward if he has been true to his covenants with God. I do not believe for a moment that he forsook them or ever denied the faith. He will answer for the wrong which he has committed against himself and family. God will not forsake him, inasmuch as he forsook Him not and was true to Him, and he will be preserved, but he will have to suffer the consequence of his folly and pay the debt. This I will say, if I had the power, as a savior upon Mount Zion, I would forgive him, and nothing would give me more joy and pleasure than to administer reclamation, salvation and exaltation to Brother Urie.

Let us obey our religion. Keep the commands of God, and bring up our children in the way of life and salvation, teach them the principles of the Gospel, to be virtuous, honest and pure, that they may lead pure and holy lives and cleave to the faith, that they may all come off victorious and receive the crown and the blessing of endless lives. Bishop Kesler was saying that we are mortal beings. It is true all of us are clothed with mortality, but our spirits existed long before they took upon them this tabernacle that we now inhabit. When this body dies, the spirit does not die. The spirit is an immortal being, and when separated from the body takes its flight to the place prepared for it, and there awaits the resurrection of the body, when the spirit will return again and re-occupy this tabernacle which it occupied in this world.

This great and glorious principle of the resurrection is no longer a

theory as some think, but it is an accomplished fact which has been demonstrated beyond all successful contradiction, doubt or controversy. Job, who lived before the resurrection of Christ, possessing the spirit of prophecy, looked forward to the time of the resurrection. He comprehended the fact. He understood the principle and knew the power and design of God to bring it to pass, and predicted its accomplishment. He declares: — "I know that my Redeemer liveth and that He shall stand at the latter day upon the earth;" he further says, "and though after my skin, worms destroy this body, yet in my flesh shall I see God." He looked forward to something not yet done, something which had never been done in this world before his day. It was not accomplished till long after his time. Having received the spirit of the Gospel and of revelation, he was enabled to look down into unborn time and see his body which had mouldered and crumbled into dust raised from the dead. What he saw by the eye of faith has become actual history unto us, and we possess not only the history of the fact but a knowledge by the testimony of the Holy Ghost of its truth. We are not therefore situated as Job was, we live in the "latter times which are pregnant with grand and glorious events, among the greatest of which is this glorious principle of the resurrection of the dead, which is no longer a mere prediction, a cherished hope, or a prophetic promise, but a reality; for long before our day it has actually been accomplished. Christ Himself burst the barriers of the tomb, conquered death and the grave and came forth "the first fruits of them that slept." But says one, how can we know that Jesus was put to death

or resurrected? We have plenty of evidence to show that Jesus was crucified and resurrected. We have the testimony of His disciples and they produce irrefutable evidence that they did see Him crucified, and witnessed the wounds of the nails and spear which He received on the cross. They also testify that His body was laid away in a sepulchre wherein no man had lain and they rolled a great stone to the door and departed.

Now the chief priests and Pharisees were not satisfied with the crucifixion and burial of our Lord and Savior, they remembered that while living He had said that after three days He would rise again, so they established a strong guard to protect the sepulchre and set a seal upon the stone lest His disciples should come by night and steal the body away and say unto the people, "He is risen from the dead," and thus perpetrate a fraud upon the world.

Lo and behold! by this act those unbelieving guards became actual witnesses to the fact that a heavenly personage came and rolled away the stone and that Jesus came forth. The disciples witness and testify to the resurrection, and their testimony can not be impeached. It therefore stands good, and is true and faithful.

But is this the only evidence we have to depend on? Have we nothing but the testimony of the ancient disciples to rest our hopes upon? Thank God we have more. And the additional evidence which we possess enables us to become witnesses to the truth of the testimony of the ancient disciples. We go to the Book of Mormon; it testifies of the death and resurrection of Jesus Christ in plain and unmistakable terms; we may go to the book of **Doctrine and Covenants** containing

the revelations of this dispensation, and we shall find clear and well-defined evidence there. We have the testimony of the Prophet Joseph Smith, the testimony of Oliver Cowdery, and the testimony of Sidney Rigdon, that they saw the Lord Jesus—the same that was crucified in Jerusalem—and that He revealed Himself unto them. Joseph and Sidney testify to it, as follows:—

"We, Joseph Smith, Jr., and Sidney Rigdon, being in the spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty-two, by the power of the spirit our eyes were opened and our understandings were enlightened, so as to understand the things of God—even those things which were from the beginning before the world was, which were ordained of the Father, through His Only Begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fullness of the Gospel of Jesus Christ, who is the Son whom we saw and with whom we conversed in the heavenly vision." (Doc. and Cov., sec. 76, verses 11-14.) They were called to be special witnesses of Jesus Christ and His death and resurrection.

We have also the testimony of the ancient disciples who lived on this continent of the crucifixion and resurrection. You will find their testimony recorded in the Book of Mormon. The disciples who lived upon this continent knew what transpired at Jerusalem; the Lord shewed them these things. After His resurrection He manifested Himself to His disciples on this continent, and shewed them the wounds He had received on Calvary. They were convinced that Jesus was the Christ and the Redeemer

of the world. They beheld Him in the flesh and they bear witness of it, and their testimony is true. We have the testimony of many witnesses. We have the testimony of eleven special witnesses to the divine authenticity of the Book of Mormon, which book testifies of Christ's resurrection, containing as it does the records of the ancient prophets and disciples of Christ on this continent, thus confirming their testimonies.

Is it all the evidence we have? No. Joseph Smith boldly declared to the world that if mankind would sincerely repent of their sins and be baptized by authority they should not only receive a remission of their sins, but, by the laying on of hands, they should receive the Holy Ghost, and should *know* of the doctrine for themselves. Thus all who obey the law and abide in the truth become witnesses of this and other equally great and precious truths. To-day there are thousands of Latter-day Saints living in Utah and throughout the world who have attained to the possession of these things, both men and women. If we witness by our acts, and from our hearts our determination to carry out the mind and will of the Lord we shall have this double assurance of a glorious resurrection, and be able to say as the Prophet Job said—his was a glorious declaration—"For I know that my Redeemer liveth and that He shall (*again*) stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine *eyes* shall behold, and not another; though my reins be consumed within me." Thousands have received this testimony and can witness unto God and testify from their hearts that they know these things.

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I bear my testimony, and surely it is of as much force and effect, if it be true, as the testimony of Job, the testimonies of the disciples at Jerusalem, the disciples on this continent, of Joseph Smith, or any other man that told the truth. All are of equal force and binding on the world. If no man had ever testified to these things upon the face of the globe, I want to say as a servant of God, independent of the testimonies of all men and of every book that has been written, that I have received the witness of the Spirit in my own heart, and I testify before God, angels and men, without fear of the consequences that I know that my Redeemer lives, and I shall see him face to face, and stand with Him in my resurrected body upon this earth, if I am faithful; for God has revealed this unto me. I have received the witness, and I bear my testimony, and my testimony is true. The testimony of the Latter-day Saints is in addition to and consonant with that of the disciples of Jesus Christ who lived at Jerusalem, those who lived on this continent, the Prophet Joseph, Oliver, Sidney and others, of our crucified and risen Redeemer, because they received it not of them, but by the same spirit by which they received it. No man ever received this testimony unless the Spirit of God revealed it unto him.

We will see Brother Urie again. Sister Urie will meet him on the other side of the grave. The spirit and body will be re-united. We shall see each other in the flesh, in the same tabernacles that we have here while in mortality. Our tabernacles will be brought forth as they are laid down, although there will be a restoration effected; every organ, every limb that has been maimed, every deformity caused by

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accident or in any other way, will be restored and put right. Every limb and joint shall be restored to its proper frame. We will know each other and enjoy each other's society throughout the endless ages of eternity, if we keep the law of God. It is for us to remain true and faithful and keep our covenants, and to train our children up in the paths of holiness, virtue and truth, in the principles of the Gospel, that we may with them be prepared to enjoy the perfect and eternal day.

May God bless you, and my earnest prayer is that the Lord will bless Sister Urie and her dear little ones in this bereavement; that He will preserve their lives, establish them firmly in the faith of the Gospel and in the love of the truth, that they may be worthy to come forth in the morning of the first resurrection, crowned with glory and eternal lives. I pronounce this blessing upon them, inasmuch as they live faithful, in the name of Jesus. Amen.

DISCOURSE BY ELDER CHAS. W. PENROSE,

*Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon,
March 4th, 1883.*

(REPORTED BY G. BBS AND IRVINE.)

THE CHURCH OF CHRIST — CHURCHES OF MEN — CONFLICTING IDEAS —
TRUE SOURCES OF LEARNING — ONENESS EXPLAINED — ONLY ONE
TRUE RELIGION — "PROBATION AFTER DEATH" — IDEAS OF HELL
CHANGING — DIFFERENT DEGREES OF GLORY — WORK FOR THE DEAD
— COMPLETENESS AND SIMPLICITY OF THE GOSPEL.

HAVING been called upon this afternoon, to speak to this congregation, I earnestly desire that I may be so influenced by the spirit of truth that I may be able to bring forth such things as will be profitable for us to reflect upon. I feel that we are greatly blessed in being privileged to meet in this house, dedicated to the worship and service of our Heavenly Father, where we can

attend to those things which are required of us, in peace and in unity of spirit, and receive instructions as the Holy Spirit may prompt.

We meet in the name of the Lord. All that we do should be done in the name of Jesus Christ, for so we have been commanded. The Church to which we belong is the Church of Jesus Christ. It is composed of people called Latter-day Saints, but

it is Christ's Church. He has set it up, He has organized it, and all the principles and doctrines which have been made known to us have been revealed through Him. It is His work and He will watch over it and direct it and consummate it. And He has commanded us that we shall do all things in connection with our faith in His holy name, and in that way only will it be acceptable to our Heavenly Father; for all the blessings that come from our Father to us His children, will come to us through Jesus Christ. His is the only name given under heaven whereby man can be saved. The Gospel of Jesus Christ must be preached to every creature. For it would not be just for our Heavenly Father to condemn any of his creatures who did not believe in Jesus Christ, without giving them an opportunity of understanding who He is and what His commandments are. All people, then, must hear the Gospel and have an opportunity of receiving it or rejecting it. Jesus Christ sent out His Apostles, after His resurrection, to preach the Gospel to all the world in that day and generation, and they went forward and fulfilled the commandment which he gave to them. Since that time a great many false doctrines have been introduced into the world, and a great many churches have been established, according to the notions and ideas of men not authorized by the Lord Jesus, not accepted of Him, not recognized by Him in any way. They are the churches of men, and the doctrines preached therein, in a great many respects, are the doctrines and commandments of men. They are not of God. They are not recognized by Him. They are not acceptable to Him. And so with many ordinances which have been introduced

since that day. Some men have introduced them in the name of Jesus Christ, but they were not authorized by the Lord to do so, and therefore He will not accept them, and they are of no benefit to the children of men so far as their salvation is concerned. But in the day and age in which we live the Lord Jesus has manifested Himself again, and has reorganized the Church which He set up in ancient days, in the same form and shape, with the same officers, with the same ordinances, with the same commandments, and with the same spirit, power, gifts and blessings. And in this Church, if we live under the inspiration of the spirit and attend to the duties and obey the commandments which He reveals, in the way He has pointed out, we will be accepted of Him, and that which His servants perform on the earth in His name in the way He has appointed, will be the same as though it was performed by Himself in person, and will be accepted of the Father, just the same as though performed by the Lord Jesus Christ, and what they seal on the earth will be sealed in the heavens, and what they loose on the earth will be loosed in the heavens, according to His word. We have this great blessing and privilege, then, in belonging to this Church, that we become the people of the Lord Jesus, the Saints of the Lord, members of the Church of Christ, not members of any church made by a man, or a set of men, but the true church of the living God, established by Himself through the Lord Jesus Christ. And if we offer up our sacraments before Him in the way He has appointed, they will be accepted by Him, and we will receive the benefits that result from properly attending to these things.

At the present time there are a great many different sects professing to be the churches of Christ. A great variety of doctrines are taught therein. Generally speaking these doctrines are supposed to be taken from the book called the Bible. Ministers usually read a portion of scripture either from the Old Testament or from the New Testament, and preach discourses therefrom. But although these different religions and these different discourses are supposed to be taken from the one book, yet they are very conflicting. The notions and ideas of one sect in regard to the things contained in the book, differ from those that are entertained by another sect, also professing to be the church of Christ. And even in each of these various sects the people do not all believe alike. They do not understand alike the doctrines that pertain to their particular sect. For instance, the people in what is called the Methodist church do not all believe alike. The people of the Baptist church do not all believe alike. There is not only a difference existing between the Baptist and the Methodist, but the Methodists differ among themselves, and Baptists differ among themselves; and so with the rest of all the different sects in Christendom. The reason of this is because they have no real and definite standard. They take the Bible—or rather profess to take the Bible as their standard; but their ideas concerning the Scriptures differ. They do not all understand the Bible alike. If they all understood the Bible alike there would be a unity of faith; but their ideas differ in regard to the meaning of the things contained in the Bible. At the present time there is a great controversy going on in the Christian world in regard to the manner

in which this book should be read, and in regard to its authority. Some claim that every word in the book is inspired; that the word contained in the Bible must be relied upon implicitly as the very word of God. Others dispute this, deny the plenary inspiration of the Scriptures, and some of them think the book should be regarded in the same light as secular history. And so the notions and ideas concerning the Bible are quite varied. Outside of the Bible they have no standard. We may perhaps except the church called the Roman Catholic Church. That church has a standard in the person of the supreme head of the church—the Pope, the traditions, and the decisions of the councils of the church. But neither the Roman Catholic Church, nor the Episcopal Church, which has come out from it, nor any of the sects which have come out from the Episcopal Church, have any inspired standard among them save and except the things that were written of old contained in the Bible, which they do not comprehend alike. In the Church of Jesus Christ of Latter-day Saints we have something besides the written word. We have the living oracles of God, men that have been called and ordained and set apart to minister in Christ's stead, men in whom the Lord has placed His spirit, and not only His spirit, but His authority that they may act in His name; and they have access unto Him. It is their privilege not only to expound the things that were written of old which have been preserved and placed on record, and which are contained in the books of the Bible, but also to receive intelligence from the same source from which these things that are inspired that are in the Book were given. The same

fountain from which the Prophets of old partook is open to us, and the servants of God in the Church of Jesus Christ of Latter-day Saints can learn the mind and will of God respecting us as it exists in His own bosom, because the fountain of revelation is not dried up. Access is open unto our Heavenly Father as it was in times of old; and if Peter could learn the word of the Lord and teach it to the former-day Church, so the servants of God holding a similar position to-day can call upon the Lord and receive His word and declare it to the Latter-day Church. If the Prophets of God of old wrote and spoke as they were moved upon by the Holy Ghost, there are Prophets of God living upon the earth to-day who can speak and write as they are moved upon by the same power. And the word of God that comes down from heaven in our day is just as authoritative as the word of God that came in times of old and that is written in the old books, and it is of much more importance to the people called Latter-day Saints, because it comes direct to them from our living head. It does not come in any ambiguous phraseology; it does not come in a shape that would leave it open to controversy; but it comes to us clear, plain and straightforward, so that all may understand. We have the benefit of the living oracles; not only the words of the oracles that are dead, but the words of those that are living.

And we find when we come to investigate the things that God makes manifest in our own day through the living oracles, that in spirit and in doctrine they correspond with the things that God revealed in days of old. We, then, have "a more sure word of prophecy" than the things that were written aforetime. The Apostle Peter spoke of this in his

day. He said that holy men of God wrote and spoke as they were moved upon by the Holy Ghost, and that no prophecy of the Scripture is of any private interpretation. He said, further, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." They had the living oracles. The people who lived in Peter's day had not only the words of Isaiah, Jeremiah, Ezekiel and the other prophets, and the Book of the Laws, as written by Moses, the inspired prophet of God, who looked upon God and talked with Him face to face—they not only had these things written in the ancient records, but they had living oracles, men in their midst who were authorized to speak in the name of the Lord and declare to the people the living word of God for their present benefit. And as it was with the people in that day, so it is in this Church that Jesus Christ our Savior has re-established on the earth. We have the living oracles, those who are called and ordained to stand between us and the Lord. And in addition to all this we have the great privilege of the Holy Ghost universally diffused throughout the body of the Church for the benefit of every member thereof; for every man and for every woman, for every individual who has been baptized into it and has received its ordinances. Every person in the Church may receive of this spirit which is the light of God, which is the spirit of inspiration, which bears record of the things of God, and makes plain to all who have it the things that God reveals through the living oracles. If a servant of God speaks or writes under the inspiration of the Holy Ghost, the

same spirit by which He writes or speaks is in the members of the church, and it is their privilege to see as He sees, to comprehend as He comprehends, that we may all see "eye to eye" and understand the things of God alike.

Some people have an idea that it is impossible to bring a great number of individuals to understand religion exactly alike. People sometimes point to the difference that there is in human character. It is true that our characters vary, as do our countenances. The faces that are before me to-day are all different, although we are all of the same race. We are all different in our appearance. Even brothers and sisters of the same family differ in their appearance in some respects. So it is with all things that God has made. It is not only so in regard to the human family, but it is so with the brute creation. No two blades of grass are exactly alike. No two leaves upon the trees in the forest are exactly alike. No two worlds that God Almighty has made that glitter in the firmament on high at night are exactly alike. There are some peculiarities about each of them, distinct and different from others. This is all true. But is it impossible to bring people who are thus organized, people of different characters and different minds, to see and comprehend exactly alike? No, there is no difficulty about it when the thing is properly understood. Take any of what are called the exact sciences, and people can be brought to understand them just exactly in the same way. Take a sum in arithmetic, for instance. When a dozen people understand the rules in the same way they will work out the sum in the same way, no matter where they were born, or what language they speak. When they

understand the principle and rule that governs the workings of the sum they all work it out in the same way, and what a dozen or a hundred can do a million can do. It makes no difference about the number. If all understand the principle alike they will work it out alike, and the result will be exactly the same. Why cannot this be done in those things called religion? It is true that religious principles are not governed altogether by the same rules and laws as those which govern secular things. But yet if people are in possession of the same spirit, and the truth is made clear before their understandings, they can all be brought to see exactly alike, and we have proven this in our own experience. For instance, when the Gospel of Jesus Christ came to us, it found us when we were scattered abroad in different nations. We have people here from England, Scotland, Wales, Ireland, and from different parts of the European continent; from Sweden, Norway, Germany, Italy, and from the various cantons of Switzerland; a great many from the various States of America, from the islands of the sea, from the East Indies, from Africa—people from all quarters of the globe. Now, when the Gospel came to us, it found us in a scattered condition. We lived in different countries, we spoke different languages; we had different ideas in regard to God and His ways. But we were taught that we must believe in the true and the living God; that we had all sprung from Him; that He was our Father, and that we were made in His image; that the idea prevalent in the world that the Deity is a being without body, parts or passions, an incomprehensible nonentity, was altogether wrong. We were told that we had sprung from God, and

being His offspring we were like Him, and that, therefore, in some respects He is like us; that He is a personage, and as every seed begets its own kind, and we are the offspring of God, we could form some conception of what He is like, and we put away our old ideas. We came to a unity of the faith concerning God, that He is an individual; that although He is a spirit, yet He dwells in a tangible tabernacle. Man is a spirit as well as God, because we have sprung from Him. The spiritual part of our being is the offspring of God, which spiritual part dwells in our natural part that has come from the dust. In this way we could form some idea concerning the Deity, and we all formed the same idea; we all came to the unity of the faith in this respect. We were also taught that it was needful for us to believe in the Lord Jesus Christ, and when we had full faith in the Lord Jesus Christ to obey His commandments, that we were to repent of our sins. Now there were different ideas in the world as to what constituted repentance; but we were taught that in order to repent acceptably before God, we must come to the determination in our minds to leave off sinning, to cease doing that which is wrong, and to get to understand and to do what is right. Then we were taught that in order to receive remission of sins we must be baptized. Now there were different notions in regard to baptism in the world. Some people believed that the marking of the sign of the cross with a little water on the forehead by a priest was baptism. Others believed that sprinkling water upon the face was baptism. Others that it was needful to immerse the whole body in water to constitute baptism, and still others that a person ought to be immersed three

times. But we were taught that baptism was at once a burial and a birth; that in order to be properly baptized the person who administers the ordinance should have authority from God, because he uses the name, of the Father, Son and Holy Ghost, and he has no right to use the names of the holy trinity without being expressly authorized of God to do so. We learned that in the first place, then, an individual who administers the ordinances must have authority to administer, and he must administer in the way that the Lord has appointed—not the way that man may think is right, but the way the Lord has ordained, or else it would not be acceptable to God. And we were taught that the individual to be baptized must believe and repent, for without faith and repentance baptism would be of no avail. So the individual who was baptized must be a repentant believer, and the individual who administered the ordinance must be an ordained servant of God having legitimate authority from on high—not that which he had taken upon himself, not that which he may have felt called upon to do in his own heart; but he must be a *bona fide* representative of Deity, a man called and ordained and set apart by authority from God to administer in His name, or it would not be valid. And then the individual who baptizes must go down into the water with the person to be baptized—the candidate must be buried in the water in the likeness of Christ's death and burial, and then be raised out of the water in the likeness of His resurrection—and the object of this was for the remission of sins.

This was very different from the doctrines which prevailed in the world. But when this was taught to us in plainness, and we were bap-

tized in this way, we received a testimony in our hearts that we were made clean, that our sins were remitted, that they had been washed away—not by the water, but through our obedience to the ordinance which God had established and the blood of Jesus Christ, which was shed for the remission of our sins. We had the conviction sealed upon our hearts that we had received this blessing. As the result thereof we were thus brought to the unity of the faith. Then when the servants of God laid their hands upon us, according to the pattern revealed from heaven, and conferred upon us the Holy Ghost, the Comforter, we received the same spirit from on high, the same Holy Ghost. The people who received this ordinance in Scandinavia had the same spirit come down upon them as the people who received it in England or in Scotland, and the people on this Western Hemisphere on which we live have received the same spirit as the people received on the Eastern Hemisphere. In every part of the globe, wherever this ordinance was administered the same spirit rested down on the people and bore the same testimony to them. Now, although there are a variety of operations of this spirit, yet the spirit is the same and the light that it brings is the same. People do not all receive that light to the same degree, but the light is the same, just as the light of the sun is the same to all. Some people can see a great deal further than others with their natural eyes. Their eyesight is better, but the light by which both see is the same. So it is with regard to the gift of the Holy Ghost. All people do not receive it in the same degree, because they are not all gifted with the same capacity, and all have not the same desires; but the

difference is not in the spirit, it is in the individual. Some people are very earnest after the things of God, and he who seeks finds, and the more he seeks in the right direction the more he finds. He that is dilatory in searching after the things of God, obtains but little; he that is diligent obtains much. All may receive it, but they must obtain it in the way that God has appointed, all receiving their measure according to their diligence and desire; but the spirit is the same. And this spirit has operated upon our hearts in such a way as to make us—a people of diverse feelings and opinions—of one heart and one mind in regard to this matter. And wherever this Gospel has been preached and people have received it, they have been brought to a “unity of the faith.” They no longer have many faiths and many baptisms, but one faith, one baptism and one God, having commenced to walk in the same straight and narrow way that leads to life and which is the only way of salvation. And all people who desire to enjoy the fullness of His glory must walk that straight and narrow way; “for wide is the road, and broad is the gate that leads unto death, and many there be,” we are told, “that go in thereat.” There is only one way of life, only one plan of salvation, because there is but one God to serve. If there were many Gods to worship, there might be many different ways to salvation; but as to us there is only one God, there can be but one Gospel, one Church, one gate leading to the celestial city.

I have shown that it is possible for a great many people of different ideas and notions to be brought to understand things alike. And if this can be done in regard to one or

four things (I have named four) or principles, it can be done in a million or any number of principles. And we are told in the Scriptures that the time is to come when all shall see eye to eye; because all shall know God from the least unto the greatest. There is, too, a time to come when the Holy Spirit will be poured out upon all flesh, "when the sons and the daughters will prophesy, the old men dream dreams, and the young men see visions," etc.; and when the earth and all that live upon it shall be redeemed and sanctified; the earth will then be as it was when it rolled out of the hands of the Creator, and the people will understand God and His ways; they will understand them alike. There will not be a thousand different religions; but there will be one only, one God the Father of all, and one Holy Spirit burning in the hearts of His children.

At the present time there is a diversity of opinions and notions and ideas concerning God and His ways; but I have stated that this one way in which the Saints have begun to walk, is the only true way. That may sound very exclusive; it may seem also to some a little inconsistent. That is because they may not understand the matter in all its bearings. I say, there can be but one true religion, simply because there is only one true God. True religion is that religion which comes from God; and that religion which is man-made cannot be the religion of God; it is therefore not binding; nothing religious is binding upon mankind but that which is revealed from God. That which comes from God through His servants and is declared to the people is binding; he that receives it will be saved; and he that rejects it will be condemned. This must be so because

it comes by authority, from Deity himself. It is His word; it is His will; and he who rejects it, rejects it against his own salvation; and none can be saved who do not obey.

Some may ask. "Do you mean to say that all the people that have lived upon the earth since the days when Jesus and the Apostles preached, who did not hear and who did not obey the Gospel, are all damned and lost forever?" I answer, No. We merely hold to the proposition that there is but the one true way. I will refer you to the language of the Savior himself upon this point spoken to Nicodemus, one of the rulers of the Jews, who sought an interview with Jesus by night: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." There is a very plain declaration, and a very conclusive one. There are millions of people who have lived upon the earth who have not been "born of water and of the Spirit." Take, for instance, the millions of Jews alone who lived before the introduction of the Gospel by Christ, and after it was preached to their ancestors. For, let me tell you, the Gospel was preached before Christ preached it. When Jesus came, he did not introduce anything new; he came to restore something that had been lost. The Gospel was known by our first parents when they came out of the Garden of Eden. It was known to Abraham. It was preached to Israel before the law was added. It is stated by Paul to the Hebrews. "All our fathers were under the cloud, and they all passed through the sea; and they were baptized unto Moses in the cloud and in the sea, and did partake of the spiritual rock that fol-

lowed them, which rock was Christ." They were baptized the same as we have been, but they did not receive the faith of the Gospel fully in their hearts; they did not profit by the word preached, therefore, God added the law as a school-master, to bring them to the right way. He added the law of carnal commandments because they would not receive the fullness of the greater law in faith. When Jesus came, He restored the Gospel; but there had been millions and millions of people among the Jewish nation alone, from the days of Moses to those of Jesus, who had not been "born of water and of the Spirit." They termed nations outside the Jewish nation the heathen, and none of them for hundreds of years had obeyed the Gospel—had received ordinances by which they could be born of water and of the Spirit. So in regard to the people from the days since the ancient Apostles were put to death, who had authority from God, who were sent forth to minister in His name, to preach the Gospel to all people, and baptize them in the name of the Father and of the Son, and of the Holy Ghost; and to teach them all things whatsoever he had commanded them. From their day to the time in which we live, thousands and millions of people have passed away without receiving or obeying the Gospel of the Son of God. According to the doctrines of men, because they did not hear it, they will be condemned for ever. The heathen nations for ages past have not even heard the doctrines of men professing to be Christian. They worship idols; they worship beasts; they worship the heavenly bodies, etc. Many millions of them are outside the pale of Christendom. What is to become of them? "Verily, verily,

I say unto you, except ye are born of water and of the Spirit, ye cannot enter into the Kingdom of God." So says the Savior; and there is no other name given under heaven whereby man can be saved than the name of Christ Jesus; and yet there are millions and millions of people who have passed away from the earth never having heard the name of Jesus Christ. A great many millions more have died without a knowledge of the true Gospel. And what is to become of them all? According to the doctrines of modern Christendom, they are all destroyed, they are all damned. That is a horrible thing to think of.

There is considerable controversy going on in the Christian world to-day, not only in reference to the plenary inspiration of the Bible, but in regard to probation. There is a discussion in progress now in regard to what is called "probation after death." The question is whether there is a probation after people leave this world, or is it confined to the sphere in which we now move. Some of the ministers are beginning to think that there must be a chance for souls after they leave the earth to learn the way of life and salvation, but the great majority of modern divines, representing popular religious opinions, believe that this is the only state of probation; that when death overtakes a man, that is the end of his opportunities for salvation. According to that rule all those millions of people who have died without hearing the name of Jesus Christ have gone to hell.

There are different ideas about hell now-a-days. A few years ago, there was only the one idea, which was that hell is a great, bottomless pit full of flaming fire and brimstone, into which the wicked are cast never to return, whilst the

devils are continually stirring up the flames for the everlasting torment of the doomed. And this scene used to be described by popular divines in the most hideous and shocking manner. People have recently modified their ideas concerning future punishment, and the change is greatly due to the teachings of the Elders of this Church, and the doctrines which have been set forth and published as revealed through the Prophet Joseph Smith. The controversy that is now being conducted by leading theological minds upon the subject of probations, has been brought about through the effects upon the public mind of the preaching of the Elders of the doctrine revealed in the very beginning of the Church. You will find in the Doctrine and Covenants that God revealed to Joseph Smith as early as March 1830, that "eternal punishment is God's punishment." Because God is an eternal being. His laws are eternal, and there are penalties attached to all of them. But it does not follow that because a person may be banished into the eternal punishment it is intended that he shall stay there eternally. He may go into eternal punishment, he may go to the place prepared for the rebellious and the sinner and stay there but for a certain period. Some may stay longer than others. In the language of the Scriptures, some are beaten with many stripes, and others are beaten with but few stripes; but all stay until they have paid the uttermost farthing; all are punished according to the gravity of their guilt. It will be "more tolerable" in the day of judgment for people who did not hear the word of God in the flesh, and who were wicked, than for the wicked who did hear the word of God and rejected it. But the time will come

when all men will be judged, and the Apostle Paul says they will be judged by the Gospel; all will appear before the judgment seat to be judged according to their works, receiving according to their merits or demerits, gauged by their light and their opportunities.

Now, the Lord made this very plain in the revelation he gave to Joseph Smith. The term eternal damnation God said had been used to work upon the hearts of the children of men altogether for His glory. That is, in the low condition of humanity in which most people are placed there must be a threat of punishment and a promise of reward to influence people to do that which is right. They ought to do what is right simply because it is right; to love truth for its own sake. But humanity is in a low, degraded condition, and a promise of reward has to be held out to induce people to do right, and threats of punishment to restrain them from doing wrong. That is not the higher plane on which men are yet to stand. If people are trained aright they will love that which is true and dislike that which is untrue; they will love that which is virtuous, pure and Godlike, and dislike everything contrary thereto. They will do good, but not for reward; they will turn from evil, but not from fear of punishment. They will love truth and work righteousness for their own sake. But in the degraded condition of humanity this eternal punishment that has been preached has been allowed to go forth to work upon the hearts of the children of men altogether for the glory of God, that evil might be curbed, that transgression and sin might be restrained, that people might be checked from going headlong to destruction through fear of the consequences.

On the 16th of February, 1832, the Lord made this matter plainer. He gave to Joseph Smith and Sidney Rigdon, one of the most glorious visions that human beings ever gazed upon. It is the most complete and delightful that I have ever read. There is nothing in the book called the Bible that can compare with it. It is full of light ; it is full of truth ; it is full of glory ; it is full of beauty. It portrays the future of all the inhabitants of the earth, dividing them into three grand classes or divisions—celestial, terrestrial, and telestial, or as compared to the glory of the sun, the glory of the moon, and the glory of the stars. It shows who will be redeemed, and what redemption they will enjoy ; and describes the position the inhabitants of the earth will occupy when they enter into their future state. In that glorious vision we are told that there is only a certain class who shall not be redeemed in the due time of the Lord. I will read a few verses :

“ Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power—

“ They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born.

“ For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity ;

“ Concerning whom I have said there is no forgiveness in this world nor in the world to come ;

“ Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father—having crucified him unto

themselves, and put him to an open shame ;

“ These are they who shall go away into the lake of fire and brimstone, with the devil and his angels ;

“ And the only ones on whom the second death shall have any power ;

“ Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath ;

“ For all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made ;

“ And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us ;

“ That he came into the world, even Jesus, to be crucified for the world, and to bear sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness ;

“ That through him all might be saved whom the Father had put into his power and made by him ;

“ Who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him.”

I do not intend to read from this vision the condition of the people who will be redeemed in the different degrees of glory ; you can do that for yourselves. I merely refer to it that the point may be made clear, that there are only a certain few who will not be redeemed in the due time of the Lord, through the merits of the atonement wrought out by Jesus Christ. The sons of perdition are to go away into this everlasting punishment and abide there. And as we are told in another part of the revelation, the height and the depth, and extent of their misery, no man knoweth. It

is not revealed except to a few, and then the vision is closed up, as the things they behold are unlawful to be uttered.

The "sons of perdition" are those who have received the Gospel, those to whom the Father has revealed the Son; those who know something concerning the plan of salvation; those who have had keys placed in their hands by which they could unlock the mysteries of eternity; those who received power to ascend to the highest pinnacle of the celestial glory; those who received power sufficient to overcome all things, and who, instead of using it for their own salvation, and in the interest of the salvation of others, prostituted that power and turned away from that which they knew to be true, denying the Son of God and putting Him to an open shame. All such live in the spirit of error, and they love it and roll it under the tongue as a sweet morsel; they are governed by Satan, becoming servants to him whom they list to obey, they become the sons of perdition, doomed to suffer the wrath of God reserved for the devil and his angels. And for them, having sinned against the Holy Ghost, there is no forgiveness either in this world or the world to come. But all the rest Christ will save, through the plan of human redemption prepared in the beginning before the world was.

Now the question may be asked, how can these things be? If no man can enter into the Kingdom of God except he be born of the water and of the Spirit, and only a few are to receive this eternal condemnation, how can the rest obtain this great salvation, how can they escape eternal punishment? The Lord has provided a plan for them, and it is very simple when properly under-

stood. I noticed in reading the reports of recent discussions on probation after death that it was admitted by the learned men engaged in it that they did not *know* anything definite about it. The notions and ideas of even the most advanced divines are but theories and speculations. But here we have the revelations of God concerning these things, that we may not be in the dark; so that we can all come together and see eye to eye and understand alike. For it is true, and truth can be made plain to all that desire its light. But when people do not want to see the truth, they can shut their eyes and exclude it from their spiritual vision, as people sometimes shut out from their eyes the light of the sun, from their "best rooms," which, by the way, are their worst rooms, for the very reason that the blessed sunlight does not enter there—so people can close the windows of the soul and shut out the rays of the sun of righteousness; but he who desires to behold the truth may see it and comprehend it. As we now see each other by the light of the sun, so people of different minds and different races may turn their eyes towards the truth, and by the light of the Holy Ghost, they will see it exactly alike. They will no longer be divided on principles of doctrine.

But how can salvation come to those who never heard the name of Jesus Christ, who never heard the Gospel while living; who never had the opportunity of being born of the water and the Spirit, of being baptized by one with authority, for the remission of their sins, and having hands laid upon their heads for the reception of the Holy Ghost—how can they hear, how can they understand, how can they obey? People have fallen into the common mis-

take that it is impossible to learn the will of God when they leave this world. I do not know where the idea sprang from. I think it came from some of the monkish cells of the old Romish Church, descending down through the various sects that have come out from that Church. Why should not a person when out of the body be able to understand as when in the body? If we believed like some of the people of India, that when the spirit leaves the body it goes back to Brahma, or emerges into the generally diffused spirit of the universe, then we might conclude that they would not understand anything when they leave the body. If the spirit becomes a nonentity when it is disembodied we might have reason for entertaining such a notion. But we understand that the spirit is the real man, and that the body is but the outside covering; that when the change we call death comes, the body returns to the earth as it was, but the spirit returns to God who gave it. That the spirit is the actual person, that which thinks and reasons, the body being but the medium conveying impressions to the real man operating inside of it. That when the spirit is liberated, although not subject to the same laws as when in the tabernacle, yet it is the same person, a son or daughter of God; a being capable of thinking; of receiving inspiration; of accepting or rejecting that which is presented; and therefore is a subject of salvation. If not, why not? What is the reason? I think we will find when we shuffle off this mortal coil, when we get rid of the trammels of the mortal body, and enter into the spirit state, we shall be if anything more intelligent than when in the body. We shall not be bound by the same laws that now bind our mortal flesh, and

we will be able to comprehend a great many things which were very hard for us to get a little inkling of while in the mortal tabernacle. "Well," somebody may say, "that is very reasonable; but how does it coincide with the Christian religion, with the doctrines laid down in the Scriptures?" Let us see. Jesus Christ, we read, was put to death by wicked men. They took His body down from the cross and laid it in a new tomb hewn out of the rock. But where was Jesus? That was not Jesus in the tomb. It was his mortal body that was laid away. Where was Jesus? People generally suppose that He went to heaven. Stop a moment. After Jesus Christ was raised from the dead a woman whose name was Mary, was weeping at the sepulchre, when Jesus appeared before her. Mary stepped forward apparently to embrace Him, whereupon He said to her: "Touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God and your God." Three days had elapsed between the time when the body was taken down from the cross—the time when he said, "Father, unto thy hands I commend my spirit," and the time of His resurrection. Where had He been in the interval? Peter tells us in his first epistle, 3d chapter, from the 18th to the 20th verses: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the spirit: by which also He went and preached unto the spirits in prison; which sometime were disobedient; when once the long suffering of God waited in the days of Noah." It appears that after being put to death He went

somewhere. Where? "By which also he went and preached unto the spirits in prison." What spirits? "Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing." Now, that makes the matter very clear to a person that wants to understand. But you take a learned divine whose mind has become befogged by the traditions of men and he does not want anything to do with that scripture, or if he does he will try to explain it away. How do the clergy explain it? They say the spirit of Jesus in Noah preached to the people before the flood. Now, compare that idea with the text I have quoted. It was not Noah who was put to death. But it was He that was put to death in the flesh, and quickened by the spirit that went and preached to the spirits in prison. Again, in the 4th chapter of the first Epistle of Peter, and the 6th verse, we read this: "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, and live according to God in the Spirit." Here were people that were preached to who were not men in the flesh. Who were they? They were spirits in prison, and they were in prison because of their disobedience in the days of Noah. They had been there about 2,000 years, and Jesus went and preached to them. What did he preach? He preached the Gospel. What did he preach to them for? That they might be further condemned and taunted with their miserable fate? Oh no. He went there that He might preach to them the Gospel, "so that they might be judged according to men in the flesh, but live according to God in the Spirit." This is what the an-

cient prophet predicted concerning Jesus. We read that he went into the synagogue on the Sabbath day and stood up for to read. He took the book of the Prophet Isaiah, and what he read was this: "The spirit of the Lord God is upon me, because He hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." That was Christ's mission—not only to preach to men in the flesh, but to preach to men in the spirit. Isaiah says in c. xlix, 9 v., "That thou mayest say to the prisoners, go forth, to them that are in darkness, shew yourselves;" and in c. xlii, 7 v., "to bring out the prisoners from the prison and them that sit in darkness out of the prison house."

Jesus left His body sleeping in the tomb and went to the spirit world, and the repentant thief who died by His side went there also. Some people think that because the thief said, "Lord, remember me when thou comest into thy kingdom," and Jesus replied, "To-day shalt thou be with me in paradise," that he (the thief) went direct to heaven and in the presence of God. Now, if he did, Jesus Christ broke His own word; for he said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Where did the thief go? Wherever Jesus went, the thief went, and he had the privilege of hearing Jesus preach the Gospel, so that he might have the chance of being judged according to men in the flesh, but living according to God in the spirit. And how could he do that? By receiving the same Gospel that men had in the flesh. Jesus, then, left his body in the

tomb and went to the spirit world. Those everlasting gates had to be lifted up. "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." He went and preached deliverance to the captives, and opened the prison doors to them that were bound. He went to proclaim the acceptable day of the Lord. He came back to His sleeping body, and having the keys of hell He also grasped the keys of death, and His body was quickened. He stood upon His feet and ministered to His disciples. He could then go to His Father and report the accomplishment of His mission. He could say: "I have done the work thou gavest me to do; I have preached the Gospel to the meek; I have bound up the broken-hearted; I have preached deliverance to the captives; I have opened the prison doors of them that were bound; I have led captivity captive; I have shed my blood as an atonement for the sins of the world; now, Father, accept of me and my labors." Then He could come to the earth and say: "All power is given unto me both in the heavens and on the earth." He had fulfilled His mission, and had received immortal keys and honors and powers as a reward of the fulfillment thereof. He shall occupy the highest place among all the sons of God, because He is the firstborn, and has performed the work of the firstborn in the plan of human redemption. He will be exalted above every creature, because He was the most obedient of every creature. He will be the greatest, because He was the humblest. He will be the richest, because He was the best. He is the sinless Christ, and therefore He wears the eternal crown.

There is another question that arises here. If men can hear the

Gospel in the spirit world, can they obey it fully in the spirit world? Let us look at that a little. Here are the Gospel ordinances. Are ordinances of any effect? Yes, they are. "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Just the same as if an alien does not obey the naturalization laws, he cannot become a citizen of the United States. God's house is a house of order. He has a way of His own, and he that will not accept that way cannot obtain the blessing. Then can those spirits who hear the Gospel in the spirit world obey the Gospel fully? Can they believe? Yes. Can they repent? Why not? It is the soul of man, or the spirit of man in the body, not the body, that believes. It is the spirit of man in the body that repents. What is it that obeys the ordinances? Why, the spirit. But these ordinances belong to this sphere in which we live, they belong to the earth, they belong to the flesh. Water is an earthly element composed of two gases. It belongs to this earth. What there is in the spirit world, we know little about. But here is the water in which repentant believers must be baptized. Can they be baptized in the spirit world? It appears not. What is to be done, then. The Apostle Paul asks this question in the fifteenth chapter of the first epistle of the Corinthians: "Else what shall they do which are baptized for the dead, if the dead rise not all? Why are they then baptized for the dead?" It seems that the people to whom that was written were familiar with the ordinance called baptism for the dead, and they were baptized for their dead. Paul was arguing upon the literal resurrection of the body, and says, What shall they do if the dead rise not; why are they then

baptized for the dead? Our learned divines may presume from that that the doctrine is not laid down sufficiently clear to endorse it; but to us there is no doubt concerning it, the Lord having revealed the principle to the Prophet Joseph Smith. He also explained the manner in which the ordinances should be administered, like everything else He has revealed, in great plainness. And that is why we are building Temples. People who visit our city frequently say, "What a fine meeting-house you are building." No, that is not a meeting-house; this Assembly Hall and the adjacent Tabernacle are meeting-houses. That is a Temple, a building in which we expect to perform ordinances for the living and the dead; wherein we may be baptized for our dead, that they may receive the benefit of that ordinance, provided they believe and repent and do the spiritual part, while we do the material part, that they may receive the blessings of obedience to the Gospel, and live according to God in the spirit. Some will say, "I cannot see why a thing done by one person should stand for another." How do you understand the doctrine that Jesus Christ has done something for all of us? We read that "without the shedding of blood there is no remission of sins." Not my blood or your blood is to be shed for the remission of our sins; but He who was without sin allowed His blood to be shed as a sacrifice for our sins. Now the whole question hinges on that. If you reject the doctrine of proxy in baptism, you must reject the doctrine of proxy in the atonement.

Now, there is no dubiety in the minds of the Latter-day Saints on this subject. We have learned these things from God, and we understand them alike. Why? Because we

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desire the truth; we do not care about the nonsense of men, we want divine truth which comes from God. And when it comes we are anxious to receive it; we seek for it; we ask for it; and He enlightens us by His Spirit, and when the Good Shepherd speaks, we know His voice; and it is that voice that has made plain to us the doctrine that we who have obeyed the Gospel in the flesh may be baptized for our ancestors in the spirit world.

If you will look at this in the spirit that accompanies its unfoldment, your hearts will be filled with joy at the mercy and goodness of God. If there are men or women here who have not believed this, and they will ponder upon it, and seek to God for light upon it, they will have their eyes opened to see that it is one of the most glorious principles. It opens the way for the redemption of our fathers who lived and died without hearing the sound of the Gospel. It opens up the way for the redemption of the heathen nations who never heard the name of Jesus Christ. It opens up the way for the hosts of Israel, with their posterity, who ages ago fell away from the truth, and went into darkness; for those whose hearts have been heavy, and whose eyes have been blinded—for it is written "blindness in part has happened unto Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, "There shall come out of Zion a Deliverer, and He shall turn ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." Those that will live upon the earth of their lineage who shall obey the Gospel, in the latter times will perform the outward ordinances for and in behalf of their dead ancestors. This glorious doctrine lifts up the

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dark curtain of sectarianism and lets in the light of heaven, and makes plain the justice of God, and the mercy of God. The mercy of our God extends to all of his children, not only to one little branch through the loins of Abraham. All shall hear, all shall have opportunity of knowing the ways of life and truth, and the opportunity of rejoicing therein; and this is the means that God will adopt to accomplish this great and stupendous result! Every heart shall be gladdened with the tidings of salvation. The living and the dead shall be visited and even those who have been thrust down to hell, who have been beaten with many stripes, and have suffered their portion in the eternal punishment, will have the arm of sweet mercy extended to them when stern justice is satisfied; and in due time every knee shall bow, and every tongue confess that Jesus is the Christ to the glory of God the Father. And the time will come when death and hell shall be destroyed, and there will be no more death, neither sorrow nor pain, but every creature, in heaven above and the earth beneath shall be heard to sing, "Blessing, and honor, praise and power, be unto God and the Lamb forever, who has redeemed us by His blood out of every nation and tribe and tongue and people!"

The Gospel is plain and simple and easily understood and appreciated by the honest seeker after truth. The reason that people generally do not receive it when it is preached to them by the servants of God—it is a hard saying, but true, nevertheless—is because their deeds are evil; because they love the things of the world more than the things of God, and the love of the Father is not in them. And because they reject the truth when presented to them, and

delight in the spirit of the world, they oppose the truth; and if not openly, in their hearts they sanction acts of persecution and hatred against the Saints of God. Some of them are corrupt in their practices, and such persons are ever ready to assail and traduce the character of our leading men, men whom we know to be pure in their lives, and to be righteous before God; it is the very worst of men who take this course, and thus the Evil One, the destroyer of the souls of men worketh in them and through them. And when they have opposed this work all that they possibly can, they will find that it flourishes and grows and spreads forth, while they will go to the place prepared for them, where they will remain until they shall have paid the uttermost farthing for their willful wickedness. All men who fight against the Holy Priesthood of God, will have to meet that some day. Their acts are not hidden from the eyes of Him who does not slumber. Their evil deeds and wicked sayings will be revealed openly. The time will come when the first angel of God will sound the trump declaring the secret acts of men during the first thousand years; and the second angel will sound his trump and reveal the secret acts of men and the thoughts and intents of their hearts during the second thousand years, and so on down to the last thousand years, even until it shall be declared that time shall be no longer, and the secret acts of all men in all the ages shall be brought to light. My brethren and sisters, let that be a caution to you and to me. When we went down into the waters of baptism and were immersed by the servants of God having authority to administer that ordinance for the remission of sins, though our sins were as scarlet they

were washed whiter than snow ; and we came forth from the water clean and pure, cleansed by the blood of Christ from all sin. But since that time the acts we have performed will have their effect upon us for good or for evil, and we shall be accountable for them when we stand before the bar of God. They will be seen and known of all ; they are written in the books out of which we are to be judged, and every man's acts are

stamped upon his own being, in characters that will speak for themselves, in the day when we shall see as we are seen and know as we are known.

Then let us try and do right for the sake of the right, live in the light of the spirit, see eye to eye, and prove ourselves worthy of the great salvation ; and may God help us so to do, in the name of Jesus Christ. Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

*Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon,
September 24th, 1882.*

(REPORTED BY JOHN IRVINE.)

PEACE ENJOYED, BUT TROUBLE EXPECTED — FALSEHOODS ABOUT THE SAINTS—POWER OF THE SAINTS DREADED—TRUTH AND ERROR IN CONFLICT—PLURAL MARRIAGE NOT THE REAL OBJECTION—MINING FOR PRECIOUS METALS AVOIDED—GOOD EFFECT OF UNLAWFUL LEGISLATION AND RULINGS—HOPES FOR THE FUTURE.

I AM thankful this day for the peaceful circumstances that surround us. I am thankful that throughout these mountain valleys a goodly degree of liberty prevails, and that the people are able to meet to worship God without molestation or fear. The saying of the Savior is exceedingly applicable wherein He taught His disciples that sufficient to the day is the evil thereof. If we Latter-day Saints did not enjoy the present and lived in anticipation of the

dreaded future, I imagine that we should be a very unhappy people, for there never has been a day, or at least a period in our history when, so far as threats were concerned, the future—if we look at it naturally, from men's standpoint—did not look forbidding. But we have proved that dreaded evils, when met courageously and with an undaunted spirit, generally vanish.

We are in an excellent position to-day, as we have been at many

times in the past, to have our faith tested to the proof, to see whether we really have faith in God or not. The idea generally prevails among those who are not familiar with us and with our methods of preaching and teaching, that in order to gather the people together from the various nations the Elders of this Church hold out extraordinary inducements to their converts, telling them flattering tales about the life that they will lead if they will only gather to Utah; and by these means they are successful in beguiling the ignorant and unsuspecting, inducing them to forsake their homes and connections. But those who have been familiar with the teachings of the Elders of the Church know that the very opposite of this has been the course and the style of the teaching adopted by those who have faithfully preached this Gospel to the inhabitants of the earth. From the beginning we have been taught to expect that our adherence to this Gospel might cost us everything that was near and dear to us upon the earth; that God designed to have a tried people, a people that should be tested to the very utmost, that should be felt after in the most trying manner, a people that would be willing to pass through and endure faithfully the most severe ordeals. And up to the present time those who have entered this Church, who have espoused the doctrines taught by the servants of God, have not been disappointed. It is true that in many respects the faithful people of God have had a much better time, have enjoyed circumstances that have been more pleasant and prosperous than they were led to expect; but this has been because they have had the faith to overlook the evils by which they were threatened, and attached no im-

portance to them, and did not allow them to disturb their peace or to annoy them in any manner. For if it had not been for faith, the faith that God planted in the hearts of those who espoused the truth, it would have been impossible for them to have endured; they would have been so frightened that they never could have remained faithful to this work. And one of the most striking evidences that this people offer to the world of the divinity of this work, which the world opprobriously call "Mormonism," is the fact that in the midst of the most severe trials and persecutions, surrounded by circumstances that in some respects have been the most threatening in their character, the people of God have remained true and faithful, united and undisturbed.

One by one the falsehoods that are propagated concerning us are exposed. The idea has been industriously circulated, printed and published, that the people throughout the valleys of Utah were only held together by the strength of superstition and delusion; that the few cunning men who had succeeded in gaining power and place among them, by their shrewdness and by their cunning arts, had succeeded in duping the people and holding them together. I do not suppose that any single idea has been more widely circulated concerning us than this; and I do not suppose that any other idea is more widely believed about us than this.

The great majority of people who do not understand by actual contact with us, or who take no pains to investigate our doctrines, imagine that it is by this means that the Latter-day Saints have been gathered together and held in these mountains. Why, it is not 20 years

ago that one of the stories most frequently circulated, published and dwelt upon, upon the platform and in the public press, was that no man or woman could leave Utah without the consent of President Brigham Young; that no man or woman could write a letter from Utah Territory without it being inspected by him; that we lived here in a condition of terror imposed upon us by President Young and those who were immediately associated with him; and that if a man or woman attempted to leave, especially if he or she had left the faith, he would be followed by destroying angels, and that if he escaped at all it would be at the risk of his life and probably the entire loss of all that he owned. So firmly had this idea obtained possession of many minds that to-day it forms the staple of two or three dramas that are played upon the stage and that receive considerable patronage east and west.

When Albert Sidney Johnson came here with the army in 1857-8, the popular idea was, that as soon as the troops reached this valley there would be a complete outburst on the part of the people; that they would hail with unbounded joy the presence of the stars and stripes in their midst, and that women by hundreds would leave the bondage in which they were supposed to be living.

Now, as I have said, one by one we have proved the falsity of these statements. But does this misrepresentation and slander concerning us cease? Not in the least. The manufacture still continues. Every conceivable slander is manufactured and put in circulation. No sooner is one lie nailed to the counter than another is started and passes current, until there are many people who scarcely know what to think,

they having such exaggerated ideas concerning the people of Utah Territory.

The railroad has done us an immense amount of good in making us better known. The travel to and fro across the continent, together with the travel throughout these valleys north and south, east and west, has had the same effect. But with increased knowledge there has come an increased dread. A feeling has taken possession of a great many minds that we are a people greatly to be dreaded. This brings to my mind a remark made by a man whose name you are familiar with, he having taken a very prominent part in the discussion of our case in Congress, in the House of Representatives, a representative by the name of Haskell, a sort of half preacher. One day in conversation with me, at the time the Edmunds' bill was being discussed, he remarked: "I have had occasion, Mr. Cannon, to examine Catholicism and am somewhat familiar with the Roman Catholic organization. I have also paid some attention to the organization of your Church. I think it the strongest and most magnificent organization that exists at the present time in Christendom, or within the range of my knowledge—where did you get it?"

It was no feeling of admiration that prompted these remarks. He followed them up by stating that the time would come, if this legislation did not answer, when the army would be brought to bear upon us and our organization would be wiped out in blood. You see the feeling he had was one of dread, of apprehension. Instead of viewing this organization in its true light he looked upon it as an engine of evil that would be likely to accomplish dreadful results, that was in antag-

onism to existing institutions, and that would have to be put down by such law as the Edmunds' law, or if such legislation failed, then by the strong arm of the military, by the use of weapons of war and the shedding of blood. That is the feeling that some men have concerning us. In the course of our conversation I invited him to come out to Utah. "Come out," said I, "and know what you are talking about; you have ideas about us which are entirely incorrect. If you will travel through our valleys, as I will furnish you opportunities to do, if you will come out, I will give you letters of introduction which will enable you to see our people at their homes, and if you are a fair man, a man disposed to accept the evidence of your own senses, you will change your views concerning the people I represent."

There are men who make use of us to gain favor with the ignorant and with those who have strong religious prejudices and but little knowledge concerning us. There are men who seek to gain popular approval in this way, and instead of telling the truth, or being willing that the truth should be told and known, they are ever willing to have every kind of story propagated however false it may be. Will there be any change in this respect? We have been looking for it for the past 52 years, ever since the Church was organized, but that change has not come. As I have said, as soon as one slander has been disproved, another has been put in circulation. There is no end, neither will there be to the falsehoods that will be told and circulated concerning us. It may be asked: Why is this? For the best of all reasons, that whenever God has attempted to do any-

thing upon the earth, from the days of Father Adam down through the centuries that have intervened until to-day, all hell has been aroused against that work and against those engaged in it. Even when men have had only partial truth, and have attempted to reform existing errors, they have had this opposition to contend with to a greater or less extent; and no great reform has ever been effected upon this earth without costing the best blood of the generation in which the reform was attempted. Our generation is no exception in this respect. Even in this land, under our glorious form of government, the most glorious ever framed by man, under which the largest amount of liberty is to be enjoyed—even under it, the blood of Prophets and Apostles has been shed and has stained the earth; and we, because of our religion, were obliged to flee from our homes and take refuge in these mountain wilds and build up new homes in order that we might live in peace and in quiet, unmolested by those who hate us.

This is not a new thing in the earth, the antagonism between error and truth, between wrong and right, between the followers of him who seeks to usurp dominion upon the earth, and the followers of the Son of God. That antagonism has been a perpetual one, an undying one. It cost the blood of the best Being that ever trod the earth, even the Son of God Himself, and all His Apostles and all the prophets—they all, with few exceptions laid down their lives for the truth. And yet we talk about our civilization, the enlightened nineteenth century, and we say as did the generation in which the Savior lived: "If we had lived in the days of our fathers, we would not have slain the Proph-

ets, we would not have been guilty of shedding their blood." This was the cry of the generation in which the Savior lived, yet that same generation crucified Him in the most ignominious manner.

Now, it has been said to us—and I cannot tell how many times I have been told it—"if you 'Mormons' would only do away with some of your doctrines that are so objectionable, there would be no trouble." I have had men speak to me in this strain whose opinion I respect very highly, who were friendly, who were kindly disposed, who were anxious to have these difficulties settled, and to have us escape the evils with which they believed we were threatened and might perhaps be overwhelmed. It is not many days since a prominent man said to me, 'Why, Mr. Cannon, there are fifty millions of people that are opposed to you. Now cannot you waive some of your peculiarities. If you will say that you will do this this year, or next year, or within a certain period, while I am not authorized to speak for the government, yet I can say there need be no trouble about your affairs.'

Now, I have not a single doubt in my mind that there are thousands of well-meaning people, who would like to see us enjoy peace in these valleys, and enjoy the land, which we have reclaimed at so much toil and sacrifice from a wilderness, undisturbed by outside influences. They firmly believe that this is attainable if we only would forego some of our peculiarities. There never was a greater mistake, never a more mistaken idea entertained by anybody. How do we know it? By the sad and bitter experience of the past. It is true if we were to apostatize; if we were to renounce our religion; if we were to

put aside that which we believe God has entrusted to us and commanded us to impart to the world, I do not doubt but what we would get along so far as the world is concerned, without the antagonism that we now have. But, then, who can do this? If a choice has to be made, as it would have to be made by us, of rejecting salvation on the one hand, and accepting peace and favor with the world on the other, who is there that is prepared to make that exchange? But friends have said to me, "O, you make a mistake when you think that we ask you to renounce your religion."

Now, there is something more than marriage as a point of attack that rises in the minds of men in talking about this. Mr. Haskell expressed it. It was not plural marriage alone that was in his mind. It is not plural marriage alone in the minds of hundreds, and I may say thousands, who have examined this question. There is something more than this; there is something behind this, something that is greater than this, and that is the organization of the people, the union of the people, that which many men call the theocracy of this organization. It was that which excited the mob, in the earliest days of the organization. While at Far West, in Caldwell County, in the year 1838, the General who headed the militia that came out under the exterminating order of Governor Boggs of Missouri, in his address to the "Mormon" people said, "You must scatter and live like other people, and do without your Bishops and your Prophets and your leading men, and not listen to their counsel." This is not the exact language, but these are the ideas. In other words you must

break up; we cannot endure your organization, your coming together and being united as you are. We fear you will take possession of our principal counties, and your political influence will be so great that in time you will hold control of this country; and we cannot endure it, and you must go. Governor Boggs' order said, if the people did not leave the State of Missouri in a given period, they would be exterminated. So the people had to flee in the depth of winter, and cross the Mississippi into the State of Illinois. Now, whoever heard then of plural marriage? It was not practiced. It was the organization of the people that was objectionable; and so it was afterwards when we were compelled to leave Nauvoo. The mob burned our houses and killed our cattle, and destroyed our grain, not because of any feature of this kind, but because we were "Mormons," and believed in a form of religion that they did not believe in. So they were determined that we should leave there.

And that reminds me of another falsehood that went the rounds in those days to justify the outrages against us. All manner of stories were circulated concerning our thieving; it was said that we were a band of thieves and robbers; that the people near Nauvoo and along the upper part of the Mississippi, through all that region of country, were living in a state of terror, so it was alleged, because of the proximity of the "Mormons," and it would be a great blessing to drive them out, for they were outlaws. So the mob deemed themselves justified in their outrages for those reasons; and public opinion was created against us which sustained them in killing the Prophet Joseph Smith and Hyrum, his brother, in shooting

President Taylor, and in killing other men and women. And public opinion was created so unfavorable to the "Mormons" that other people thought, "Well, they are a bad lot; they deserve extirpation; we are sorry to see the laws trampled upon and violence resorted to, but something must be done with these 'Mormons.'" "We must get rid of them in some way; and if the law cannot reach them," as was remarked by the mob, when Joseph had been tried and acquitted for treason, "powder and ball can."

The same process is now going on. What is it that produces the condition of affairs that exists here to-day? It is a public opinion that is adverse and hostile to us which justifies the outrages and illiberal acts to which we are subjected. It is this which actuates men to trample upon the Constitution and all the institutions of the government. It is this which permits the right of representation to be stricken down and causes a Governor of a Territory, who is guilty of the most outrageous acts of tyranny, to be sustained by three administrations, and a voice scarcely heard in protest against it—republican government stricken down and the people of these mountains, without exception the best and most quiet people to be found within the confines of the republic, deprived of the right of representation.

I allude to this, though it is a political matter, as it comes appropriately within the line of my remarks. What is the cause of it? It is, as I have said, because God has stretched forth his hand to do a work in the earth, and the devil is determined that it shall not be done. He is determined to shed the blood of every man connected with it, and he puts it into the hearts of the children of men to hate the truth

and to hate those who teach it. Yet there are a great many people who say there is no God and no devil. I would like them to explain why we have suffered as we have ; why it is that a people who, were it not for their religion, ought to be applauded for what we have done in these mountains, are treated as we are treated. When we had the control of these valleys, from one end of the land to the other, from north to south, drunkenness was unknown ; a woman might then have traveled our streets and our highways, even to the most remote parts of our Territory, and never hear a word of disrespect, never witness a gesture that would cause her to blush ; she could travel in perfect peace and safety throughout all our cities and settlements. Robbery was unknown, and human life was sacred. So with property. Peace reigned in our borders. We look back to it now—I do, I look back to those days and contrast them with the present, and ask myself, How long is this condition of things to continue ? We could leave our doors unlocked ; no one thought of thieves. Virtue was cherished, and a man who would be guilty of unvirtuous acts was denounced. And such industry as we practiced—and it is no boasting to say so—was unparalleled. We dwelt here in peace—people from various nations speaking various languages, of various modes of thought, and various educations, living here in peace and quiet, each man pursuing his own course unmolested by his neighbors. This was the condition of our Territory. It might be thought that a people thus living, living in a country that no other people could possibly covet, that is so far as agricultural interests, the pursuits we follow mainly in Utah, were concerned—

it might be thought that such a people might be left unmolested to enjoy the fruits of their industry and toil.

We did not touch the mines, for we knew if we opened them and embarked in mining that they would be coveted by others, and therefore it has not been our policy to touch mines. In the beginning it would have been a most unwise policy to have done this ; it would have unsettled us, and instead of spending our time in raising the food necessary to sustain life we would have been prospecting in the mountains, hunting for the precious metals. But when the railroad was finished and it was then possible to obtain supplies from other places if we ran short, it was even then impolitic for us to take up mines from the fact that if we had obtained rich mines we could not have hoped to have held them ; they would have been coveted, and in the courts the probabilities are we should not have stood as good a chance as other people.

If you think, my brethren and sisters, that we are to be unmolested and left free from attack, you are deceiving yourselves. It is not written in the heavens above, or in the earth beneath ; just as sure as we live we shall have opposition, persecution and violence to contend with. God has stretched forth His hand to establish a power in the earth. That power has excited antagonism in the past ; it excites antagonism to-day, and it will continue to excite antagonism to the end, until God reigns, and the inhabitants of the earth bow to His sceptre. This book (the Bible) is full of predictions concerning it. All the prophets who have ever spoken concerning the last days have foretold that God would do a mighty work

in the last days; and he is doing it.

"Well," says one, "Do a handful of people like you expect to revolutionize the earth and accomplish these results?" Yes, we expect it; we believe it with all our hearts; we labor for it; ~~we teach~~ it to our children. We would make this country a peaceful, a delightful place for people to reside; we would make this union of which I have spoken possible in these valleys; and if our principles were extended over the earth, they would make the earth in the same condition. I thank God with all my heart that there is such a work going on. When I hear of people coming from remote lands, impelled by their faith, who have heard the preaching of the Elders who have gone forth in their weakness, and in many instances, yes, in the most of instances, in their scholastic ignorance, to proclaim the Gospel—when I see the wonderful results of their preaching, men and women from foreign lands with the testimony of God in their hearts, that this is His work, which they have received through repentance and being baptized by a man having the authority, each man testifying in his own language—the Scandinavian, the German, the French, the British, the people of far of Africa and of the islands of the sea, and the various countries where our Elders have gone, all flocking together like doves to their master's windows, many of them never having seen an Elder from Utah, but having heard men who had the authority to teach this Gospel—all coming from the various points of the compass, testifying in all humility and in the name of Jesus, that God has given unto them a knowledge of the truth—when I see these things my heart is filled with glad-

ness and thanksgiving. I thank God that my lot has been cast in these valleys. I thank God for my children, that their lot has been cast in these valleys; that we live in a day when God is doing so mighty a work; when He is gathering His people together; when He is pouring out upon them the spirit of union, for that is the spirit of the Gospel. Jesus in his last prayer adds: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou has sent me." He prayed for them all, that they might be one with Him as He was one with the Father; that the same union, that the same love might be in their hearts. The Latter-day Saints are an unlettered people, far from being what we hope they will be; but they are an honest people, honest enough to embrace the truth when they hear it; honest enough to forsake houses and lands and homes, and everything that men hold dear in this life, for the sake of the Gospel as they believe it. It requires moral courage to be "Mormons," to take upon them the opprobrium of the world, to know that it may cost them their lives before they get through with it, and it requires the power of God to be with men and women to enable them to do this. And I thank God that He has found such, here a few and there a few. In the various nations where the Elders have gone they have found them, God directs them to them, and they come; and their children will inherit the earth and they will be intelligent and they will become a great people. For they will possess all the virtues which constitute

true greatness among men. I have no fears in my own mind for this people. When I have been spoken to as to the effect of this legislation, I have remarked that such a people as are in Utah Territory cannot be crushed out by adverse legislation. They will endure an immense amount. You take a people who are united; who are industrious, who are frugal, who are acquainted with hardship, who have endured persecution in the past and are familiar with it and expect it, you take such a people, having in their hearts the love of God and the love of each other, believing that the best expression they can give of the love of God is to love their neighbor as themselves; a people of that kind cannot be crushed. They are bound to live upon the earth in the struggle for existence; bound to have their place among mankind; they are perfectly fitted to survive any struggle or any condition that may be brought upon them.

As for this legislation, I want to say to you, that in some respects I am thankful for it. Let persecution come if it will have a good effect. And as for the rules which have been made by the Commissioners, as I stated myself personally, to those gentlemen, I disagree with their construction of the law, and I think the rules are wrong; nevertheless, I am thankful they have made them in their present form. Brethren have said to me: Cannot we represent to the Commissioners how wrong and unjust those rules are, and endeavor to have them changed so as to make them applicable to the people out of, as well as those in the marriage relations? I told them, Yes; try it if you wish; and if you can effect a change, all right; but in my own heart I am thankful that the Rules have been made as they are.

They are made applicable to all—those who have never broken any law; as well as those who have. There is no distinction between those who entered into plural marriage before and those who entered into that state after 1862. Until the law of 1862 was passed, you should understand, there was no law of the United States, no law of this Territory, that made plural marriage a crime. You ought to understand this, and I have no doubt you do understand the difference between that which is a crime in and of itself, *per se* and that which is made a crime by statute. Plural marriage is not a crime in and of itself, it is *malum prohibitum*, made so by a law, and that law was enacted in 1862. Now unless legislation is made *ex post facto* persons who married prior to 1862 violated no law; but the rules as they have been enforced exclude these people from registration; they exclude even a wife whose husband took plural wives prior to 1862. Most extraordinary ruling. But I have been thankful for it. Why? Because it puts us all in the same boat and does not divide us. A better plan could not have been devised to make us one than the ruling they have made in regard to those “*in the marriage relation.*” There are hundreds of people who can take that oath that if those words were not in it could not take it. They can register because of these four words. They can walk up boldly and take that oath that they have done nothing of the kind “*in the marriage relation.*” I am thankful that is the case. Why? I should feel extremely bad, I think, if we were reduced to the level of those who have violated the laws of God and of man. We have violated, some of us, the laws of man, but we

have not in our faithfulness violated the laws of God. We are sincere in our belief; and give me a fanatic any time in preference to a scoundrel. I can tolerate a fanatic who does what he believes to be right; but I have no sympathy for a man or woman who commits an act knowing it to be wrong. We have been excluded from registering because we have done something enjoined upon us by the Lord; but men who have done things knowing them to be wrong, who have acted contrary to the laws of God and of man, men and women both, can take the oath and register.

Well, I am glad of it; I am glad I am not in that category; I do not want to be in that crowd. I want to be able to say, as I can say, that because of my religion, because of my doing that which I believe I should be damned if I did not do I have been disfranchised. I believe with all my heart that God gave a command of that kind, and it rested with such power upon me that I believed I would be damned if I did not obey it. Now, I am willing to take the consequences of that; but I would hate to be put on a level with every adulterer and seducer in the land; and I am not by the ruling of the commissioners. There is a sharp, well defined line of demarcation drawn between the Latter-day Saints, who practice plural marriage because of their religion, and the adulterer and seducer.

I see the hand of the Lord in it all, and I acknowledge it. God is overruling and will overrule these things for our good. He will test us, He will prove us, and if there is a weak spot in us that is not seen He will find it out. We expect to attain to the glory that Christ, our Lord and Redeemer, has attained to. We pray for it, we have striven for it, that we

might be counted worthy to sit down at the right hand of God, our Eternal Father; be counted worthy to dwell with Jesus in the eternal worlds, and with the holy ones who have gone before, with men whose blood has been shed, who have not counted their lives dear because of their religion—we expect to be with them. Can you imagine, then, for one moment that we can attain unto that glory unless we, like them, are willing to endure all things for the sake of the Gospel?

Now, the world thinks this is a very strange practice for a religion; they wonder at it; they cannot understand it. Yet, let any man look abroad in the earth and see the flood-tide of corruption, the evils under which mankind groan in the various nations of Christendom, as also the division and strife that exist in all religious matters. Marriage and morals rightfully belong to religion and are part of it. Go out into the world and ask the ministers of religion: "What shall I do to be saved?" One will tell you one thing and another another thing, each man walking his own road, every congregation divided from its fellow congregation—strife and confusion of every kind amongst those professing to be the followers of Jesus Christ. But I have often thought, when I have been traveling in the world and seen the spirit that is manifested, that if I had no other hope than that which I see all around me, I would not care to have a family, I would not care to have children, there would be so little to live for; men seeking to take advantage of their fellow men in every possible way; men seeking to destroy their fellow men; professors of religion having none of the spirit that the Bible teaches us is the Spirit of God. I never go from home

without turning my face towards these valleys, and the people of these mountains, and without a profound feeling of thankfulness to God that my lot has been cast among this people, with all their faults, and they are numerous, and with all my faults, and they are numerous. We have a love for each other and are striving to overcome our faults and to cultivate that love which belongs to the gospel of Jesus Christ.

Now, let us be patient. As I said to some friends whom I met yesterday, I never felt happier in my life than I do at the present time. True, I have had to endure domestic affliction, which has made me sorrowful. Yet I am gladdened by the hopes I have for the future, and I can truly say I never felt happier among our people than I do now. All is peace; God is with us, His angels are around about us, and His Holy Spirit is being poured out upon us. I do not know that the sun is any less bright, that the moon is any the less clear, that the elements are any less pure and delightful than they were twelve months ago. Our grain, our vegetables, our fruits, all ripen, the earth yields of its strength and gives us of its increase for our good. Peace reigns in our habitations; peace reigns in the hearts of the people. We know that God overrules all, and that He will control all things for His glory, and for the accomplishment of His purposes. Why, then, should we be sad? Why should we mourn? Why should we dread the future? Why should we anticipate that which will never occur? There is no need for it. Let us enjoy to-day.

Let us rejoice to-day in the goodness of God, and when to-morrow comes it will be laden with blessings as to-day is. And so it will be every day and every week and every year until we are ushered into the fullness of the glory of our God.

I have not had the opportunity before of thanking you for your faith and good feelings towards me while I have been gone. I can assure you, my brethren and sisters, I have appreciated them. Men have said to me, in view of that which we are passing through, and the bitter feeling manifested towards us—How cheerful you seem to be! I replied that I had cause to be cheerful; that there was not a man on the floor of Congress that had more cause for cheerfulness than I had. Behind me stood my constituents in solid columns, giving me their support and kind feelings and love. And I have several times said, that from almost every habitation in Utah, from north to south, where Latter-day Saints dwell, I knew that prayers to Almighty God ascended morning and evening, not from men alone but from women and children, in my behalf. I knew that, and it gave me great comfort; yea, indescribable comfort. I thank you for your kind feelings, as I do all my brethren and sisters.

I pray God to pour out His Holy Spirit upon you; to preserve you from every evil; to keep you in the truth; to cause you to love it more than anything else in the earth, and to follow it even to the end, which I ask in the name of Jesus. Amen.

DISCOURSE BY ELDER MOSES THATCHER,

*Delivered in the Large Tabernacle, Salt Lake City, Saturday Afternoon,
at the Annual Conference, April 7th, 1883.*

A COMPARISON — WRATH OF MAN MADE TO PRAISE GOD — FALL OF SENATOR EDMUNDS — FATE OF THOSE WHO OPPOSE GOD'S WORK — PERSECUTION FOR RELIGION UNAVAILING — CASE OF THE HUGUENOTS — INTEMPERANCE — STARTLING STATISTICS — DRINK THE CAUSE OF OTHER EVILS — APPEAL TO THE SAINTS.

I FEEL very grateful indeed for the happy and peaceful circumstances with which we are surrounded this day, and I cannot help realizing how different they are to those which surrounded us a year ago. The pressure from the outside world at that time was very great, and the power of him who has been an oppressor from the beginning was exercised throughout this nation for the hurt of the Church of Jesus Christ of Latter-day Saints. But when perils have threatened we have learned to appeal to the invisible forces of heaven against the visible forces of earth, and in no age of the world with which I am acquainted has the right ever failed to succeed if those who maintained it were directed, sustained and upheld by the power of God our eternal Father. When men make it their special mission to contend against this great work, they do not realize that God is a power, they cannot comprehend that exercise of faith that turns aside the shafts of our enemies and delivers us from the snares which shrewd politicians and wicked and ungodly priests lay to entrap the people. How well I recollect a conversation I had about a year ago,

with a very thoughtful man, a man connected with the Church, but who at times is given to view things from the natural standpoint. It was shortly after the arrival of the Commissioners who came to Utah to administer the provisions of the Edmunds' law. This brother was not ignorant of the exertions which has been made throughout the Union to secure the enactment of that and other proscriptive measures, nor was he ignorant of the intent of leading politicians in the Republican party to forge chains with which to bind us, while depriving us of our liberties. He understood full well the means which had been used; he was not ignorant of the fearful waves of prejudice which had swept every State in the Union. Realizing what the intentions of the wicked were, and understanding the mighty power of a mighty nation, he felt exercised and desired to know if something could not be done to compromise the question; in other words; if it was not possible to submit to the President and Cabinet certain propositions by which the people might be enabled to maintain their rights and liberties. I have not forgotten what my reflections

while listening to his remarks, remember the reply which I had to make. It was this : We have been gathered from the nations of the earth. We came to these plains to serve God without regard to the thoughts or suffrages of our people. We came here to maintain liberty of conscience, freedom of worship, the provisions of the Constitution of our country, and not to compromise them upon any terms whatsoever.

that I knew of no earthly power upon which we could safely rely in maintaining those rights ; if the religious, political and social affairs of the people were given into the management of a hundred of the wisest uninspired men found in Zion, they would utterly fail to accomplish the purposes intended, though they might, in their desire to please man, sacrifice liberty, the freedom of conscience, the sacred provisions of the Constitution, and make those whom we sought to serve pliant slaves, worthy of the blessings which of right belong to a free people ; that adoption of such a policy would, in six months, place us in such a position of confusion and misery that God alone could relieve our distress ; that if, on the other hand, we should exercise faith in Him, live in religion, be prayerful and humble would bring us off, as He has done one many times before, victoriously.

Can we not see how the power has stayed the passions of men and made their wrath to praise Him? Let us reflect upon the difference between the power exercised by the leading light of the Republican party during the passage of the Edmunds' bill in the Senate of the United States a little over a year ago and the exercise of the influence of the same man a year later.

Senator Edmunds, when he first called up his bill was, in the Senate, almost supreme. By the power of his intellect and the fierce invective of his tongue, he ruled, as it were, absolute master, and his bill unconstitutional and unjust, passed the Senate with but little opposition. Few statesmen cared then to measure arms with him, but mark the results when God did so a year later.

Had the faith of this people changed? Did we believe more in the laws of God in March, 1882, than we did in March 1883? Certainly not. Why then was Senator Edmunds unable to carry out his views and measures regarding this people in the latter as he had succeeded in doing in the former year? Because God is a force in the world and its affairs, whether men acknowledge it or not. His power always has been, and always will be greater than man's power.

Men may think what they please and sneer at what they may be pleased to call fanaticism, but this I know, shame and confusion was the part of Senator Edmunds when, after six hours vain endeavor to force the passage of another infamous measure against us, he stood up in the Senate and confessed that he could see by the ruling of the presiding officer, and by the votes of his opponents, that it was impossible to carry the measure which he had in hand, and therefore moved for an adjournment. Was his defeat, chagrin and shame accomplished by the wisdom of man? We think not. We at least are willing, as we always have been, to acknowledge the hand of God in these things. God not only holds the destinies of nations in His hands, but He holds also the destiny of individual man. He can humble those who measure arms with Him, as He has done

many times in the past. We fear not the power, nor do we gloat over the fall of man, public or private, but we have learned by experience that when they rise up and contend against this people and the principles of liberty and right, God marks them, and their course thenceforth is not upward but downward. In March, 1882, when in Washington, D. C., in company with other brethren, visiting Brother George Q. Cannon, then our honored delegate, I remember the sentiments expressed by some members of the Republican party. They would come privately and say: "We view this bill—referring to the Edmunds' bill—as infamous in its measures; we can see that it is unconstitutional, that it seeks to rob a whole people of their political rights. But our profession is that of politics; we have no other business, and numerous petitions are coming here daily from our constituents, praying us, commanding us, to pass some law for the suppression of "Mormonism." Now what shall we do? If we comply not with their demands our constituents will, at future elections, reject us at the polls." Was not a similar argument used by the Jews, when they said, "If we let him thus alone, all men will believe in him, and the Romans shall come and take away our place and nation?" Fearing that, they crucified him, and what was the result? The very thing they sought to save was that which was speedily lost. When weighed in the balance they were found corrupt, cruel, vindictive, murderous; unable to maintain principle, defend justice, or do what they knew to be right. A disposition to oppress swayed their hearts and tyranny marked their actions to such an extent, that God rejected them as a people, scattered to the four winds

and made of them, in the midst of nations, a hiss and by word.

In this connection let any one who feels disposed, take the pains and trouble to look over the *Congressional Record* and see how those who were willing to sacrifice principle at the shrine of everything that was wrong, willing to sacrifice the liberties of a people poor and oppressed, examine and see how many of that character have been returned. Have not more than fifty per cent. of them been rejected at the polls? Ask the democrats how this has come about, and why it has come about, and they cannot tell you. Ask the Republicans and they cannot tell you. But ask God, who holds the destinies of nations and peoples in His hand, and He can tell you. On the other hand examine the record of those who fearlessly stood up in defense of Constitutional liberty, maintained inviolate their oath of office, sustained the right, and were true to themselves. They too felt the pressure of priestly inflamed public sentiment, but bowed not to its tyrannical demands. They too realized the dangers and perils that might beset their efforts for future recognition at the polls, but having moral courage they planted themselves on principle, not prejudice, and their constituents, in a great measure, have endorsed their policy and sustained their heroic conduct. If I have been correctly informed, a much greater percentage of those who sustained right on the "Mormon" question in the 47th, have been returned to the 48th Congress, than of those who pursued the opposite policy. We should entertain no fear of men or nations, for they cannot prevent the Almighty from accomplishing His purposes, or bringing to pass His decrees. History, so far as I have been able

to trace, no where records success gained by hatred and persecution over men pledged to principle, justice and truth.

Mens' convictions, religious beliefs and just religious practices cannot be persecuted out of them. The nearest approach to success in this direction was, perhaps, the massacre of St. Bartholomew in France, wherein seventy thousand defenceless Huguenots perished miserably, victims of the malice and cruelty of Roman Catholicism.

That shocking butchery of men, women and children was acquiesced in by Charles IX, then King of France, and when his ally Philip III, of Spain heard of it he laughed, the only time he was known to laugh in his life. The Pope of Rome illuminated the eternal city, caused medals to be struck off, mass to be performed, and named Charles "the defender of the faith," in commemoration of those horrid deeds of blood and misery.

Notwithstanding the Pontifical approval bestowed upon the king for that seventy thousand-fold murder he was till his death daily and nightly haunted by the thought of his victims until his misery and remorse caused, it is said, drops of blood to ooze through the pores of his skin. Through these cruelties the Huguenots received a fearful shock, but the consciousness of men continued to assert independence and the right to worship God untrammelled continued to grow. The freedom we now enjoy is but the fruit of the struggle for right, which persecution ultimately solidified, united and made strong in the broad, deep foundations of the freest nation on earth; thereby preparing the way for the mission of Joseph the Prophet. Much improvement had been made, but in relig-

ious matters Joseph found the people insincere, and the practices of the Christian world inconsistent and unsound. Guided by the light of heaven he struck a death blow at the idolatrous worship of a bodiless, passionless God, which the teachings of false priests had erected in the imagination of the people. In doing so he disturbed a sea of malice, which since has known no rest. But, though that angry sea may roll fierce billows of persecution, skepticism, infidelity and priestly hypocrisy must yield, for Joseph Smith, the Prophet of the Almighty came as a forerunner and teacher of true faith in God that cannot be conquered; it will prevail. God's kingdom will rise and shine. They say we are endeavoring to establish a theocratic government. What is theocracy? The kingdom and government of God. Who will contend against it—will the Latter-day Saints? No. It is our duty to contend for it, and to assist to build it up. It is a government of purity. It is a government of the people, and for the people; it maintains liberty and right, and is always opposed to oppression and misrule. I would like to dwell upon the subject, but time will not permit, as I desire to touch upon another at present, of deep interest to us.

We have been called out from the nations of the earth to serve the Lord. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." In this connection I desire to touch upon a few practices existing among us that are not pleasing in the sight of God. Intemperance is one of them; the use of alcohol, the use of intoxicating drinks that fevers the blood and maddens the brain, incites to sin, debases man, destroys his better judgment, drives

the Spirit of God from his heart, and renders the daughters of Zion unsafe in his company. What is the condition of the Christian nations in this respect to-day? Two hundred thousand men and women crowd the poorhouses, prisons and asylums of Great Britain alone. Seventy-five per cent. of them the wretched victims of alcoholism. Can we think a business legitimate and honorable that deprives a hundred and fifty thousand men and women of comfortable homes, drives them wild, and sends them as driveling idiots and paupers to the asylums and jails of a Christian nation, which derives a revenue from the liquor traffic of \$150,000,000 per annum, and finds even that enormous sum inadequate to meet the expenses entailed by reason of its use? We cannot consistently so consider it.

Aside from the debauchery, misery, ruin and death caused by the use of intoxicants, the waste in Great Britain is simply startling. Seventy-five million bushels of grain—equal at our present rate of production to what Utah would yield in forty years—is annually consumed in the manufacture of liquors there. The inhabitants of Britain expend yearly for intoxicating drinks over \$640,000,000. During the past seven years they have expended for the same purpose more than sufficient to cancel their national debt, or build a new house for every family in the kingdom, and school-houses in which to educate all their children.

Had the money expended there for liquor during the past half century been invested in five per cent. interest bearing securities, it would now be equal to the entire capitalized wealth of the nation, including her cities, railroads, ships, factories, mines, farms, fields and gardens. And yet in view of these figures,

taken from parliamentary returns we hear of the cry of want and complaints of oppression. Do the people not oppress themselves in the use—excessive use of things that weaken and corrupt their bodies and darken their minds?

Is the condition of our own nation in this regard much better? But little if any. In 1882, according to official reports, the people of the United States paid nearly twice as much for liquor as they did for bread. More than the entire value of the products of all our woolen, cotton, boot and shoe factories. An amount equal to seventy per cent. of the wages earned in all the manufacturing institutions of the country, during the same period. Three hundred millions of dollars, more than was paid for Governmental, state, territorial, county, city and school taxes combined. Enough to school the children of a nation numbering 300,000,000; or six times as numerous as ours for the same year.

The nation consumes in liquor the value of all the public and private libraries of the country every sixty days, and spends annually nine times as much for drink as for printing and publishing.

Now what can we say for the people of Utah? In the main they are temperate, but there is room for much improvement. Here, I have no means for acquiring exact knowledge from statistics, but I venture the assertion that more money is spent even in Utah for alcohol than is expended for the education of our children, or the support of the Territorial government. Do we not expend more means in the purchase of stimulants than we pay to sustain the Church and Kingdom of God on earth? And in doing so are we not, though perhaps thoughtlessly,

undermining the virtue of our boys, and the chastity of our girls? Do not inebriates and harlots usually go hand in hand, and saloons and houses of ill repute grow up side by side?

Had we the means of ascertaining the facts I am satisfied we should find that nine out of every ten cases of the lapse of virtue among us, could be traced to the use and influence of liquor of some kind. I am led to this conclusion by positive knowledge in a few sad cases that have come under my personal observation. Again, the love of liquor is transmissible. No man, therefore, can be a true servant of God while entailing misfortune and misery—perhaps decrepitude and idiocy upon his posterity. If any among us cannot control their appetite for drink, at least let them not transmit their thirst as a heritage to their children, who should be begotten in purity and brought forth untrammelled by unnatural and debasing appetites that tend to the lust of the flesh. A man addicted to intemperance cannot subject himself to the will of God, nor can he govern his passions to the sanctification of his body, failing in which he cannot reasonably expect to govern others in righteousness for their salvation. How then, are such worthy to stand at the head of families in Zion? To me few sights are more painful than to see a sorrowstricken wife bending over the wash tub and working like a slave to support herself and children; and perhaps her drunken husband, who warms his miserable, useless body on the sunny side of walls frequented by others of his kind. If we could gaze through the sorrowful eyes down into the pain-stricken hearts of such wives—and there are some even in Zion of that

kind—we should hardly find a blessing there for those who lift the tempting cup to the lips of their fallen husbands. It is true the liquor traffic, among Christians, is regulated by law and disposed of generally under license, but that does not make it an honorable business, nor does it in any way, so far as I can see, restrict the evils that follow its use. To regulate and license the manufacture and indiscriminate sale of whisky may, in some places, be a necessary and unavoidable evil, but such laws as moral and reformatory agencies have certainly proven failures. The poor, half-starved children, depraved men, and ruined women that nightly visit the gin palaces of London, Liverpool, New York, Chicago, and other great cities, speak unmistakably of failure. The crowded prisons, poor-houses, insane asylums, testify of failure. The gambler who resorts to forgery as a means with which to retrieve his fortune, the sot that wallows in the gutter and blasphemes the name of God, the raving maniac whose reason drink has dethroned, the murderer who took the life of his brother while intoxicated and dies with a curse upon his lips as he falls through the trap of the gallows, all testify of the woe, utter failure and irreparable ruin wrought by the use of alcohol, made easy of access by the regulations of law.

Let me, in the name of the Lord, urge the Saints to abstain from its use. It weakens the body and impairs the mind. When the highest order of physical excellence is required, science interdicts its use. Men trained for great bodily effort and long endurance are forced to be temperate or be defeated. Those who compete for collegiate or literary honors understand the value of tem-

perance. In view of these facts, the Elder, High Priest or Seventy who is addicted to the use of liquor, is unfit to perform the labors which God requires of him. Is it possible that we as Elders of Israel, at home and abroad, cannot see the results of these things? Do we not know that like begets like? Do we not know that men whose blood is fevered and whose judgment is blinded are not fit to multiply and replenish, not fit to be in that holy law of matrimony ordained and made sacred by the Almighty? Let the world talk about and deride the institution of celestial marriage. What concerns us more in Utah is the fact that there are not men enough who understand the laws of life, and who stand pure and holy, upon the higher basis of that sacred law, to become the husbands of all the pure and to-day marriageable women in Zion. God foresaw what the nations would do. We were told yesterday by Elder Erastus Snow that men of great influence in the world were preaching the doctrine of human limitation, which leads to murder. And yet these very men will preach morality to you and me. While killing their own offspring, and urging others to do it, they tell us we shall not obey the laws of God pertaining to increase. I say we will. And upon natural principles, upon scientific principles. The boys and girls who live according to the law of the Lord will become the head and not the foot. They will have stronger bodies, stronger minds, and by the force of the "survival of the fittest," will, eventually, under the direction of divine revelation, govern the affairs of the world. It has been so predicted; God has decreed it, who will prevent it?

Let us therefore unite in turning our faces against the evil practice so prevalent in the world. Let us begin to understand and live according to the laws of nature, realizing that violations thereof bring penalties which sometimes are transmitted to the third or fourth generation. In the transmission of life God has devolved upon His creations the highest and most delicate functions, and which, if abused, entail misery and oft premature death. God has His glory in the perpetuation of life. With wonder and admiration behold life everywhere. We see struggling in the vegetable kingdom and breathing in the animal creations. Cut down and trample under foot the noxious weed, and yet by the law that governs its increase it struggles upwards, and unless utterly destroyed matures seed for new life, and thereby perpetuates itself. All nature responds to the eternal law of increase. Man, being prompted by him who rebelled in heaven alone seeks to defeat life, and bring confusion and death. While he and his emissaries strive through the commission of horrid crimes, even murder, to limit human increase, let us as Saints sanctify body and soul being pure in heart and mind, a fit lineage through which noble spirits may possess tabernacles unto the glory of God the Father of spirits. Let fathers and mothers in Zion beget children, as Samuel the ancient prophet was begotten, and tell you there is no power on earth or in hell that can stop the progress of this people. We will increase and spread abroad until Zion shall arise and shine, and the Kingdom of God shall have supremacy and sway forever. Amen.

DISCOURSE BY APOSTLE F. D. RICHARDS,

Delivered at the General Conference, Saturday Morning, April 7, 1883.

(REPORTED BY JOHN IRVINE.)

CAUSES OF GRATITUDE — THE CHURCH ILLUSTRATED BY A VINE —
 PRIESTHOOD REPRESENTED BY THE BRANCHES—INDEPENDENCE—
 CASE OF LYMAN WIGHT—PRIESTHOOD ON THE EARTH AND IN THE
 SPIRIT WORLD.

It is a very pleasing privilege that we have of meeting together in Conference assembled in this manner. I have been very much gratified, interested and instructed, as I am sure all the faithful have been, who have been present and shared or partaken of the spirit of this Conference. I hope and pray that while we shall remain together we may feel the spirit of inspiration resting upon us to guide our minds in our reflections and our speech into those channels of communication that shall be most profitable to the people.

We have this day extraordinary reason for gratitude and praise to God our Heavenly Father for the peculiar manifestation of His kindness and mercy to us during the past year; not only in granting that the earth should be fruitful in yielding abundantly for the returning wants of His people, both for man and beast, but for the protection and deliverance of His people from the machinations and devices and the subtle plans of men high in authority, who have set themselves to ensnare us, and if it were possible, to hinder the work of God—men who have thought to destroy

or cripple the great cause which God has established in the earth for the redemption and exaltation of the human family, from degradation and sin to the realms of intelligence and glory in His kingdom. Surely all Saints who have been making “first the kingdom of God and His righteousness,” their aim and study, cannot fail to have both seen and felt this. It is but another assurance from on high of his good pleasure in not only having given unto us the kingdom, but in preserving the rights, the powers and blessings thereof from encroachment or invasion and from injury by the hands of the wicked and ungodly.

I am reminded that the time at my disposal this morning is short, there being several yet to address the Conference. I will, therefore, proceed directly to call your attention to a passage of Scripture found in the 15th chapter of John:

“I am the true vine, and my Father is the husbandman.

“Every branch in me that beareth not fruit He taketh away, and every branch that beareth fruit He purgeth it, that it may bring forth more fruit.

“Now, ye are clean through the

word which I have spoken unto you.

“Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except you abide in me.

“I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

“If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

“If ye abide in me, and my words abide in you; ye shall ask what ye will, and it shall be done unto you.

“Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.”

One of the Prophets, I think it was Jeremiah, said that the vine was the noblest or choicest of all the trees of the forest. The Savior, no doubt, in view of this general understanding, adopted the vine to figuratively represent the precious principles which He undertook to illustrate in the foregoing passages of Scripture, and which I wish to make some allusion to, in illustration of the importance of our being in a proper position to attend to our duties faithfully, which is necessary for the complete growth and progress of the vine, to which we are attached in all its branches, leaves, flowers and fruits.

Christ's Church is frequently spoken of as a vine of the Lord's planting in the earth. Our Savior and the ancient Prophets Nephi, Jacob, Zenos, and others, spoke of the husbandman going forth in the morning to employ workmen to labor in his vineyard, during the heat and burthen of the day; and also

about the eleventh hour, of his employing laborers to go into the vineyard and prune it for the last time. I wish to remind you my brethren of the Priesthood, especially those who are called to occupy important leading positions in the Wards, the Stakes and councils of Zion, that you are the men who were spoken of and written about in their parables.

The Prophets of those early days were so filled with the spirit and power of the Gospel and of revelation, that they looked into the future and saw in vision the birth of Christ and the work that he was to perform. They also beheld our day, and the work in which we are engaged. It must be borne in mind, that we are not working alone for our dear selves, but for those coming after us; and that our work bears a strict relation to those that have been here and gone before us to the spirit world, to whom we are as closely related; and without whom we cannot be made perfect, any more than they without us.

Therefore, every Elder clothed with the Priesthood has a right to officiate in ordinances affecting the happiness of those who have gone before, as well as of being the means of bestowing blessings upon those who follow him; and for the use of this power he will be held accountable.

Now let it be understood, Jesus said, “I am the true vine.” Everybody acquainted with the art of pruning, knows, that to make a tree bear the greatest amount of fruit he must trim it so that there will be no small branches springing up around the roots, but that there be one vine with all the sap running through it. He has not only said, “I am the true vine;” but also “ye are the branches.” If the tree be properly trimmed the sap, which is the life of it, will go

from the roots through the vine to all the branches thereof. Jesus said in connection with this "every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit He purgeth it, that it may bring forth more fruit."

Let it be understood that the healthy, thrifty growth of the limbs, the leaves, the bloom and the fruit, all depends upon the close adherence of the "branches" to the "vine"—the body of Christ. And every man bearing the Holy Priesthood must be made conscious of this in his experience and observations at one time or another if he is of any use as a living branch in this Church.

To this vine, in our dispensation there are three branches—the First Presidency—who are closely allied to the powers behind the veil; and they are the first to receive the mind and will of God, and communicate the same to the Church. This is that spirit of revelation, the sap that comes from the vine, that goes to all the branches. And not only do we see these three main branches next the trunk, but a little further along are twelve other branches, spreading out and each of them, shooting forth other branches, twigs, tendrils, leaves and fruit, if they abide in the vine.

Now if those branches by any means become injured, or are not in a healthful condition from any cause—no matter what—so that the free flow of the sap from the trunk and main branches is arrested, or retarded, the consequence is that the lesser branches, the twigs, leaves and fruit depending for nourishment and life upon the injured or deadened limb, are more or less affected, hindered in their growth, dwarfed in their development, and must suf-

fer death unless relieved by a healthy pruning.

I wish now to call the attention of the Presidents of Stakes to the consideration of this fact.

It is the duty of every President of a Stake to attend the annual and semi-annual Conferences, which are held in this place so far as practicable, but if it should so happen that a President himself could not be present, then he should see that one or both of his Counselors come, or some faithful man of an excellent spirit from his Stake who shall be capable of receiving the instructions given, and who is able to communicate the same to his President and to the people. And such a person or persons should be men whose duty it shall be to stay until the Conference is over, attending every meeting, and paying the strictest attention to all instructions given and to all Church business transacted.

They should not come here in a hurry to get away before the business of the Conference is attended to; they should not feel as though they could leave before receiving all that the Presidency have to say to them; so that when they do return to their homes they may go laden with counsel and filled with the spirit of the Conference, ready to impart the same to the people of their several Stakes. The President who does this keeps alive the fire, the Spirit of the Lord in the hearts of his people. By attending such conferences he goes home with more efficient instructions to convey to the people at home, and at the half yearly or quarterly conference over which he presides, he is enabled to impart to all who were unable to attend, the spirit of this general conference.

I hold it, then, to be of the utmost importance that the Presidents

of Stakes do make it their business to see that they as branches abide more carefully and more strictly in the vine, and that they receive the sap and nourishment of these conferences to the utmost capacity and carry it home to support every twig, every leaf, and every particle of fruit on the vine, for their proper, healthy growth and maturity. This principle is not only applicable to the Presidents of Stakes, but it is applicable in like manner in your quarterly conferences to every Bishop.

In those conferences every Ward should be represented by the Bishop and his Counselors, and as many of the people as possible should be present to receive the counsels there given. What is the result sometimes when instructions have been given by President Taylor through the Presidents of Stakes, and only a part of them were present? Why, it is found, when some important matter comes up, that this counsel has been neglected, and those who ought to have been well informed are heard to say, "Why, we never heard of this before." Why did you not hear of it? Why were you not there in your place to hear of it, and thus be prepared to carry out the instruction given?

In like manner every branch in all the missions abroad should observe and secure a correct and proper representation in all the conferences that are held in the various missions wherever the Gospel is preached and branches are raised up. This is an absolute requirement. (See Doctrine and Covenants, section 20, verse 81 and on). By this means, and in no other way, can the law of the Lord go forth from Zion, and the spirit of Zion extend to the most remote branch or member of the Church on the face of the whole earth.

This is the principle. You brethren of the Priesthood, as branches of this vine, are expected to abide in it, to have the fullest connection with it, and be prepared to convey the sap, which has been conveyed to you, through the trunk to the extreme branches, the tendrils, the leaves and the fruit that are under your care. But unless you do this your people will suffer for want of intelligence; they will have to go short of that spiritual food which you are made the dispenser of and which you are expected to impart for nourishment and support, not only in spiritual matters, but in temporal things as well.

Now, there is a feeling among mankind—it is a feeling that is common in the world, and it is not strange that some who have been brought up in the world should retain it—a feeling of independence, a feeling of self-sufficiency, a feeling that we are capable of doing without counsel, and that we can do this and that as we think best. My brethren, the less of this feeling we carry with us, the safer and better for us and for the people we have to instruct. We should understand our dependence on God and on our brethren who are placed over us in the Priesthood for that counsel necessary to sustain us and that will enable us to bear off the Kingdom of God in righteousness.

Let me cite you to an instance of a man in the early days of the Church—Lyman Wight showed this kind of spirit when Joseph lived. It was all Joseph could do to keep him in subjection to the counsels of the Priesthood, but he did conform when brought to a consideration of his position in the Church so long as Joseph lived. But when the Prophet Joseph died he did not

recognize the right of Apostle Brigham or his brethren of the Council to preside over him. And where did he go? He started an offshoot of the Church by himself, and both he and those who followed him went out into the world to destruction and to the devil together. This is the fate of those who think they can "run" themselves and can "run" the affairs of the Church and Kingdom of God separately and independent of their brethren. If he had continued and abode in the vine and made himself one with Brigham Young and the Apostles, he would have gathered with us to these valleys of the mountains, rejoiced with us, and laid down his bones here, and been one with the people of God. But, no; he went off by himself, feeling totally independent of his brethren. He abode not in the vine, and brought forth no fruit.

If there be any among us who say in their hearts I received my blessings from President Young, he bestowed upon me all blessings, authority, Priesthood, and keys of power that any one else has received, not excepting President Taylor or any of the Apostles, and I have just as much right to advise and build up according to my own direction as he or they have—let such take warning by the course of Lyman Wight, Geo. Miller, and others, who have struck out independently and see the end which their course has led them to. As the Savior said, "If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are burned."

There is no other way for the brethren of the Apostles, the Presidents of Stakes, the Bishops of Wards and for all those who stand

in authority in the Church—there is no other way for men to have the love of Christ in them, to have the power of the Priesthood, to grow with God's Kingdom, but that they abide in the vine, be one with their brethren, keep fast to the truth, and derive their full share of the sap that comes from the roots through the body of the vine.

This is the principle I wish the brethren would consider. It is a beautiful figure which the Savior draws, and beautifully represents the great truth that should be fastened upon our minds, as He tried to fasten it upon the Apostles and Priesthood of His time. "Every branch in me that bringeth not forth fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit."

Then, we must look out and see that nothing offends us; that we live in harmony with all the instructions and counsels of the Church; we want to see the spirit of love and power flowing not only through the body, but through all the branches, until it reaches the utmost extremity of the vine. Not only the Apostles, Seventies and High Priests, but the Deacons and members, all who have been baptized into Christ and who abide in Him.

Some of you may have noticed and seen that there are vines whose branches extend quite to the tops of the tallest trees, and that it was difficult to fell such trees because of the sustaining power of the vine. The vine bears the choicest of all fruits. This vine which God has planted in these last days is the choicest and greatest of all, and it will make itself manifest as such. And we wish all those brethren who are called to labor in the vineyard, to be in a position to attend these

conferences, especially our annual conference, so that they may hear—and if they have not minds sufficiently strong to remember everything, to bring pencil and paper and take notes of all matters that need to be remembered and carried home and imparted to the people who reside in their various Stakes and Wards, Conferences and Branches.

There is another beautiful illustration that might be made with regard to the vine, but I have not time save to refer to it this morning. It is this: If you take a vine that has had growth for awhile and you go carefully and dig it up from the earth, you will find that there is a very striking similarity in the roots to the appearance and character of the branches above. Did you ever notice this? Did you ever think of it? Well, this is a beautiful illustration of the order of the Priesthood in the eternal world. The Apostle in speaking concerning these matters, refers to a “hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.” The Priesthood behind the veil are all interested in us, all anxious for us, all ready to minister to us as far and as fast as occasion permits or requires, as the roots continually generate nourishment and minister to the branches or top of the tree; so that we may be found efficient in our spheres and in our fields of labor. We ought never to feel that we are alone. We cannot be alone. We ought to know we cannot live without them, nor they live and be glorified without us. And while this responsibility is extended to us, we should sense that we and they are parts of the great whole of father Adam’s family, and that there is a responsibility resting upon us that is great and that is

general. This vine has yet to yield great and glorious fruits, while its branches must fill the earth and the fowls of heaven, the angels, will lodge in them. What are we doing to bring forth these fruits? What to promote the growth of this vine in the earth? What are you Presidents of Stakes doing? Do you realize that you are raising up and professedly educating in the name of the Lord a nation of Kings and Priests to God? Do you impress upon the hearts of the Saints that this is our work? Do you instruct the Teachers, and those of the lesser Priesthood how to deal with the people, and to see that there is no iniquity permitted in their midst? This is the kind of fruit that grows on this vine, brethren, and this is the kind of fruit that you are called upon to nourish, strengthen and protect. And don’t you know the grape must not only grow but it must gain color. The fruit must be fully ripened. It is a fruit that needs a good deal of warm sunny weather, the sunshine of the Holy Spirit. It can only ripen in that right kind of climate, and that climate is right here—the shining of the sun of the Holy Spirit and the understanding thereof. This nation of “kings and priests” must be so reared that when the Savior comes He will find a people ready to receive Him; a people who shall be full of the faith and the power of the Gospel; a people whose lives shall in all respects comport with the character of Saints of God; in fact, who shall be the people that the Apostle John speaks of when he says: “They sung a new song, saying, ‘Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, tongue, and

people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.' " This was their song of joy and rejoicing, which was expressive of the glory and power, exaltation and gladness that filled their souls.

There are other interesting and important phases of our great work which bear a striking analogy to the vine and its branches, but I cannot

take time to dwell upon them now, lest I wrong those who have yet to address you. I think perhaps I have said enough to call your attention to the subject and the Spirit will aid you to pursue it. My earnest desire is that we may master this and all principles of the Gospel, and make them our own eternal riches, through our Lord Jesus Christ, Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

*Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon,
(Annual Conference) April 8th, 1883.*

(REPORTED BY GIBBS AND IRVINE.)

THE GOSPEL LIKE LEAVEN — LABOR REQUIRED OF THE ELDERS — PROMISES TO ABRAHAM — HONORABLE MEN IN THE AMERICAN NATION FORMERLY AND NOW — LIBERTY IN RELIGION AND THE ELECTIVE FRANCHISE CLAIMED AS RIGHTS — THE SAINTS CANNOT AFFORD TO DO WRONG — RELATIONSHIP TO GOD — EXHORTATION.

We have had a very interesting Conference, and a great many very excellent principles have been presented to the people. As I told the Priesthood last evening we are occupying a very peculiar position in the earth, a position that has not been of our own seeking. God has set His hand to accomplish His purposes upon the earth, and for this purpose He has revealed Himself from the heavens, as we have heard since this Conference commenced. In pursuance of this He has mani-

festated Himself and His Son Jesus Christ, and has restored the Holy Priesthood by and through the medium of a Priesthood, or various parts of a Priesthood that existed in former ages—those holding that everlasting Priesthood, which administers in time and in eternity, have been commissioned from the heavens to come to the earth to bring to pass the very things of which they themselves had prophesied. Although we are, comparatively speaking, a small people, few in number,

yet as it was in the days of Jesus so it is to-day. The Gospel is like a little leaven put into a certain portion of meal, and it is working and operating, and the ultimate result will be that the whole lump will be leavened. Not that everybody that is in the world will obey the Gospel; but the Lord will have His own way in manipulating His affairs, and great tribulation will overtake the inhabitants of the earth. As you have heard, many of the wicked will slay the wicked; but after these things have taken place the good, the honorable, the virtuous, the pure, those that are desirous to serve God will all have their position, and that thing will be fulfilled which was spoken of by Jesus—"Blessed are the meek for they shall inherit the earth." The time will yet come when the Saints of the Most High will take the kingdom and hold dominion under the whole heavens. These are principles that are familiar to us all. In the meantime, however, many important events have to take place, and a great labor has to be performed, and will be performed by the agencies which have been introduced by the Lord, and which will be hereafter introduced by Him for the accomplishment of His purposes, and the bringing to pass of His righteous will. For this purpose the Holy Priesthood has been restored; for this purpose the message of life and salvation has been proclaimed to the nations of the earth; for this purpose after the reception of the Gospel, the people have been gathered together in order that the Lord might have a people who would be under the influence of His Holy Spirit. We have all been baptized by one baptism, and have all partaken of the same Spirit, and wherever these ordinances have been

administered according to the will of God, and have been received by the faithful among the nations of earth, these effects have always followed. I have been among nations myself, and I have baptized people and confirmed them at least in three different languages, and the same spirit rested upon all those different peoples, and so it is throughout all nations. The Lord has said he would gather together His elect from the four quarters of the earth. And how does He do it? By operating upon the minds of those who obey the Gospel. Jesus said in His day and it is true to-day—"My sheep hear my voice, they know it, and follow me, and a stranger they will not follow because they know not the voice of a stranger." It is under the influence of the Holy Spirit that we have been gathered together. We used to sing:

Whither shall we follow, follow, follow,
Whither shall we follow, follow thee
All the way to Zion, all the way to Zion,
All the way to Zion,
We will follow thee.

What made you gather here? By the impulse of the Spirit of the living God, and you could not keep away. We have representatives here from very many nations to-day. Here are Elders who have preached the Gospel in many nations. A few years ago we had some twenty nationalities represented at one of our public demonstrations. And thus our work is to go on and spread and increase. The Apostles, the Seventies, the Elders, and men who have received the light of truth will spread forth that light to other members of the family of God throughout the world. This is a labor resting upon the Elders of Israel, and until it is accomplished we shall not have filled our mission here upon the earth. Then, again, we have not

works to perform associated with the Church, with the Kingdom, and with the Zion of God. I think sometimes that we as a people are a good deal sectarian in our feelings, and it is necessary for us occasionally to look at the pit from whence we were dug, and the rock from whence we were hewn. We are all too ready to cry out, as the sectarians do in their different orders,

"The temple of the Lord, the temple of the Lord,

The temple of the Lord are we."

And we are apt to forget sometimes the mission that God has placed upon us, which is a mission of mercy, a mission of light, a mission of intelligence, a mission that is calculated to elevate the world of mankind, even all those who will receive and obey it. It is not intended for us alone; it is intended for all men. Who are the world, and who are we? We say we are the children of God our Heavenly Father. That is true; we are the children of God our Heavenly Father. And is God our Father? The Scriptures say so. But what of the rest of the world—say of this nation, and all other nations—what of them? Whose children are they? They are also the children of our Heavenly Father, and He is interested in their welfare as He is in ours; and as a kind and beneficent father towards His children, He has been seeking from generation to generation to promote the welfare, the happiness, and the exaltation of the human family. And let me say here, that He is the fountain of life, the fountain of light, and the fountain of intelligence, as we used to say in the Church of England when I was a little boy, and I suppose they say so now; it is He that hath made us, and not we ourselves; we are His people and the sheep of His pasture,"

He provides for us. We sometimes talk about the hand of God being over us. Of course it is, and will be over us forever, if we will only serve Him, for He is always true. But His hand is over the nations of the earth also. He is interested in the welfare of this nation and all other nations and all other peoples as well as in our welfare. What was the greatest blessing conferred upon Abraham? One was that his seed should be numerous as the stars of heaven, and as the sand upon the sea shore. I do not know that he would have got along very well in this land now-a-days; they would have been after him for polygamy. People do not believe so much in these things now as they did formerly. Nevertheless, the Lord told him to take another wife; but, then, perhaps the Lord made a mistake, He had not studied modern Christianity; He was, to use the language of the advanced Christian, behind the times. But whatever may be thought or said about it, according to the record that has come down to us, He used to talk to people in that day.

But let me refer you to another blessing connected with Abraham, namely, that in him and his seed should all the nations of the earth be blessed. Or, in other words, that God would honor him by making of him and his seed agents through whom He would communicate truth, intelligence and salvation to the world. It is said "the glory of God is intelligence," and He is desirous to impart this intelligence to the human family, that through it they may be exalted to the Godhead. Abraham's posterity were to stand as messengers of God, as legates of the skies, commissioned of the great Jehovah to proclaim His word to fallen man, even to His

children ; for God has made, we are told, of one blood all the families of the earth, and has given unto them a portion of His Spirit, if haply they would feel after Him, although He is not far from any one of us. For in Him we live, and move, and have our being. And under the influence of His Spirit man has accomplished very much good ; and to-day there are hosts of honorable, upright men who in their hearts fear God, but they have not yet found the right way. But in the providences of His mercy He has gathered a people from the nations that they may be taught and instructed in regard to the laws of life and salvation. And this has been brought about in fulfillment of ancient prophecy. Jeremiah, for instance, in referring to it said, that he would take them one of a city and two of a family, and bring them to Zion. And what was He to do with them when He should get them there ? He would give them pastors after His own heart who should feed them with knowledge and understanding. And the same great event is referred to by other Prophets.

I was very much pleased with the remarks made by Brother Erastus Snow, with regard to our own nation, in which he said that it had been by and through the power of Almighty God, and in accordance with the words of the Lord, as contained in the Book of Mormon, that the people were, in the first place, impelled to come here, and after coming here, to contend for human freedom upon this land ; and it was by and through the power of God, that the fathers of this country framed the Declaration of Independence, and also that great palladium of human rights, the Constitution of the United States. There is

nothing of the bigoted, narrow, contracted feeling about that instrument ; it is broad and comprehensive. And they had a bell in Philadelphia, which I, and perhaps many of you have seen, upon which was written, "Proclaim liberty throughout the land, and to all the inhabitants thereof ;" but I was sorry to see that the bell was cracked. I suppose it got cracked after the grand effort that was made to proclaim liberty throughout the land ; and I have thought since that it has not been soldered up yet. But with all the weaknesses and imperfections associated with men, the government of this nation has been a great bulwark for human freedom, and I felt proud at the time when Mr. Edmunds, with his colleagues, introduced his bill, known as the Edmunds' bill, that there was such a number of gentlemen who had the manhood and the moral courage to oppose it in the bold and manly way in which they did, showing plainly that they cherished in their bosoms the principles contained in the Constitution. I respect such men, and they command the respect and esteem of all honorable, right-thinking people. They could afford to render themselves unpopular in the eyes of religious bigots and fanatical politicians, but they could not afford to be amongst those that are ready to tear down the bulwarks of human freedom, and trail in the dust the flag of our country. They did not believe in our religion. Of course, that is a matter of their own, it is none of our business, neither is our religion any of their business, which they understand and appreciate. There are two things that I have felt very decided upon ever since I could comprehend anything ; one was that I would worship God as I pleased without anybody's dictation ;

and that I would dictate to no man his faith, neither should any man dictate to me my faith; and the other was that I would vote as I pleased. And I entertain the same sentiments to-day. When the Commissioners, operating under the Edmunds' law, made their extraordinary rulings and authorized the administering of the test oath, declaring who should vote and who should not, I could not help remarking that people were acting very foolishly, that they did not know what they were doing; but whether they knew it or not their attempts to wrest from this people their rights and liberties, were no more or less than indirect attempts to tear down the bulwarks of American liberty. But in this inexcusable attack upon human rights and the principles of liberty we can take no part. What then will we do? They have no right, it is true, to interfere with us in the way they have done; they have no right, it is true, to prohibit us from voting without a hearing and without a trial; they have no right, it is true, to present to us a test oath, it being illegal and contrary to our rights as American citizens. But we will submit gracefully for the time being, withdraw from the polls, rather than act in the capacity of obstructionists; and when the time comes we will test these proceedings according to the laws of the land, and the principles of liberty guaranteed by the Constitution of the United States, which we recognize and respect. Have we yielded up our franchises? No, we have not. Will we ever do it? No, never; no, never. Have we in the least backed down from the principles by which we have been guided from the beginning? No; we still mean to live by them and to maintain them, and

to contend for our rights, not by dynamite or nitro-glycerine, but to do so legally and constitutionally, not only in defense of our own rights, but the rights and liberties of our children and those of every free man throughout the land. This is the course we purpose taking.

As I before stated we have been called from the nations of the earth by Him who is our Father, we being His children. And He has told us to ask, and we shall receive. He has told us to seek and we shall find; to knock and it shall be opened to us. Very well. What shall we do? We will use the best means we can to defend our rights; and after we have done this we will then go to our Heavenly Father and ask Him to help us. Will He do it? Yes. Has He done it? Yes, and we acknowledge His hand in regard to these things. He has heard our prayers without noise, without tumult. He has told us thus far that if we will continue to obey Him and to observe His laws, He will deliver us and direct us even to the end. And we need have no fears whatever about the result. He has promised us that inasmuch as we do His will and keep His commandments, He will fight our battles. And I feel confident and perfectly easy, and I felt just as easy during the furore and commotion that raged through the land a few months ago as I do to-day; knowing, as I do, that if we will perform our part, the Lord will not fail to do His. Because others act foolishly we cannot afford to imitate them. We profess to be the Zion of God, the pure in heart. We profess to be men and women of integrity, of truth and virtue, and to have faith in God. This must not only be our profession, but our practice; we must carry out and fulfill the word and

will and law of God. Jesus taught His disciples how to pray. Said He: "Our Father who art in heaven." That is, your Father and my Father, the God and Father of the spirits of all flesh. "Our Father who art in heaven, hallowed be thy name," O, God, we reverence thee; we observe thy law, and we wish to keep thy commandments, and purge ourselves from all evil, that we may be acceptable to thee. "Hallowed be thy name; thy kingdom come." We reverence thee, O, God, and attribute to thee all that we have in this world, and all that we expect to have in the eternities to come. "Hallowed be thy name. Thy kingdom come." Thy what? Thy kingdom come. That is the rule of God, the government of God, the dominion of God, the time when men will not be ashamed to acknowledge God as their Father, their friend and benefactor. "Thy kingdom come." When all will submit to thy rule, to thy law, to thy jurisdiction, to thy dominion; that thy will may be done on earth as it is done in heaven. How was it done in heaven? God spake, chaos heard, and this world rolled into existence; and so did other worlds under the same divine impulse and power. And all those systems that revolve around us were made and are upheld by the mighty power of God, who governs in the heavens above, and upon the earth beneath, and among the worlds. Whether men acknowledge that or not, the time will come on this earth when every knee shall bow to Him, and every tongue shall confess that Jesus is the Christ, to the glory of God the Father. That time will come. It is not here now; but as I have said He has introduced this Gospel as the entering wedge, as the little leaven by which he can operate, that He

may have a people under the influence of the Holy Ghost, a people that can hold communion with him, like so many thousand strings penetrating the eternal worlds and drawing down blessings from the Almighty, drawing fire, and life, and intelligence from Him; for we ourselves are sparks struck from the blaze of His eternal fire, emanating from God our Father, and we wish to operate with Him and for Him and under His guidance, for the accomplishment of His purposes here upon the earth. This is what we are here for. Now I come to another point. We pray "Thy will be done on earth as it is done in heaven." How is it done there? As I said, God spake, chaos heard, and the world rolled into existence, and it is supported by the mighty power of God, and who can stay His hand. Do you think that if all the Legislatures, all the Congresses, all the Parliaments, and all the Reichstags, all the Chambers of Deputies and Senates of the earth were to get together and pass a decree that the sun should rise five or ten minutes or half an hour later or earlier than it does—do you think it would have any effect upon it? I do not think it would—I think it would still go on in its usual course, and they would feel that they were dependent upon God. Do the world know, that in Him we live and move and have our being? Does this congregation know that there is not one of them could leave this house unless God permitted it and sustained them in so doing? Do the nations of the earth comprehend that they are in His hands, and that he puts down one nation and raises up another according to the counsels of His will, and none can say, "Why doest thou thus." What have we to do? To begin with, we

should deal justly and honorably with all men, and should seek to protect all men in their rights so far as we have the power to do so, and then to maintain our own on the same principle. And what then? Fear God and observe His laws, and we ought every one of us to place ourselves in communication with the Lord, and He has tried to make us understand this, but it seems very difficult for us to do so. It was in former times, and it is now. He says, "ask and ye shall receive." Is it not a very simple thing? "Seek and ye shall find." Is it not very easy. "Knock and it shall be opened unto you." But says He, you do not understand it aright. Now, let me mention a thing to you. If a child ask of you bread, would you give it a stone—you fathers and you mothers? I think not. If the child asked a fish would you give it a scorpion." Why, no. The mother would say, "Sammy, or Mary," as the case might be, "you want some bread—well I will give you some with butter and molasses." The mother would try to meet the wishes of the children, and sometimes give them a little candy to boot. Now, then, says the Lord, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give His Holy Spirit to them that ask Him." It is very plain when you get at it, and it is very simple, and people wonder sometimes, they think it an astonishing thing that God should hear people's prayers. Why, bless your souls, that is the strongest fort we have, and when we get into any

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difficulty in the nation or anywhere else, we humble ourselves before the Lord—and we all need to do this, for we all have our weaknesses and imperfections; and it is necessary that He should be very merciful to us. And He is, and knows how to bear with us. We need also to know how to bear with one another, and to place ourselves in communion with God, and in doing this to purge ourselves from everything that is wrong and evil. And I tell you—you Elders of Israel, you brethren and you sisters, that if you will begin to do the will of God on the earth as it is done in heaven, the power and blessing of God will rest upon you and upon this people, and no power will be able to injure you from this time forth. God expects us to do His will, to carry out his purposes, and if His will is ever done on the earth as it is done in heaven, where in creation will it start, if it does not start here? Let every man put himself right, and every woman and every family do the same, and all the Priesthood in all its various departments and ramifications, and let every one walk up to the line and perform his duty, and in the name of Israel's God, Zion shall arise and shine, and the glory of God shall rest upon her. Our progress is onward and upward, until the kingdoms of this world become the kingdoms of our God and His Christ, and loud anthems be sounded from among the nations—glory and honor and power and might and majesty and dominion be ascribed unto Him that sitteth upon the throne and unto the Lamb forever and forever. Amen.

Vol. XXIV.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

*Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon,
May 27th, 1883.*

(REPORTED BY JOHN IRVINE.)

IMPROVEMENT AMONG THE PEOPLE — INTEREST MANIFESTED BY THE WORLD IN THE "MORMONS" — EVIDENCES OF DIVINITY IN THEIR WORK—SAME EFFECTS FOLLOW THE GOSPEL IN DIFFERENT AGES—AUTHORITY RESTORED — PROOFS OF JOSEPH SMITH'S DIVINE MISSION—PERSECUTIONS ENDURED BY THE SAINTS—REASONS FOR THE SAME.

It is some weeks since I have had the opportunity of meeting with the Saints in this Tabernacle. Our time has been spent in visiting the various settlements north and south, and has been spent most agreeably in holding quarterly conferences. A great change has been effected in our Territory within the past few years in furnishing facilities for traveling to and fro and visiting the settlements which were once quite remote from this city. I have no doubt that these visits are appreciated by the people who are visited. They certainly are by those who make the visits. The growth and the development of the people, their increase in the knowledge of those principles that pertain to salvation as well as to this earthly existence, is so apparent that it is exceedingly gratifying to witness it. The Lord is very visibly working out His great designs and purposes in connection with this work with which we are identified. Every one who is connected with the work and who realizes its character does seek, as I believe by observation, more diligently to comprehend the nature of the

duties and responsibilities which rest upon him or her. The various organizations in the shape of Primary Associations, of Sunday Schools, of Mutual Improvement Associations, of Relief Societies, as well as the meetings of the various quorums of the Priesthood, are all having a very marked effect as I can observe myself, upon the people. I probably am in a better position than many to judge of the effect of these organizations; for the reason that it has not been my privilege to visit the settlements of late years so extensively as some of my brethren. I notice a great increase of zeal, of devotion, and above all, of knowledge concerning the work of the Lord and the labors connected therewith. And I am thankful that this is so, for certainly with the increase of the facilities to which I have referred in our Territory, there has been a corresponding increase of evils which have to be contended with and overcome, and knowledge and understanding and wisdom are necessary on the part of the Latter-day Saints to enable them to cope successfully

with these evils. In our former condition of isolation it was not a matter of such great moment for the people to be trained as they now are. They were not exposed to the influences of an adverse and hostile character like they are to-day. With the change in circumstances there has come a corresponding change, it may be said, in strictness of organization, and, as I have remarked, I am happy to say a corresponding increase of knowledge. We have many things to cope with at the present time, which those who resided here 25 years ago knew little or nothing about. And it is an excellent feature of this system which God has established, that it is so admirably adapted to all the circumstances which may surround the children of men. God bestows wisdom according to the occasion and to the necessities of the case, and He gives strength and power to those who seek after them in the right spirit. He has done so from the beginning and He will do so until the end.

When the Elders of this Church have gone forth and preached the Gospel, calling upon the inhabitants of the earth to believe in the Lord Jesus Christ and repent of their sins and to be baptized for the remission of them, those who submitted to these requirements received the strength and the grace necessary to enable them to contend with the difficulties which immediately surrounded them. God poured out His spirit upon them. God gave unto them a testimony concerning the truth of the work with which they had identified themselves. He gave unto them the strength necessary to overcome all the obstacles which laid in their pathway, and they were filled with joy and peace, and from that day until the present

the man or the woman who has thus bowed in submission to the requirements of the Gospel of the Lord Jesus Christ has been sustained, upheld, strengthened and delivered. The strength and the grace, the gifts and the blessings which God has promised have been abundantly bestowed and have made the individual who has received them equal to every emergency. And that which is true concerning individuals is true concerning this entire people in their collective capacity. As difficulties have increased, as obstacles have had to be overcome, and the condition of affairs has changed and seemingly grown more threatening, they have had strength and grace and power given unto them commensurate with the trials they have had to meet. And God's hand has thus been manifested in the most wonderful manner in the eyes of those who believe and who have had faith, and they have had causes for thanksgiving and praise to God every day that they have lived.

Now, the whole work from its inception until the present time is a marvel and a wonder. It may be termed phenomenal in the earth. It is unlike anything else that we know of. It differs from every other system that is extant among men. There are features connected with it which cannot be witnessed anywhere else. Human nature exhibits itself, it may be said, in new forms. Characteristics are developed in connection with this work which may truly be said to be unique. You cannot witness their exhibition among any other people, nor in any other land. And it is a remarkable thing that though the Latter-day Saints number so few, comparatively speaking, there is no topic to-day that can be broached in the hearing of any of the people of Christendom

that excites the interest that "Mormonism" does. And yet if you ask men the reason of this, it would be difficult for them to account for it. They only know that the fact exists; that to them and to the world at large it is a topic of unflagging interest. The "Mormons" are looked upon as a peculiar people. Let a "Mormon" travel anywhere in the United States or in Europe or in other lands, and it be known that he is a "Mormon," he will attract more attention than any other man. Why is this? Is it because the people are so numerous? Is it because they are so wealthy? Is it because they exercise such political power? Is it because they wield such influence in the affairs of the children of men! No, it cannot be said that any of these causes exist to any extent. The "Mormons" are not a numerous people. The "Mormons" are not a wealthy people. The "Mormons" do not wield political influence to any extent, nor influence of any other character outside of their own society. What, then, is it that constitutes this, I may say, attractiveness or this interest in men's minds concerning this organization? "Oh," says one, "it is because you marry more wives than one. You believe in plural marriage, and that excites interest and causes talk and attracts attention; it is that that makes you so noticeable."

Perhaps so. But it is not many years since we did not believe in this, since it was not a practice of this Church, and yet in those days a "Mormon" was as much an object of curiosity as he is to-day—that is, in proportion to the celebrity that attended the name. "Mormonism" was as much talked about according to the extent it was known as it is

to-day. It excited as much curiosity. It aroused as much hatred. It called forth as much persecution, in fact, the most severe persecution that, as a people, we have ever endured, we received prior to the announcement by our Church that we believed in this peculiar doctrine. We have no doubt that our espousal and advocacy of this doctrine has given us considerable notoriety. It has added to our celebrity. But our celebrity has not consisted alone in this. As I have remarked, our organization aroused as deep antipathies prior to the revelation of this doctrine as it has ever done since.

Now, we have our own method of accounting for this great interest that is taken in this work. It is admitted too freely for the truth that we are an illiterate people. It is said that we are under the control of impostors, shrewd men who lead the masses and bend them to their will. This is said concerning us everywhere. To account for the ingathering of the people from the nations of the earth men have recourse to many theories, or to several at least, one of which is that our Elders go out to the ignorant and unlearned and the down-trodden, and depict in glowing colors the beauties of this land of ours and the blessings that they will receive if they will only gather here; and that by these glowing tales and by persuading them that they can have all the wives they want when they come here, they induce the ignorant hordes of Europe to come to this country. This is one of the popular methods of accounting for the ingathering of the people from the nations of the earth and their adhesion to the "Mormon" cause.

Well, now, if this were true, we would consider it one of the greatest

miracles ever wrought among men, for this reason, that people influenced by such notions could not be held together in a land like this. It would be an impossibility to bind people together in such bonds as exist among the Latter-day Saints in Utah Territory, if they were people of this character. They would fall to pieces by their own corruptions. There would not be any cementing influence among them to hold them together one month if these were the influences which drew them here. But no observing man or woman who travels through this Territory, and mingles with the people can be deceived by any such nonsense as this. They would see in a few days that there was some other influence, that there was some other power, that there was a principle of union among this people that could not originate in such a system as "Mormonism" is popularly represented to be.

What, then, is it that causes the Latter-day Saints to be so much noticed? What is it that has drawn them together from the various nations of the earth and produced this phenomenal condition of affairs that we witness here? Is it the shrewdness of men? Is it the power and authority of men? Then for God's sake and for the sake of suffering humanity, let some men band themselves together and do, in the name of God and true religion, that which the Latter-day Saints are accused of doing in the name of imposture and false religion. Here is an opportunity for Christendom to test this matter. They have learning, they have wealth, they have everything at their back—the popular sects, who claim to be orthodox and to worship God according to the Bible, and to divine truth, have all these—if they can do, in the name of God and true

religion, that which we are doing, as they say, in the name of a false religion and as impostors, let them go to work, unite themselves together, and accomplish something like this for the sake of suffering humanity. The Latter-day Saints are gathered from the nations of the earth—the poor, the unlearned, the ignorant. Our Elders preached the Gospel to them as they understood it, and under its influence and by its influence they are successful in gathering out a few. This Territory is being peopled by them. They are being taught how to live, how to better their earthly condition, how to improve their minds, how to acquire sound education and sound knowledge; they are being taught to live in love, in peace, to avoid litigation, to avoid strife, to avoid contention, to avoid everything of this character, and to love one another. How successful we are in this let those who travel through the Territory bear testimony. If we had our way there would be no drinking saloons from Franklin in the north to St. George in the south. If the courts would let us have our way, we would banish drunkenness from our land, or rather we would keep it from our land as we did in the beginning, for there was a time when there was nothing of the kind to be witnessed. But, unfortunately for us, it seems, some of our charters were defective. We found we did not have the power that we thought we had. The courts ruled against us, against the exercise of such power as we wielded, and we were compelled to let down the bars. Hence in Ogden, in Salt Lake City, and perhaps in some other few places, there are drinking saloons. But if we had our way, as Latter-day Saints, there would be no drinking saloons, there would be no houses of ill fame,

there would be no gambling saloons, there would be nothing of this character permitted in our cities or in our settlements. We would not only be free from litigation and strife, as I have said we are as a people, but we would be free from those other evils, those other vices.

Now, we know very well that according to the word of God as it has come down to us in this sacred volume [the Bible] union and love were two of the great characteristics that attended the preaching of the Gospel of Jesus Christ. "By this," says one of the Apostles, "we know that we have passed from death unto life, because we love the brethren." Jesus taught His disciples to be one. He prayed to the Father that they might be one as He and the Father were one, and not only that they might be one, but that those who should believe in their words might be one also. That prayer of the Savior was answered upon His disciples. They were distinguished everywhere for their oneness and for their love, and wherever they went preaching the Gospel that Jesus committed unto them, those who obeyed their teaching and submitted to the ordinances which they administered, received the same spirit.

Now, it is a remarkable feature of this organization called the Church of Jesus Christ of Latter-day Saints, that the same effects follow the proclamation of its principles; not in one land, but in every land where it has been carried by the Elders of this Church.

When Joseph Smith in his youth had revealed to him that God was about to restore the old Gospel in its ancient power and simplicity, and accompanied by its ancient gifts, and was told that the authority to administer its ordinances should also

be restored, it seemed, I suppose, to look at it naturally at that time, as though it would be an impossible thing to accomplish. The earth was full of religion, so called. There were any number of men professing to be followers of Jesus Christ, any number of men professing to be His ministers, professing to have the power and authority to administer the ordinances of His Church until men were actually confused and distracted in their thoughts—and especially when they came to select the form of doctrine that they wanted to espouse—by the multiplicity of sects, each one claiming to be the true church of Christ. But Joseph Smith was told that this would be the effect when God would reveal His Gospel. It was foreshadowed to him in the plainest possible manner that which we now behold. The effect of the preaching of the true Gospel would be that persecution would be aroused. He was shown the hatred he would have to contend with, and all the adverse influences that have had to be overcome from that day until the present. Joseph Smith was told that there was no authority upon the face of the earth to administer the ordinances of the Gospel of Jesus Christ. He was told that there was no church which God recognized as His own, while there were many that had parts of the truth, portions of the Gospel. There was no church which God acknowledged amid the multiplicity of sects as His. He was told to wait until the Lord should give the power and communicate the authority. Now, though he had received this communication from heavenly messengers, Joseph Smith did not presume to take one step towards organizing a church because of the fact that he had received communications of this

acter. According to popular
 if a man had received a com-
 ication of this kind from heaven
 ould have been sufficient justi-
 on to him to have gone to work
 rganized a church. But he did
 do this. He waited, and a
 enly messenger, as he testifies,
 and laid his hands upon him
 and ordained him to the
 ority that was necessary for man
 old in order to baptize his fel-
 nen in the name of Jesus Christ
 he remission of sins. When he
 ved that authority he commenced
 aptize, and not till then. But
 e was still a power lacking. The
 stles had a power beyond that
 h John the Baptist exercised.
 said, "I indeed baptize you with
 r unto repentance; but he that
 eth after me is mightier than I,
 se shoes I am not worthy to
 : He shall baptize you with the
 y Ghost, and with fire"—refer-
 to the Savior. And when He
 e He came in the authority of
 Melchisedek Priesthood, as it is
 ed. John held merely the au-
 ity to baptize for remission of
 . But he could not lay on hands
 he reception of the Holy Ghost.
 when, on one occasion after
 death of the Savior, Philip went
 preached the Gospel to Samaria,
 people were converted and bap-
 l, he did baptize them, but he
 not lay on hands for the recep-
 of the Holy Ghost. He did not
 , apparently, the authority to
 o. But when the Aposles heard
 people in Samaria had received
 Gospel, they sent unto them
 r and John, who, when they
 , laid their hands upon them
 they received the Holy Ghost.
 like manner Joseph Smith re-
 ed the authority by divine or by
 enly administration to baptize
 for the remission of their sins,

but he had not then the authority
 to lay on hands for the reception of
 the Holy Ghost. He afterwards did
 receive it, as he testifies, through
 the administration of the three
 Apostles, who presided over the
 Twelve in the days that they lived
 upon the earth, namely, Peter, James
 and John; they came to him and laid
 their hands upon him and ordained
 him to the Apostleship, the same
 authority that they themselves held,
 and authorized him to go forth and
 to build up the Church of Christ as
 it was built up in ancient days;
 and then having baptized people he
 commenced to lay on hands for the
 reception of the Holy Ghost.

"But," says one, "I do not believe
 in the administration of angels. I
 think that angels have ceased to
 come. While I believe that many
 ancient servants of God did receive
 the administration of angels, I
 think they have ceased to administer,
 and when I hear people assert that
 they have not, it always creates in
 my mind a feeling of doubt, and
 I think anybody an imposter
 who asserts he has received the
 administration of angels in these
 days."

Perhaps so. But suppose that the
 statement that Joseph Smith says
 the angel made to him should be
 true—that there was no church
 upon the face of the earth whom God
 recognized as His, and whose acts
 He acknowledged—suppose this
 were true, and that from the Catholic
 Church down to the last church
 that was organized there was no one
 church that held the authority in
 its primitive power and purity—sup-
 pose this were so, how in the world
 can the authority be restored unless
 heavenly messengers do come and
 bring it from heaven? If the Priest-
 hood, and the authority, power and
 gifts of the Priesthood were taken

from the earth and taken back to heaven, how can man ever receive it again unless some beings from the heavenly world come and restore it to man again? You can readily see that if you grant one proposition, the other must necessarily follow. There must be divine communication from heaven or the authority could not be restored. But how shall we tell that it is restored—by what signs? What are the evidences by which we can judge of the restoration of this divine power?

Joseph Smith went forth and he ordained other men to go forth—gave them the authority under God, he being commanded of God to impart this authority to others who were suitable, on the same principle that Moses imparted the authority to Aaron, “being called of God as was Aaron.” And they went forth and called upon the people to believe in Jesus and to repent of their sins, and to be baptized for the remission of them, and they promised them that if they would believe in Jesus Christ, repent of their sins and be baptized in His name for a remission of them, they should receive the Holy Ghost, and it should produce the same effects upon them in these days that it did upon those who received it anciently. Now, here was a promise that no man that we know anything about was authorized to give aside from him. In all the churches of which we have any knowledge, there has yet to be heard the promise made by one of its ministers to the humble believer who submits to its ordinances, that he shall receive the Holy Ghost as they did in ancient days, with its accompanying gifts and blessings and powers. But Joseph Smith made this promise. The world have the opportunity of testing it. If people did not receive the Holy

Ghost, then he was an impostor. If they did receive it, then his ministry was sealed by the power of God, and it was indisputable. The best possible means was given to the human family of testing his claims and his statements. He was either an impostor, trying to deceive the people, or he was a man of God, for it cannot be supposed that heaven would lend itself to an imposture, or that heaven would aid in any manner in fostering a deception. But wherever the Elders of this Church have gone preaching this Gospel, declaring unto the people these tidings, there have been men and women who have come forward and submitted to the ordinances which they administered, and who testify, in the name of Jesus Christ, that they did receive the promised blessings; and they have gathered out from the various nations of Europe, some from Asia, some from far-off Africa and the islands of the sea, and every State in the United States; they have gathered out, until now they are numbered by thousands and tens of thousands throughout these valleys, and wherever you mingle with the people and talk to them, either in their own habitations, by their firesides, in the streets, in the public gatherings, or wherever they may be, the universal testimony of these people called Latter-day Saints is that they, in obedience to the requirements which were communicated unto them by the servants of God, received the promised blessings, and the Holy Spirit has been poured out upon them, and the gifts thereof have rested down upon them. And as an evidence of this we see this union that I have spoken of. We witness this love. We see the gathering of the people together. We see such a love as is unexam-

pled anywhere upon the face of the earth—the love that exists in the midst of the Latter-day Saints in these mountains. You may traverse the wide earth and go to every religious denomination, and even to those of Pagan belief, and nowhere else will you see such an exhibition as this I have spoken of, as you witness here. And yet these people are illiterate. These people are unlearned. These people are weak. These people have come from various nations of the earth. These people have been brought up in different creeds, belonging to different churches, speaking different languages, they have been trained in different habits; not of one nation, not of one form of thought, not gathered together from one township, or from one neighborhood, but from various nations and neighborhoods with this diversity of belief—that is, of former belief and education and training. Now, what would this principle accomplish amongst a more homogeneous people than ours?—a people more united than ours originally, more one in thought and training—what, I say, would this principle accomplish among such a people as this that I allude to? Why, we can imagine what it will be in years to come, as the rising generations of this people grow to manhood and womanhood under the influence of this principle—we can imagine what the results will be—a people banded together as no other people upon the face of the earth are by the bonds of the new and everlasting covenant, by the bonds of the Holy Priesthood that God has restored to the earth, and by the administration of those divine ordinances which constituted the power of the Church of Christ when it was upon the earth. It is the old Gospel restored again. You

cannot point to a single feature that characterized the Gospel of Jesus as it was administered by His Apostles that is not to be witnessed among the Latter-day Saints—not a single feature. I defy the world to point to a single one. Every characteristic that made it great, that made it a power in the earth, that made it divine, belongs to this Church of Jesus Christ of Latter-day Saints. Were the ancient Saints persecuted? So are we. Did they die for the truth of their principles? So have many of our people. Did they have to flee from their homes? Were they driven by their enemies because of their religion. So have we had to flee from our homes in this nineteenth century, in this land of boasted liberty, the proudest nation and the freest nation upon the face of the globe—we have had to flee to these mountains and take refuge here because we believed in those ancient principles, and because we contended for the restoration of this ancient power. And now even in these mountains our homes are envied and men would destroy us; not because we are vile; not because we do injury to our fellows; not because our land is a land of wickedness, because it is not; not because we are full of strife and war upon our neighbors and seek to destroy them; not because of any of these things is our destruction sought; but because we believe that God has spoken from the heavens; because we believe in a Church that has Prophets and Apostles, and has the Holy Ghost and its gifts in it; because we believe in living together in love and not fighting each other, and are not pitted against each other in parties; and because of this we are considered dangerous, and our existence is considered a menace to our neighbors. Hear and think of it! That

a people with the virtues that I declare we possess, are looked upon as a menace to our neighbors, and that our destruction is a desirable thing.

Now, while we do not profess to have the faith that we should have—we could all do with more—yet it is the aim, it is the object of the teachings of the Elders of this Church to endeavor to instill into the minds of the people faith in God, to have them contend earnestly, as the Scriptures say, “for the faith which was once delivered to the Saints.” While this is the aim and the object of the teachings of the Elders—and we are well aware of the weakness of the people—yet we do testify, in the most solemn manner, that God has restored the ancient gifts that were in the Church. The sick are healed. There are hundreds of families in this Territory, thousands of them who never think of anything else but sending for the Elders, as the Apostle James said they should do, in cases of sickness. “Is any sick among you? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick,” said the Apostle. Now, among the people called Latter-day Saints, this is an almost universal practice, and we solemnly testify that—while we are far from being what we should be, far from having that faith we should have—there are numerous instances of the sick being healed by the laying on of hands. You know this, my brethren and sisters. Not only have the sick been healed, but the blind have been restored to sight, the deaf have been made to hear, and the power of God has been manifested in accordance with the promises he has made. And it is the outpouring of the Spirit in this

manner, the confirmation of God's promises upon the people, that makes the Latter-day Saints so united. It is not the strength of imposture. It is not the delusion of shrewd men. It is not because wicked men have deceived this people. It would be impossible to hold them together under such conditions. To do so would be a greater miracle than that which we now behold in the existence of the people. To see a people united together and scattered as they are over this extent of territory held together by a few impostors,—no, such a thing is abhorrent to reason. No man with reason can believe such a statement, and accept that as the solution of this organization—that is, of the problem connected with it. No man can think it. There is something more than this. There is some power beyond this; for, as I have said, if it were not so, we should have some exhibition on the part of good men in establishing such a system as we now behold. One would think they would show their power in organizing. But it is the outpouring of the Spirit of God. Men and women and children, throughout all the congregations of the Latter-day Saints in all these settlements, if they had the opportunity, would bear solemn testimony, in the name of Jesus Christ, that they did receive those promised blessings, that that was the cause of their continuing their association with the people of God, and that that was the reason of their gathering with them to this land or of their coming here.

Now, I know that in talking in this strain it may sound strange to many who have no knowledge of these things. They may think it a very strange thing that men should testify in our day concerning the existence of these things. But let

me ask you : Where is the man of God of whom we have any account in this book, from Genesis to Revelation, that did not have communication with God ? Where is there one ? Not one. You have no account of a single individual who was a servant of God from the days of Adam, our father, to John the Revelator, who did not have communication from our Father in Heaven. God communicated with the people always when they were faithful.

"But," says one, "we have none now, and we have not had, and therefore God has ceased to communicate His mind and His will to His children."

Do not deceive yourselves. This is the cry of men who themselves are destitute of this power and of this knowledge, and who take this means of accounting for it, and of making people believe that the present condition of things is the condition that should exist and that God designed to exist.

I do not wish to reflect upon any other body of people or upon any sect ; I believe there are thousands of excellent people in the world—people as good as any that are numbered in the Church of Jesus Christ of Latter-day Saints — scattered through all the sects and in the Pagan world and in the infidel world. I do not confine my feelings of admiration to those who believe even in Jesus, the Son of God, whom I view as my Redeemer and my Savior. I believe that there are thousands, and it may be said millions of well-meaning, good people, whom God loves, that are numbered among the Pagans and that are numbered among the infidels to Christianity. But at the same time while I thus believe, I know that God has revealed His everlasting

Gospel to be preached to the inhabitants of the earth, and when light comes, if men reject it, condemnation follows. And this is the condemnation of our present generation. A great prophet has arisen in their midst. They do not believe it. They do not believe that Joseph Smith was a Prophet of God. They basely and cowardly slew him. Yet he was a Prophet of God, just as much as Elijah, or as Isaiah was, or as any of the ancient Prophets were, and he has founded a system that will grow, that will increase, that will yet be the dominating power in the earth, because the promises of God are to this effect. And this is the sin of this generation. This man came in their midst bringing to them gifts from God, bringing to them a message of love and salvation, and they cruelly and basely slew him in the most abominable manner. But like all the Prophets, his blood has not been avenged. Who ever heard of people being punished for killing a Prophet ? Who ever heard of the people turning round and punishing his murderers ? Such a case is not known in the history of the world. And it is true concerning Joseph Smith. His blood stains the soil of one of the sovereign States of the nation. He was slain under the pledged honor of that State that he should be protected, and yet his murderers have never been punished. And as I say, this is the sin of this generation. A church was organized by the command of God, and members of that church have been cruelly treated. They have been driven from their homes. Their pathway has been marked by the graves of those who have died in consequence of their suffering. Our track can be traced, or could be traced from Illinois by the graves of our people—

men, women and children—who died of suffering, because they chose to worship God according to the dictates of their own consciences. And who is there that has raised his voice and said one word against this? A few men have done so—a few honorable men—have protested against it; but the great body of the people have assented to it, and have not only assented to it, but they have endeavored to follow us to our retired homes here and destroy us. They are not content we should live in this wilderness land which we found so dreadful, in many respects, and so hard to conquer. We have come here. We have conquered. We have subdued the land by continuous, persistent, and unlimited toil, and we will not cease our exertions to make this a beautiful land, and to extend hospitality to all who visit us. But we have been envied our little possessions—the fruits of our toil, the hard earnings of the last 35 years; we have been envied these; and there are those who think that the best thing that could be done with us is to extirpate us from the face of the earth, blot us out of existence. Now, I say that this is the sin of this generation. God has sent a mighty Prophet who predicted, among other things, the civil war that took place in 1861. It is on record in this book (the Book of Doctrine and Covenants). Joseph Smith warned this nation of it—twenty-eight years before it occurred. He told them the cause of it, and the consequences that would follow. This great Prophet has been in their midst, and they have slain him, and have de-

stroyed as far as possible those who believe in his doctrine. God will hold this generation to a strict accountability for these acts, just as sure as He did the generation who slew the Apostles and those who lived contemporaneous with the Apostles. We may be a feeble people, but we are God's people; no more than our fellow men in some respects, only so far as we obey His laws more than they do; but nevertheless we are God's people, and God will not allow His children to be slain without cause, nor be cruelly treated. He reigns in the heavens. I thank God that He has revealed himself, and that we know Him. He reigns. His justice never sleeps. We will be protected and preserved, and His anger will be poured out upon those who have merited it by their transgression. We therefore call upon them in the name of Jesus, to repent of their sins, to turn away from wickedness, and return to righteousness. And if they desire to know whether we tell the truth, let them go to God in the name of Jesus and ask Him, and we will be satisfied with the answer. That is what our Elders tell everybody wherever they go. They tell them to ask God in the name of Jesus, whether the testimony they bear be true or false. Is not this fair? Certainly it is.

May God help you, my brethren and sisters and friends, to receive the truth and to cling to it all your lives, to love it more than life itself, that in the end you may be saved and exalted in the Kingdom of God, Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

*Delivered at the Quarterly Stake Conference, held in Logan, Cache County,
Sunday Morning, May 6th, 1883.*

(REPORTED BY JOHN IRVINE.)

BLESSINGS ENJOYED BY THE SAINTS — IMPROVEMENT — A PERFECT LAW — WHAT WOULD RESULT IF THE SAINTS OBEYED THE WORD OF GOD IN ALL THINGS — PERFECT ORGANIZATION OF THE CHURCH — NO EXCUSE FOR THE SAINTS WHO SIN — HOW SATAN CAN BE BOUND — EXEMPTION FROM DISEASE AS A REWARD — EXHORTATION.

I FEEL greatly pleased at the opportunity of meeting once more with the Saints in Conference in this place. It is nearly two years since I have had this privilege, during which time many important events have transpired. There is one thing, however, connected with the work of God which is very gratifying, that notwithstanding the perils through which we have passed, though our liberties have been menaced, and the perpetuity of the institutions of the kingdom of God have to human appearances been endangered, we still meet together this day in this Tabernacle unembarrassed from the efforts of our enemies and free to worship our God according to the dictates of our own consciences. This land to which God led us and in which He has planted us is still a land of liberty to us and to all those who are of our faith. To me this is a cause of profound thankfulness, for it is an evidence that God has not forgotten us, that the promises which he has made are still kept in remembrance by Him, and that as a people we have been living

so as to receive the fulfillment of those promises and the benefits which flow from them. And there is no doubt in my mind that if the Latter-day Saints will still continue to do as they have done, will be faithful to God, and to the covenants we have made with him, and will persevere in the path which He has marked out and which we have commenced to tread, that we shall still be preserved, that we shall still have our liberty, that our enemies will not have power to disturb or interrupt us to any extent, or to bring down upon us those evils which they have sought after so diligently.

I believe that the testimony of the servants of God concerning the condition of the Saints in this Stake, and in other Stakes is true, and that as a people the Latter-day Saints are striving to live nearer unto their God, and to put in practice more perfectly those holy principles which He has revealed unto us. I believe there is more diligence being manifested in the various Wards and throughout the various Stakes than

has been manifested in the past. I believe that there is a higher standard of life being sought after by the Latter-day Saints. I believe that the Priesthood themselves are seeking more diligently to carry out the counsels which God has given and to set examples unto the people that they shall imitate, and I know that the Spirit of God rests down upon His servants to make them more rigid in the enforcement of the laws that God has revealed unto us concerning the government of His church, so that there may be more purity, a higher standard of purity enforced and maintained among us than has been in the past.

We have had from the beginning of this work revelations given to us concerning the lives that we should lead. We consider the Christian world who have this Bible as their guide, very delinquent, because they do not live up to the commandments which are herein contained, because they come short of obeying the requirements that God has made through the Gospel as contained in the Bible, the Old and New Testament. But I often think of our own condition. We have in this book, the Book of Doctrine and Covenants, which is the word of God to us, a perfect law. Here are contained the requirements, here are contained the ordinances that God requires this people, called Latter-day Saints, to obey. Now, let me ask you, brethren of the Priesthood, let me ask you, brethren and sisters of the Church, how many of us who are here to-day live in accordance with the requirements of God's word as contained in these revelations? I can truthfully say that as a people we do not live up to the requirements that God has made of us. I can truthfully say

that as a people we do not obey God's commands to us—the revelations which are contained in this book, and which we receive as the word of God, not to a past generation, not to a people who live 1800 years ago, but the word of God to us who live now and who constitute this Church of Jesus Christ of Latter-day Saints. This is our rule of life. This is the law for our guidance. It is embodied in this book. And how many of us, I ask again, live in conformity with it? How many of us have obeyed and do obey the word of God as it is here revealed and as it is here printed and given to us? And yet we condemn the sectarian world—all of us who have gone forth to preach the everlasting Gospel—for not obeying God's word given 1800 years ago, and have said that in consequence of this the gifts and graces and the blessings of the Gospel have been withheld from them. We have thus reasoned, we have thus proclaimed to the people and said to them that the cause of the absence of the gifts, the cause of the disappearance of the power, the cause of there being no faith in the land among the children of men to receive the blessings and the gifts of God, was to be found in the fact that they had not obeyed the commandments of God as revealed to them, or as revealed to the ancients rather, in the New Testament by the Son of God. Yet, I believe, notwithstanding what I now say respecting us, that there is a growing disposition among the people—I can feel it myself among the Priesthood, and I believe it extends to the whole body of the Church—a growing disposition to obey the word of God, as it is given to us in its plainness, in its simplicity and in its fullness, and because of this grow-

ing disposition God, having mercy upon us in our weakness and in our infirmities, blesses us as He does, and He saves us from our enemies. But you can readily perceive, if you will reflect a few moments, how much the power of this Church would be increased in the land and before the heavens if the Latter-day Saints were all to obey the word of God as it is given to us in His latter-day revelations. You can readily perceive how united and strong a people we would be, and how much the heavens would be moved in our behalf, the power that would be evoked and that would be brought down to aid us and to deliver us if we only lived in strict conformity to the words of God as they are contained in this book (the Book of Doctrine and Covenants). Each man and each woman can interrogate himself and herself upon this point. Each man can ask himself in the light of the Holy Ghost, how near he comes to fulfilling all the requirements which are here made, or how far he is from arriving at that perfection which these revelations demand, and each woman can do the same, and we can in this mirror of divine truth look at ourselves in our true light and see our reflection by the Spirit of God as it is revealed unto us in these revelations.

For one I know that I am far, individually, from coming up to this perfection. Yet it has been the labor of my life to be a Latter-day Saint. It has been the strongest wish of my heart all my days to be a Latter-day Saint, to be a perfect man if I could be before the Lord. Yet when I read these revelations; when I see the requirements which God has made of us as a people, I bow myself before the Lord and confess in His presence that I am

far from being that which I should be, and it may be said that the same is the case with the Church.

Now God designs that we shall be just such a people in every respect as these revelations describe. God did not give us these revelations in vain, they were not spoken idly, they were not given through the prophet of God without a purpose. There was a design on the part of God in giving them, and when you come even to the very weakest, it may be said, of the revelations, or that which is the least obligatory upon us, that which was given merely as a word of counsel—the Word of Wisdom I refer to—we can judge of the rest by the manner in which that is observed among us as a people—a matter which pertains to our bodily life and health, and which is so simple that the weakest can receive and obey it. There will be a people raised up, if we will not be that people—there will yet be a people raised up whose lives will embody in perfection the revelations contained in this book, who will live as the doctrines here taught require, as the laws here revealed show unto us, and they will be raised up, too, in this generation, and such a people will have to be raised up before Zion can be fully redeemed, and before the work of our God can be fully established in the earth. In this book, as I have said, is the pattern of the Zion of God. Here are embodied the doctrines, precepts, laws, ordinances,—everything in fact that is necessary in order to make us a perfect people before the Lord.

The perfection that we have arrived at to-day is due to these revelations. The organization of this people is such as is not to be witnessed anywhere else on the face of the earth. You may travel from one

end of the land to the other; you may travel from the equator to the poles, and in no land and among no people will you find such an organization as that which we have in this land, or rather that which belongs to this Church. And it is due to the fact, that God gave commandments through His servant Joseph Smith, by which we have been organized upon a principle and a platform that is superior to anything known among men. There is nothing to equal it. This Church in its organization is adapted to a branch, to a small handful of people. It was well adapted to the condition of the six persons who composed the Church on the 6th day of April, 1830. It is as well adapted to the condition of the Saints to-day, covering hundreds of miles of territory, as it was to the six persons who composed the Church at that time. It will be as well adapted to the government and organization of the people when the Church of Christ shall extend itself throughout the earth, and when the whole people will become the people of God, when every knee shall bow and every tongue confess that Jesus is the Christ—just as well adapted then as it is now. God organized it; God has prepared the way for it; and when Zion is organized properly, it will be found to be as admirably adapted to the wants of the children of men as the organization of the Church is to-day to the wants of the people. There will be nothing lacking. In every particular it will be found adequate to the wants of humanity. The evils under which mankind groan to-day, are attributable to the false organization of society. The evils under which we groan as a people and from which we suffer are not due to any lack of knowledge as the method or the means that will correct these evils, but they are due

to the fact that we ourselves fail to conform to the organization which God has prescribed, which God has revealed.

I wish we could all understand this; but it is true, it is as true as God lives, that the Gospel of Jesus Christ is admirably adapted, in fact, perfectly adapted to save man from every evil under which he groans to-day. What has it done for us? Why, as far as it has gone it has saved us; it has saved us from every evil so far as we have gone. And as for adultery, to which allusion has been made, and fornication, there are no people on the face of the earth that will be damned with a greater damnation for that sin than we, if we be guilty of it. Why? Because there is no necessity for it. The necessity that men may plead as an extenuation for their practices with the opposite sex in the world ceases to exist in the midst of the Latter-day Saints. What necessity has any man to meddle with any woman that does not belong to him? In other lands the laws make men adulterers in many instances. That is a hard saying, but it is a true one. Men are driven by their passions, very frequently, because of unjust laws, to commit crimes that their souls revolt at. But is it so with us? No. God has given unto us a more perfect law. He has commanded us to marry, all that can marry; and there is no man among us that can plead that which others may in a different state of society; no man can do that amongst us; and therefore I say that those men and women among us who commit adultery and fornication will be damned with a deeper damnation than any other people, because there is no necessity for it. If a man wants a wife he can get one among the Latter-day

Saints. You organize society aright, as God contemplated in these revelations, and those evils under which we now groan—this dishonesty and this disposition to take advantage of each other—will be done away with. God has devised a plan and has revealed it, that in its operations will relieve mankind from those evils and the commission of those sins to which they are now subject. When we are organized properly theft will cease among us, for the temptation to steal will be removed. Organize us properly, and the temptation to take advantage of our neighbor will cease, because there will be no profit in it or connected with it. And it is all contained in this book. God has revealed it fifty years ago in plainness to this church, and we for fifty years have been crawling along at our slow gait without obeying the word of God, that is so plainly revealed, and that might relieve us, if we did obey it, from all those evils.

Now, my view of the Gospel is, that when it is obeyed by mankind the power of the devil will cease. That is my view respecting a part of the power that will be brought to bear to bind Satan. Satan will be bound because he will not have power over the hearts of the children of men. Why? One reason will be because they will have obeyed the more perfect law which will have relieved them from his power. You take the majority of the Elders of this Church, who are faithful to the Gospel of Jesus Christ, and Satan has but little or no power to tempt them to commit adultery, to commit sin with their neighbor's wife or with the opposite sex; they are to a great extent relieved from that, and so far as that crime is concerned Satan has but little power to tempt them, because they have obeyed a

more perfect law. In the Gospel of the Lord Jesus Christ as God has revealed it unto us, there are laws so perfect that when this people called Latter-day Saints shall obey them they will be so far lifted up above the power of Satan that he will have but little power to tempt them. But we never shall be emancipated from the power of Satan until we do obey these laws of God. An obedience thereto will bring emancipation to us and to every human being on the face of the earth, and it is upon no other principle that emancipation can be brought. It will not be as many suppose by our being withdrawn, without volition on our part, from the influences of Satan; but it will be by our obedience to the laws of God, by our conforming to the requirements which He makes of us, by our putting into practice all those higher laws which God has revealed, and which He designs we shall practice. Any soul that is waiting for some outward deliverance, waiting for some time to come when by some extraneous means, and independent of our action and the exercise of our agency, deliverance will be brought, he will wait in vain, I am afraid. Not that I would convey the idea that God is not going to help us, that God is not going to do it by His power; I would not convey any such idea, because I know and you know that without God's help all our efforts are powerless, and it is vain to seek to do anything in and of ourselves; we cannot do it. Human nature is too fallible to do anything of this kind; but we must exercise the powers God has given to us by obeying His law, by conforming to His requirements. In this way we will be emancipated through the blessing and aid of God upon us, and in this way the earth will be redeemed from the power of

Satan. The more people obey the laws of God, as God has revealed them, and as they are embodied in the Gospel of Jesus Christ, the nearer they approach unto God, the more they become like Him, the more power they get over themselves and over the adversary. If there could be a man or a community found who lived in strict obedience to all the laws taught in this book, [Doctrine and Covenants] you would find almost a perfect people; you would find a people in the condition of the people of Enoch—that is, they would be approximating to that perfection which he and his city obtained, and which caused them to be translated.

When God revealed the Gospel, He designed that we should obey these laws. He taught us in the first place that it was necessary to have faith in Jesus Christ, then to be baptized for the remission of sins, then to have hands laid upon us for the reception of the Holy Ghost. Then the people that were scattered were taught to gather out from the nations of the earth. Every law that they obeyed brought salvation. Every time they bowed in obedience to the requirements of God, they brought, by their obedience, salvation to themselves and to their families, so far as their families conformed to the requirements. When they got to Zion, if they obeyed the law of tithing, it brought salvation. And so with every other law that God has taught in the revelations that have been given unto us, and the men, as I have said, who have the most faithfully complied with those requirements have emancipated themselves, through the blessing of God, the most perfectly from the power of Satan. I look upon the men and upon the women who have entered into the new and

everlasting covenant concerning patriarchal marriage as being more advanced than their brethren and sisters who have not obeyed that law. And if a community were found who would enter upon the order of Enoch as God has revealed it and who would hold themselves and their property subject to that law, I should look upon them as still more in advance and still nearer to that perfection which God designs to bring about in Zion among the Latter-day Saints. It should be the aim of every man and every woman in this Church to thus conform to the law and to the will of God, because by so doing they bring salvation to themselves and to their children, and if they persevere in doing so, God will bless them in their efforts, and they will eventually be brought to live with Him and to dwell in His presence, and to receive the exaltation and glory that He has in store for them. Now, I have obeyed those laws thus far, because I know they have these effects. I obey the Word of Wisdom—or try to obey it—because I know it brings a blessing. And in like manner I obeyed the ordinance of baptism; in like manner I submitted to have hands laid upon me for the reception of the Holy Ghost; in like manner I pay my tithing; in like manner I have gone on missions and done that which God has required of me, because in each and every act of this kind I knew that God intended to bring salvation to me if I would be obedient. And I obeyed the doctrine of patriarchal marriage, upon the same principle, because I knew that it was a principle of salvation and of exaltation, and that if I would be exalted in the presence of God I must obey the law. So it will be with other laws which are yet in the future, and which God

ill reveal to us as we grow in grace and in the knowledge of the truth. He will continue to give revelation upon revelation, precept upon precept, and He will reveal unto us more light and more knowledge and give unto us more power and more the gifts and graces of the Gospel as we become more perfect in keeping the laws He has already revealed.

It has been said—and I think all who have had any experience know that it is true—that in families where the Word of Wisdom is obeyed there is greater faith in administering the ordinances of the house of God unto those who are sick. We have a Bishop in Salt Lake City who, I believe, took an account of the number of those who were sick in his Ward, and he brought a statement to the President's office to the effect that in the families where the Word of Wisdom was strictly observed fewer deaths had occurred than in families where the Word of Wisdom was not observed. Diphtheria or some other disease was raging at that time in the city, and in his ward in particular, and his mind was turned to this matter, and after making inquiries he satisfied himself that there were more cases of healing and restorations to health through the administrations of the Elders by the laying on of hands in families where the Word of Wisdom was observed than in families where it was neglected, and that deaths were more frequent in the latter.

[President Taylor: There were none died in the families where the Word of Wisdom was observed.]

President Taylor says there were none died in the families where the Word of Wisdom was observed. Is it not natural that this should be the case? Have we not as Elders proclaimed to the world that the

sectarians do not have the gifts and graces of the gospel because they do not keep the word of the Lord, do not keep the commandments of God? Has not this been our testimony to the nations of the earth? Yes, all of us who have gone forth to proclaim the word have thus testified time and time again. Will not that rule apply to us as a people? Certainly it will. The men who obey the laws of God most perfectly, and the women who do so, have the greatest faith, and God will bless them in proportion to their faith; He will bless their families according to their faith; the gifts of the Spirit will be manifested more in their behalf than upon those who deliberately violate or are careless concerning the word of God. This is certainly true. So it is with every law that God has given. The nearer we approach unto God the more perfect we live in accordance with the revelations He has given, the more faith undoubtedly we will possess, the more God will hear us, the nearer the heavens will draw to us, the more the heavens will be opened to us to hear our cries and to answer our petitions. And, as I have said, the day will come, if we obey the laws that God has given, that Zion will be redeemed and the adversary will not have power over us to tempt us, and try us, and to afflict us as he does at the present time.

It may be thought I am enthusiastic in thus speaking, but I think I am not; I do not think I am the least enthusiastic on this point—that is more than I am warranted in being from that which God has said unto us as a people. I do not expect any salvation or redemption for Zion upon any other principle than this I speak of. I do not expect that Satan will be bound in any other way. Of course God will

bring His power to bear ; He will do it. God will have the glory of it, because it cannot be done by man. Man's power is insufficient to accomplish it. It must be done by man's obedience, by man's submission to God's law, by man's continually doing that which God commands him and requires of him, and in this way alone can it be brought about.

It may be said, as has been said, that the seed of the righteous shall multiply and increase in the land and possess the land. But supposing we do not marry, supposing we remain single, can that blessing be brought about? In our case, certainly not. It requires obedience to law on our part to bring about the fulfillment of that promise. We must marry as a people. Men must take wives. The daughters of Eve must marry the sons of Adam in order to bring about the fulfillment of that promise. But supposing this people were to refuse to marry, neither this prophecy nor promise could be fulfilled through them ; it would have to be fulfilled through some other people. Obedience is necessary on the part of the people to bring about the fulfillment of this prediction, and so also respecting the binding of Satan. God bestows the gifts and graces of the Gospel according to their obedience, and it should be the aim of every man in this Church not to rest satisfied with his own condition until he has bowed in obedience to the laws of God. If a man had but one wife, and the Spirit of God moved upon him to take more than one, should he refuse to obey the promptings of God in that respect? Not to gratify lust, not to gratify any improper passion, but to obey the law of God, because if he did not obey that he could not receive the blessing. So

with all the laws in this book which are yet unfulfilled. If there be a law that we have not fulfilled, it should be the aim of every individual in this Church to prepare himself to fulfill that law as fast as he can. I look upon this as an obligation devolving upon every man, woman and child in Zion ; not upon the First Presidency alone, not upon the Twelve alone, not upon the Presidents of Stakes alone, not upon the High Councilors alone, but upon every man and every woman in the Church of Jesus Christ of Latter-day Saints ; going on from the first principles to perfection, carrying out in our lives all the laws that God has revealed to us, until Zion shall be fully redeemed, and the way be prepared for the coming of our Lord and Savior Jesus Christ.

It is very wonderful to me what God has done and is doing with us as a people. When I look at this work ; when I contemplate how the Prophet Joseph commenced it and how it has grown ; when I see this immense congregation assembled here this morning, I cannot help thinking that if the Prophet had lived to behold such a scene, his heart would have been filled with gladness. There has been no word, no promise given unto us by the servants of God from the beginning that has not been thus far fulfilled, and the remainder will be fulfilled. God is carrying forward this work with an irresistible power, and those who will not obey the law of God will be left behind. This is an awful thought to me, there is something awful in the reflection. When I read the history of the Church and see the names of many men who have been prominent in it, I ask myself, where are these men to-day? Where is their posterity

to-day? Men who in their day and generation were mighty in this work, who helped to establish it, who helped to spread it. And they have disappeared. Their names are lost from among the Saints of God. Their families have disappeared—gone into oblivion. When I think of it the thought is almost too awful to contemplate—the idea of being lost in connection with this work, this work in which all our hopes are centered, and which is dearer to us than life. Who is there among us to-day, who has the Spirit of God, who would not rather be taken out and shot on this public square than lose the spirit of this work, than be separated from the church and lost to all hope, all the promises, and all the glorious prospects of our salvation and redemption? Why, it is the most awful thought I can contemplate. The thought of it fills the soul with horror. But there is only one way in which we can remain connected with this Church, and that is by keeping step with it, by marching onward, obeying the counsel that God gives through His servants, and by being pure in all our thoughts, in all our words, and in all our actions. In no other way can any human being—however great his attainments, however great the blessings he may have received, however great the promises which have been given unto him—ever remain connected with this work.

Therefore, let us be obedient. Let us correct our lives if we are in fault. Let us repent of our sins and put them far from us. If we have sinned let us humble ourselves before God, and in the very depths of humility ask forgiveness of our transgressions, and let us lay ourselves and all we have—everything that God has given to us, every faculty of our mind, every power of our body, everything that God has placed within our con-

trol, all the property and everything that he has placed in our stewardship—let us hold all subject to His will and to His counsel, willing to go, willing to come, willing to give, willing to withhold, willing to do everything that God requires of us with glad hearts, for in doing so we secure unto ourselves our salvation and exaltation.

My brethren and sisters, you who have tasted of this precious word of God; you whose souls have been filled with the Holy Ghost; you who have felt its joy, its peace, and the glorious feelings that it produces in the human heart—would you forego this for anything else upon the face of the earth? Would you exchange it for anything else? No, you would not. You have seen the time—every one of you who have had the Holy Ghost resting down upon you—when you have felt as though you would rather part with your lives than you would part with that spirit.

Well, now, be entreated of me, a humble servant of God, this morning, to repent of your sins and put them away from you; repent truly and sincerely of your follies, hardness of heart, rebellion, stubbornness—repent, I say, in the name of Jesus, and bow yourselves before Him, and entreat Him for the outpourings of His Holy Spirit until your hearts are filled therewith and you have received a forgiveness of your sins. And then when you have done that, go forward, seeking diligently to comply with all the requirements of the Gospel of Jesus Christ, as it has been revealed unto us, until we shall be brought back into the presence of our God and be crowned with glory, immortality and eternal lives, which I ask in behalf of all, in the name of Jesus Christ, Amen.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH,

*Delivered in the Tabernacle, Provo City, Sunday Afternoon,
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(REPORTED BY JOHN IRVINE.)

INTEREST IN THE WORK OF GOD — FAITH IN THE DESTINY OF THE
PEOPLE — “MORMONISM” A “KNOTTY PROBLEM” — NO FREEDOM
FOR THE SAINTS — GOOD EFFECT OF SIFTING — GROWTH OF THE
KINGDOM — COMMANDMENTS TO THE SAINTS — TRAVELS OF THE
SAINTS COMPARED WITH JOURNEYINGS OF ANCIENT ISRAEL —
INSPIRATION OF PRESIDENT YOUNG.

I AM deeply interested in the welfare of Zion. There is nothing that tends to benefit the people of God in the least degree in which I have not a deep and abiding interest. My feelings and desires are interwoven and centered in this latter-day work. I should have no other interest, desire, or feeling, and so far as I know I have not. I am thankful for this, because it does not seem to me to be any task to do, so far as I am capable, whatever the Lord calls me to do in the work of the ministry, or in the building up of Zion. I am proud to say this comes natural to me. I have no praise to bestow upon myself for it, and I ask none. I have no credit to claim on that score. I have this disposition and desire and I thank God for it. I feel that if Zion prospers all is well, and if Zion does not prosper, then my own happiness and prosperity is in jeopardy. For I expect nothing outside of the Gospel. I expect to gain no favors of the world. I do not court nor expect the love or sympathy of the ungodly. I do not care for their favor. I do not seek nor desire their society any further than it may be possible to do some good. If I am

sent to preach the Gospel to them I am willing to go and labor among them and do all the good I can; but when I get through with the labor that devolves upon me, by virtue of that calling and appointment, I feel—and I speak from experience when I say this—like other missionaries, most grateful for the privilege of getting home. I never was particularly pleased to go away. I went on a mission when I was quite a boy—some 25 years ago—and I have been engaged in missionary duties and labors more or less ever since. I have never been out of the harness, nor laid my armor on the shelf, nor have I sought to be released from that day to this. I have always been on the altar, so to speak, ready and willing to do whatever is required of me to the best of my ability. I am just as willing to-day as I ever was in my life. I expect to become more and more willing as I gain experience, as I get older—that is, if it is possible to advance in that direction, and I presume it is.

I have great faith in the destiny of this people. I never had any doubts or fears in regard to the destiny and final triumph of the people.

of God. I can remember the time when I was quite a little boy, when we were hurried very unceremoniously across the river Mississippi from the city of Nauvoo just previous to the bombardment of the town by the mob. I had a great anxiety then—that is for a child—to know where on earth we were going to. I knew we had left home. We had left it willingly—because we were obliged to—we left it in a hurry, and we were not far away when we heard the cannonade on the other side of the river; but I felt just as certain in my mind then—as certain as a child could feel—that all was right, that the Lord's hand was in it, as I do to-day. My feelings have been the same from that day to this. I know that Zion is onward and upward. I know that God has charge of His great latter-day work; that His hand is extended over His people for good; that He will work out their deliverance; that He will bless them and increase them upon this land until they shall become powerful and terrible to the wicked nations of the earth. We are now, it would appear, becoming troublesome to the nation of which we form a part, so much so that one of the greatest men of the nation, feeling unable to deal with this question of "Mormonism," this "knotty problem," actually called upon the government of Great Britain to help to stop the progress of this work. You know what Secretary Evarts did a few years ago—he actually appealed to the several European governments to pass laws, or do something else to prevent the "Mormons" coming from their respective countries to this "asylum for the oppressed, this land of liberty." I am happy to say, however, that the wisdom exercised and manifested by some of the

notable ones of Great Britain was greater than that exercised by some of the notable ones in our own land. They had sense enough to know that they had no business to deal with any such question, and they rather snubbed the poor deluded Secretary, and through him the Government of the United States, by telling them that it was a matter over which they had no control. There—in the "effete governments of the old world"—a man might worship God, the devil, or a yellow dog, and it would be all right; but in the United States—the much-vaunted "land of liberty"—while a man might worship the devil, or a yellow dog, he must look out and be very chary how he undertakes to worship the true and living God; for if he undertakes that he will have trouble on hand the first thing he knows. The Methodists may worship a God without body, parts or passions, who sits on the top of a topless throne, and the Government will say nothing about it; but as sure as you undertake to worship the God of Abraham, Isaac, Jacob, Jesus and the Apostles, they are after you with "sharp sticks" in the shape of inimical laws, unconstitutional enactments, missionary judges, governors, marshals, etc. We have proven this, and we know it is true. It is not because we have not the truth; it is not because we have not revelation; it is not because we have not Prophets, Apostles, and inspired men; it is not because we have not the Priesthood; because if we had not these we would be like the rest of the world, and they would be no more concerned about us than we are concerned about them. Why are they not as troubled over the rest of mankind as they are over us? Simply because they have nothing to fear from them; they are all sailing.

in the same boat, all going down the same stream; they are all "birds of a feather," if you please. But here is something that is opposed to that downward tendency; here is something that is going up the stream, something that is going in an entirely different direction from the rest of mankind. And they howl about it, and say, "If we let this kind of thing go on we shall lose our place and nation." Something has got to be done, they say, to stop the onward progress of this abominable "Mormonism." Now, mark it—this abominable "Mormonism!" If a man is a thief in Utah, it is because he is a "Mormon." If he is a liar, it is because he is a "Mormon." If he commits adultery, it is because he is a "Mormon." If he commits murder, it is because he is a "Mormon." It is not because he is an adulterer; it is not because he is a murderer; it is not because he is a liar; it is not because he is a thief, that he does these things, but it is because he is a "Mormon!" Now, why is this? Is it because the world do not know to the contrary? No, it is not, for they they do know better—that is, the great majority of mankind that know anything about us. I acknowledge that there are a great many in the world who do not know anything about us; they simply believe the slanders of a few malicious scriblers concerning us. But it is not the ignorant and deceived that are seeking to bring trouble upon this people, but the crafty, whose crafts are in danger. They cry out, "delusion! delusion!" in order to distract attention from their own delusions, from their own sins and corruptions. They try to scare the people away from their own infamies, and turn them upon the Latter-day Saints. But it is a poor miserable dodge and will not succeed.

Their crafts are not only in danger, but they are doomed to fall. But the truth is not in danger, and it is destined to continue until it accomplishes its mission. This is my testimony, and I predict this without any fear of being a false prophet. I do not fear to prophesy this, because the Lord God Almighty has foretold it. God has declared it by his own voice, and by the voice of angels, and of Prophets, and I believe their testimony. I know by the Spirit of God in my own heart that their testimony is true; I know that the kingdom of God will succeed and finally triumph. While I say this, I do not say we will not have to pass through tribulation, that we may not have to be scourged for our weaknesses, follies and shortcomings; for I do not know any more effectual way in which the Lord could bring us to our senses, that the chaff, the smut and the refuse may be sifted out and the wheat preserved, than to suffer to be scattered among us the influences of the world, the leaven of unrighteousness, that that which is no part of the body of Christ may be separated and the good perfected, cleansed and purified. Those who are corrupt do not belong to the body of Christ's Church; it is only that which is pure and holy that can have a part therein. We have all got to be fashioned, modelled and reformed, before we can become like unto our Savior. A man who is deformed by iniquity, lack of faith, by wicked and unrighteous practices, can never reflect the image of his Creator, until that deformity is removed. We must purify ourselves before God, and this is what the Gospel of the Son of God—by some called "Mormonism"—teaches us to do. We say that "Mormonism" is onward and upward, and as I have said, I have never had any fears as

to the ultimate triumph of the kingdom of God. Upon what are our hopes based? What is the foundation of our expectation in regard to this matter? Is it that all the people will do right? Do we expect or hope that all the people will be saved with a full salvation? Do we expect or hope that all the people that are now numbered among the Latter-day Saints will be true and faithful to the end? No; we may justly fear that many will fall by the way.

But there will always be a sufficient number of this people, and of their children and children's children, and of the honest in heart who are at present in darkness but who will yet come to a knowledge of the truth, who will be sufficiently faithful to the covenants that they make with God, that the Kingdom will never fall or be left to another people. I judge this from the history of the past. It has been so from the beginning until now, and this is a glorious assurance to me, besides the testimony of the Holy Spirit in my heart, that this will be the case in the future. Notwithstanding many have fallen by the way and have manifested intense hatred towards the work of God in which they were formerly engaged, and have done their utmost to destroy it, notwithstanding all opposition of this character, the Kingdom has grown steadily and unmistakably from the day it was organized, April 6th, 1830, until the present moment, and it will never cease to grow. We may be brought under affliction, if not under bondage. Now for my own part I do not care to be brought under greater bondage than I am under at the present time. I feel in my heart as though I was under as much bondage as I care to bear without some more help from the Lord and from my brethren. When I

am restrained by unjust laws or bills of attainder from exercising the rights of citizenship, from worshipping God according to the dictates of my own conscience, and openly practicing the principles of my religion, which are in strict accord with the holy Scriptures, the Bible; when I am legislated against contrary to the constitutional law of the land, and my rights interfered with and trampled upon without a cause, I feel that is about as much bondage as a free born American citizen, never convicted of any crime, ought to submit to. That is the case at present to a certain extent; but we are not yet very much hurt. It cools our affections a little for "Uncle Sam," or the administrators of government, but draws us nearer to God and closer to the precious principles of the Constitution, and excites our sympathy for our misruled country. But all the powerful engines that have been framed for the destruction of the liberties of the Latter-day Saints have hitherto proven in the main failures. The framers of these engines of destruction, and base plots, have not been able to accomplish by them the objects for which they were intended. In consequence of this, our enemies are dissatisfied with themselves and with the Government because of their failures. It is not because we have opposed them; it is not because we have used any violence; it is not because we have resisted any wicked and corrupt law, for we have said but little; we have simply let them do as they pleased, knowing that they are in the hands of the Lord, who will suffer them to go just as far as will subserve His purposes, and when they have gone that far He will say to them, as He says to the mighty deep, "Hitherto shalt thou come, but no farther: and here shall

thy proud waves be stayed." They can go no further than He permits them, and inasmuch as we do right and keep the commandments of God, we need have no fear; but if we play into their hands, cater to them, encourage them, and give them of our strength and support, then we may some day expect to be caught in their meshes, for as Paul says: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." When we become servants of the enemies of the people of God, we will find we have got unmerciful masters. We have come to these mountains to serve the Lord. We have not come here to serve ourselves, nor to serve man, nor to serve Babylon. The voice of God has been to us, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." And, furthermore, it is said, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people." This is the call that is made upon the Latter-day Saints. Now what will it avail us if we come out from Babylon and bring the customs of Babylon with us? What will it avail us if we come out from among the nations of the earth and mingle with the ungodly, the infidel, worship idols, and do all manner of evils? What good will it do? I can tell you what harm it will do. It will just add that much more condem-

nation to those who have been called to be not unequally yoked with unbelievers, etc.; they will be held that much more culpable before the Lord; "for unto whomsoever much is given, of him shall much be required; and to whom the Lord has committed much, of him will men ask the more." We know what is good, and if we do it not, we then are guilty of sin. Much has been given unto us, therefore much is required at our hands. If our righteousness exceeds not the righteousness of the modern Pharisees and Scribes, what better are we than they? We are called to be the salt of the earth. What say the Scriptures? "If the salt shall lose its savor, wherewith shall it be salted? The salt shall thenceforth be good for nothing, but to be cast out, and to be trodden under foot of men. I give unto you to be the light of the world; a city that is set on a hill cannot be hid. * * * Therefore, let your light so shine before this world, that they may see your good works." That is our calling. We are not called to be infidel to the work God has commenced upon the earth, to be infidel to the truths He has revealed unto us, but we have been called out from the midst of the earth that we may be the servants of the Lord, that we may be His chosen people, that we may raise up a righteous people, and that we may so live that God will acknowledge and own us, and that we may claim Him to be our Father and our God.

When we came out here we came out from the midst of bondage and very much oppression and tyranny. Some of the brethren were talking to us yesterday about bondage; and it is said in the revelation that "ye must needs be led out of bondage by power, and with a stretched out arm."

Now, the Lord also promised that He would raise up a man that should lead the people out of bondage; and, further, He promised that when He should raise up that man His angels should go before them and also His presence, not as it was in the days of the children of Israel in the wilderness, when His angel went up before them, but not His presence; but in the last days the Spirit of God and the angels shall go before the people and shall follow after them.

There are some wonderful events to transpire in the future, but one of the most wonderful events has already transpired, but that event, I suppose, like that witnessed by the children of Israel in the dividing of the waters of the Red Sea and their pilgrimage to Canaan, will be left to other generations to appreciate. I do not think that the children of Israel thought a great deal about their crossing the Red Sea in the way they did. Perhaps they thought it was done upon natural principles. They probably attributed the separation of the waters to some natural causes, and failed to see the hand or power of God in it any more than the people of Missouri, in 1878, saw the power of God in a cyclone there, which was so powerful that it lifted the water and mud out of a large lake in its course clean to the solid ground or bed rock, leaving a dry pathway from shore to shore about a quarter of a mile wide, carrying away and scattering thousands of fish over the country for miles away, and it was some little time before the water flowed back to its level in the lake. This was accounted for, I suppose, on scientific principles. It was the power of this electric storm that raised the water out of the lake, swept it clean to bed rock, carrying everything before

it, and leaving a path upon which people could walk dry shod! They do not think God had any thing to do with it. But by and by their children may think the power of God was manifested even in this. Doubtless the children of Israel learned to thank God for dividing the waters of the Red Sea and allowing them to pass through dry shod, while the Egyptians who were pursuing them were drowned.

A wonderful event has occurred in these last days among this people, an event many times more wonderful than the marching of the children of Israel from Egypt to the holy land. It is only a short distance from the River Jordan to the land of Egypt—only a few hundred miles—and yet they wandered about for forty years seeking the goodly land, until every last one of them, except two, had fallen asleep because of their rebellious spirit, and only their posterity were permitted to enter the holy land. Now, what has happened in this dispensation? This people have crossed deserts that are beyond comparison with those traversed by the children of Israel. They were not fed by manna it is true, although they were fed with quails in great abundance on at least one occasion, and they performed a journey nearly four times as great as that performed by the children of Israel—which occupied them forty years—in the course of a few months. Now this was a wonderful thing. We had to make the roads, build the bridges, “kill the snakes” and withstand the attacks of the Indians while crossing the trackless deserts. And when President Young first set his foot upon the ground where the Temple now stands in Salt Lake City, by the testimony of the spirit of God that was in his heart, by the inspiration

of the Almighty, he exclaimed to the pioneers: "Here we will make our resting place, and here is the spot upon which we will build the Temple." He had before seen an ensign descend and alight upon the mountain peak—which is now called from that circumstance "Ensign Peak"—which was an indication to him that this was the resting place God designed for His people. God led this people from the midst of their persecutors, delivered them from prison bars and fettering chains, delivered them from bondage, brought them out here and made them free—as free as any people upon the earth. I am at the defiance of the world to-day, to show me an equal number of people any where that enjoy greater freedom or liberty at this moment than the Latter-day Saints do, notwithstanding the efforts of our enemies to the contrary. It cannot be done. We were led out of bondage by the power of God. The angels of God and the power and presence of the Almighty accompanied us, so much so that notwithstanding the country was covered with sagebrush and crickets, presenting the most forbidding appearance President Young was enabled to point out where the Temple and city would be built. He said: "You may go north and south, east and west, and explore the country all over, but when you have done it, you will come back and say that this is the spot where we are to settle." And that has been the universal experience and unwavering testimony of the people that have enjoyed the spirit of their religion from that day to this. There is no where between here and the Pacific coast, no where between the frozen zone in the north and Old Mexico in the south, where this people could enjoy more liberty or prosper better than

we have done and do in the midst of these mountains. Over thirty years experience has proven this beyond the possibility of doubt, and this is an evidence that those who led the people were inspired of God, inspired to teach, inspired to build, inspired to cultivate and reclaim these deserts, inspired to dedicate the land and the waters unto the Lord, that they might have His blessing poured out upon them, that they might be changed from sterility to abundant fruitfulness, and this the Lord has done for the people.

Now, it is quite possible that the Lord will raise up somebody in the future who will be powerful and mighty to lead the people to rebuild the waste places of Zion, but when He does, the power of God which has been manifested in the leading of this people in the past will not be forgotten nor despised, but will be more apparent to future generations than to this, and will be regarded quite as remarkable and as wonderful as anything that will occur in the future to them that participate in the scene. When God leads the people back to Jackson County, how will he do it? Let me picture to you how some of us may be gathered and led to Jackson County. I think I see two or three hundred thousand people wending their way across the great plain enduring the nameless hardships of the journey, herding and guarding their cattle by day and by night, and defending themselves and little ones from foes on the right hand and on the left, as when they came here. They will find the journey back to Jackson County will be as real as when they came out here. Now, mark it. And though you may be led by the power of God "with a stretched out arm," it will not be more manifest than the lead-

ing the people out here to those that participate in it. They will think there are a great many hardships to endure in this manifestation of the power of God, and it will be left, perhaps to their children to see the glory of their deliverance, just as it is left for us to see the glory of our former deliverance from the hands of those that sought to destroy us. This is one way to look at it. It is certainly a practical view. Some might ask, what will become of the railroads? I fear that the sifting process would be insufficient were we to travel by railroads. We are apt to overlook the manifestations of the power of God to us because we are participators in them, and regard them as commonplace events. But when it is written in history—as it will be written—it will be shown forth to future generations as one of the most marvelous, unexampled and unprecedented accomplishments that has ever been known to history.

I believe with all my heart that President Brigham Young was a man mighty and strong whom God Almighty raised up to lead this people out of bondage. What do you believe about it? And I believe He

did it by the power of God and the help of his brethren. I *know* that he did it, and I know since that event that this people have been comparatively, to a great extent, free from malicious courts, from imprisonments, from chains and fetters, from mobocracy, and from injury by persecution, and they have thriven, prospered, multiplied, built and inhabited, planted and reaped the fruits of their labors and rejoiced in them ever since. And we have never been in bondage since, and we need not have been under what bondage we are if we had only done our duty, kept the commandments of the Lord, followed the counsels of His servants implicitly and without doubt in our minds, we would have been as free to-day as we were the moment we set foot in these valleys.

This is my testimony in relation to this matter. God has led His people out of bondage, and he has given them these strong mountain fastnesses for an inheritance. This will be a land of Zion unto us. We shall rejoice in it and prosper exceedingly, if we continue to do our duty.. Amen..

DISCOURSE BY APOSTLE ERASTUS SNOW,

*Delivered at the Quarterly Conference, Parowan, Sunday Afternoon,
June 24th, 1883.*

(REPORTED BY JOHN IRVINE.)

LEADERS OF THE CHURCH INSPIRED — MAN'S FREE AGENCY — TRUE INDEPENDENCE—JOSEPH SMITH ON CHURCH GOVERNMENT—FALLEN CONDITION OF MANKIND—GOD'S PROMISE TO ABRAHAM—NEW AND EVERLASTING COVENANT — DIFFERENCE BETWEEN SALVATION AND EXALTATION — TESTIMONY IN REGARD TO PLURAL MARRIAGE — POLITICAL CRISIS—WHY THE SAINTS ARE OPPOSED.

I WANT to say to the young men and the young ladies and to all the people—but especially our children, the youths in Israel—that the leaders of this people do not speak of themselves. That which they are striving to impress upon the people is of the Lord and not of man. The Latter-day Saints have not been gathered from the different nations of the earth, and brought together in these mountains to worship man, nor to serve man, to be their slaves, nor to be obedient unto man, and if anybody has such an idea or intention they have got hold of the wrong people. The people who are gathered here are not the people calculated to do such a thing. The faith we teach throws everybody upon their own responsibility; they are at liberty to act and choose for themselves, and all will be held responsible before God for their faith and conduct. The free agency of man is and always has been a prominent doctrine in this Church, and no one advocated it more strongly than the Prophet Joseph Smith. The free agency of man is inseparably connected with intelligence, as the revelations of God in the Doc-

trine and Covenants plainly and explicitly declare, that all intelligence is independent. Without this agency there would be no self-existence. And because of this agency, which existed in eternity before the worlds were, with intelligent beings, with our spirits when they existed in the spirit world—through the exercise of this agency Satan fell, and all those who clung to him and rebelled against our Heavenly Father. Brother Cannon has impressed us with the idea that obedience to correct principle, believing in the truth and living it and obeying it, is as good an evidence of independent thought and character—and perhaps a little more so—than to be disobedient; that no man, woman or child will be more independent by rejecting the truth, by disobeying correct laws and correct principles, than those who receive and obey the truth with contrite hearts. Now, what say you, you must all judge for yourselves, and choose what you will be. My experience and observation of the Latter-day Saints is that they are the hardest people I know anything about to either drive or lead in a wrong direc-

tion. Brother Cannon speaks of President Young and President Taylor, and other good men, our leaders, being led, as it were, by a hair in obedience to the Priesthood, which implies simply obedience to truth and to correct doctrine, and to righteousness. This is the explanation the Prophet Joseph Smith gave to a certain lawyer in his time who came to see him and his people and expressed astonishment and surprise at the ease with which he controlled the people, and said it was something that was not to be found among the learned men of the world. Said he: "We cannot do it. What is the secret of your success?" "Why," said the Prophet, "I do not govern the people. I teach them correct principles and they govern themselves." I have been young, now I am getting old and expect to pass away soon, as well as all those who have been for many years before the people serving the Lord, and laboring to promote the welfare of the people; but from my youth up I have observed the dealings of God with the Latter-day Saints. I am pretty well acquainted with them. They are pretty well acquainted with their leaders. They are pretty well acquainted with the voice of truth, and they know it when they hear it as a rule—that is, all those who are humble and prayerful and who love the truth and the voice of the good Shepherd, they know it when they hear it, and when principles are taught that are good, that come from God, they comprehend them and receive them. But as Paul said in one of his epistles to the ancient Saints: "There is a law in our members, warring against the law of the spirit and bringing our bodies into bondage to the law of sin and death." That is, the

lusts and desires of the flesh and the pride of life which we have to war against. And this warfare commences as soon as we begin to grow up to maturity. It is this that lays the foundation for rebellion. As soon as this begins to manifest itself in us, in our youth, so soon we need to begin to curb it. And here comes in the duty of parents in their Priesthood and calling, to watch over those children that are given them of the Lord, which are lent to them for a season. It is required of them to teach those children the law of the Lord and the ways of the righteous, and to restrain them from passions, from anger, from strife, from contention, from envy, from jealousy, from disobedience; to impress them with the necessity of doing right and repenting of wrong whenever they do it, that they may hold in check the passions that are common to our nature; and to show them how to enjoy all that the Lord has designed for our happiness in this world and our exaltation in the next without excess, without allowing our tabernacles to be used as instruments of sin and wickedness.

We have heard during this conference—and especially this forenoon from President Taylor—some very important principles advanced for our government as individuals and as communities, principles which we are to observe and which are essential to our purity and progress as a people, and as individuals, and our exaltation in the eternal world. For the law of the Lord is strict unto those who are instructed and have opportunities to observe it, and far more so with us as Latter-day Saints than with the Gentile world. The Lord will make greater allowance for the Gentile world than He will for us, and He has had

compassion upon us and made greater allowance for us in the days of our ignorance than He will do for us in the future ; for He expects us as a people to profit by our experience and our instruction and the opportunities afforded us, and to improve our condition, to purify our persons, our families, and our communities, and to purge evil from our midst. And touching moral purity and the intercourse of the sexes and the objects and purposes of this intercourse, God has revealed to the Latter-day Saints, as He also revealed unto our fathers, that He has a great and glorious and grand object in view in placing us here upon the earth, male and female, and commanding us to multiply and replenish the earth. His purposes in these things are from eternity to eternity. They reach back into our first or former existence, and consequently will reach forward through this our second, and into our next estate, and through all eternity. And we need a correct understanding of the proper use of the privileges and blessings that are given unto us. On this depends the glory and exaltation of ourselves and our children for evermore. The Lord is striving to educate a people that will properly understand these things and appreciate them, and that will not trifle with the fountains of life and with those choice blessings that are placed within their reach. When we look abroad into the gentile nations at the present time, those who are acquainted with their condition are constrained to acknowledge that we live in a wicked and adulterous generation. Adultery, whoredom and lust have cursed the gentile nations, and the wicked portion of all mankind, we may say, from time immemorable. But with

the seed of Abraham, the children of Israel—who were called an holy nation, a peculiar people—God has sought to regulate, by His law, those things, and to teach the people so that they may raise up unto Himself a holy nation, a peculiar people, a royal priesthood. He chose Abraham from among the nations and blessed him. He promised to multiply his seed like the stars in the heaven or the sands of the sea shore for number. He tried and proved him well as we have heard this morning. He blessed him and blessed his seed after him, likewise his son Isaac and his grandson, Jacob, and promised that the oracles should remain with him and his seed. Nevertheless, the promises made were general ; they were not promises to individuals alone. Yet the promises were conditional. They were given on condition that their posterity should abide in the truth, follow the teachings and examples of their fathers and prove themselves worthy ; as Nephi has said concerning the things in the Book of Mormon that God covenants with none except those that repent and believe in His Son and keep His commandments. But there are special promises to the children of Israel, the seed of Abraham, as a people ; for as a people they are the elect of God. But as individuals every one is responsible for his own sins. The promise of the father can save an individual. Nevertheless, according to the promise made unto our fathers, God makes manifest among the children of Israel the Priesthood and reveals unto them the Gospel and gives them an opportunity to receive it and obey it and obtain exaltation through it, if they will, and in this respect they are more favored than the gentile nations through

he whole world, though He has said that whoever fears God and works righteousness is accepted of Him among all nations and all peoples, Jew or Gentile. But the Lord has set His hand to gather His people, and He is selecting them by the preaching of the Gospel to the world by the Elders of Israel. The spirit which accompanies the preaching of the Gospel feels after and searches out and gathers together the seed of Abraham that are worthy to be saved. It gathers together those whom God has called to have part in the latter day work, in the "dispensation of the fullness of times" — the ten thousands of Ephraim and the thousands of Manasseh, spoken of by Moses when he blessed the tribes of Israel.

Well, now, because the Lord has set His hand to gather out from the nations of the earth the humble and the honest in heart and those that will be obedient and will submit themselves to the truth and to the law of the Lord, therefore He reveals unto them a new and everlasting covenant, the holy covenant of marriage for time and for all eternity, the union of the sexes, the sealing of wives to husbands and husbands to wives, children to parents, etc., the uniting and sealing us in the holy Priesthood unto the fathers and even unto our Lord Jesus Christ, who stands at the head of the kingdom of righteousness, the Chief Apostle and High Priest of our profession; and unto this new and everlasting covenant has the Lord purposed and designed His people to be united and bound together with the Son, our Savior, and through Him unto His Father; for He has said, "Whosoever receiveth me receiveth my Father, and all that my Father hath

shall be given unto him."

This new and everlasting covenant reveals unto us the keys of the Holy Priesthood and ordinances thereof. It is the grand keystone of the arch which the Lord is building in the earth. In other words, it is that which completes the exaltation and glory of the righteous who receive the everlasting Gospel, and without it they could not attain unto the eternal power and Godhead and the fullness of celestial glory. Now, many may enter into the glory of God, and become servants in the house of God and in the celestial kingdom of God, who are not able to abide this new and everlasting covenant; but as we are told in the Doctrine and Covenants, with them there is an end to their exaltation. They may remain in their saved condition without exaltation, but they enter not into the order of the Gods. They cannot progress through the ceaseless rounds of eternity except they abide in the covenant, and abide the law that governs it, and the Lord will not be mocked in these things.

We heard this morning how strict was the law pertaining to these matters. Now we say unto all Israel, old and young, these things are revealed unto us for our good. The strictness of the law may not in times past have been taught us and enforced upon us as we may look for it being taught and enforced in the future. But it behooveth us to reflect upon these things, and while it is our privilege to go forward, earnestly desiring and seeking after all that the Lord has to bestow upon us, yet we must remember that the more we receive and the greater privileges we are permitted to enjoy, the more strict accountability will be required of us, and the more dreadful will be the consequences of transgression

or violation of the holy covenants and obligations which we assume.

Now, I wish to say that I realize that there are some in our midst—whether they are in your midst in this Stake of Zion or not, I am not prepared to say with any certainty, for I can only judge of the condition and feeling of the people as I am informed from time to time—I say, there are some whom Satan would stir to disobedience and try to make an impression upon their minds that the system of plural marriage, and those things that pertain to the sealing of men and women for time and for eternity, and the revelation which has been read in our hearing, given through the Prophet Joseph pertaining to this subject—that it was the work of man and not the work of God. We have recently had published in some of the Utah papers some letters on this subject, and one from Joseph Smith, the eldest son of the Prophet, in which a great deal of sophistry is made use of, special pleading, such as the lawyer that he is, seems only capable of using. And the object of this special pleading and the sophistry is to try to leave an impression upon the ignorant, those who know no better, that plural marriage was not introduced and sanctioned and practiced by his father, but that it has been an innovation of man, and does not belong to the system of religion which he believed and practiced and taught the people. And there are some among us who would fain take this view of the subject; not that there are many who believe it, but there are some who would like to believe it. And so there are in the world many people who fear that “Mormonism” as a whole is true and of God; they are very much afraid that it is, but they

hope that it is not. They do not want to receive it; they do not want to live it, but they are afraid it is true, and multitudes of people have been convinced of its truth, but have not the honesty to acknowledge it; and many who would acknowledge it for a little season, would afterwards, because of the love of the world, fall away, and thus condemnation has fallen upon the world because they will not obey the truth when they hear it. And so it is with some among the Latter-day Saints. They are pretty well satisfied that this doctrine of plural marriage is true, and that it was revealed through the Prophet Joseph Smith, but they would like an excuse for disavowing and rejecting it. And why so? Mainly because their minds are closed up and have not been able to comprehend the principles that are embraced in this doctrine and connected with it. Their minds are contracted and limited. They think more of this present life than they do of the future. They want to lay up riches; they want to gather personal comforts around them; they want to gratify the pride of life and the lusts of the flesh. They do not understand that which is for their real good, their real happiness. But I testify that there is more real happiness in serving God and abiding in His law, and submitting to all its conditions and requirements than there can be in taking an opposite course. This is the testimony of all who receive and abide in the truth, and there is abundant evidence in their lives and conduct to prove that they, in receiving the truth, enjoy more comfort and happiness than those who reject it. And touching our plural families, I will say that, with all the weaknesses that are common to frail humanity, and that manifest themselves in our midst—

the men who enter into this order in the sincerity of their hearts and with devotion to God, and the women who also enter into it in the love of the truth and in the earnestness of their souls, fearing God and desiring to do His will—that with all the weaknesses that manifest themselves, I say there is treble the genuine comfort and happiness in these families who enter into this order and abide in it, than is to be found in the same number of families in monogamy in this Church, to say nothing of the Gentile world. And then we will take the Latter-day Saints as a whole, whether in plural marriage or single marriage, and we will say that there is ten times more genuine happiness and comfort in believing and obeying the Gospel—whether in plural or single wedlock—than is to be found among the same number of people in any part of the world outside of this Church. Now, in this you are all my witnesses. Many of you have been in the world. You know what you were, and how you felt, and how your neighbors felt, and what kind of enjoyment you had before you heard the fullness of the Gospel. You know pretty well the condition of the world now—the condition of those who have not received the Gospel—and you know what your condition is and has been since you received the Gospel. And who among you, Latter-day Saints, would exchange your present condition for the condition of the outside world? Are we not prepared to testify that our happiness is trebled, through having believed and obeyed the Gospel?

Now, as I said to the Priesthood last night, we are arriving at a political crisis in our affairs. The priests and bigots of Christendom—and of America especially—are driving our

law-makers into trying to hedge up our way and to oppress us politically as well as religiously. They are endeavoring not only to deprive us of religious freedom, but to deprive us of political freedom, and to bring us into bondage. Well, now, they will do it as far as the Lord will allow them and no further. He will block their wheels. He will throw obstacles in their way. He will stay their onward progress. But He allows His people to be tried to see whether they will trust Him and have faith in Him, or whether they will deny Him, whether they will deny their covenants and their principles through fear of the power of the wicked, through fear of oppression, through fear of prisons or of death. For we have among us those who will falter, those who will halt between two opinions, those who wish to serve the world, and who, at the same time, would like to serve the Lord a little. Well, can such people always continue in this doubtful and divided condition? No, they can not. They will be tried and proven, and by and by they must take sides one way or another; they must either turn their backs upon the wicked and cleave unto God and His people with full purpose of soul, or they will turn their backs upon God and His people and go down to perdition with the ungodly of the world.

Well, now, in regard to those who are seeking for an excuse to reject plural marriage and are inclined to receive the statement of young Joseph Smith, I wish to say that I know that Joseph Smith is entirely ignorant of what he says, or he is a liar; for I know that he does not speak the truth. How far his mind has been blinded or how he has been influenced to look upon these things as correct, or to think that

he speaks the truth, I do not know. But he is woefully in the dark if he thinks he does speak the truth in regard to this matter. I do not wish to accuse him of lying knowingly and intentionally. But there are multitudes of witnesses who know better, and know that when his father was murdered this son Joseph was in his eleventh year, and like other children of that age knew little either of his father's life or his teachings and the principles that governed his life. He knew but little of what was being taught among the people. But there are multitudes of witnesses that were older than he, and that were intimate with the Prophet Joseph, that know better. Now, those who take this other view, and are trying to convince themselves that this is an institution of man and not of God, bring forth the law that was given to the Nephites of old upon the American continent, which was given them by Jacob, the brother of Nephi, and which you can read, as doubtless you have often read, in the Book of Mormon. Jacob arraigned some of the people because the men were giving way to the lusts of the flesh and the pride of life, and whoredoms, and they attempted to justify themselves in their whoredoms by referring to what is written in the Jewish Scriptures concerning David and Solomon and other men having many wives and concubines, which Jacob informed the Nephites was an abomination in the sight of the Lord, and gave unto them a commandment that not any man among them should have save it be one wife, and concubines they should have none, saying that the Lord "delighteth in the chastity of woman." And in the same connection the Lord said: "For if I will,

saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things." Now, there was a reason why the Lord gave this commandment to the Nephites. But this reason did not exist when the Lord called Abraham and promised that his seed should be like the sand upon the sea shore for number. He recognized the righteousness of a plurality of wives, and never at any time did he restrict them from the days of Abraham until Christ, so far as we have any record in the Jewish Scriptures. But there were reasons, as I said before, why he restricted the Nephites, but in this restriction He intimated that when the time should come that He should raise up seed unto himself, He would command His people.

Now, when the Lord raised up the Prophet Joseph to lay the foundation of this Church, He found monogamy instead of polygamy to be the rule of Christendom, and He enjoined, in the early revelations to this Church, that every woman cleave unto her husband, and that every man cleave unto his wife and none else, saying that he that looketh upon a woman to lust after her who is not his wife hath committed adultery already with her in his heart. This was the law governing Christendom which had been inherited by the Gentiles for ages past, and introduced among the Roman Empire and perpetuated by the Roman church and the Protestant churches that had sprung out of her, and the Lord in the early history of this people continued this order of things, but revealed unto the Prophet Joseph, nevertheless, that the time would come when He would require His people to enter into plural marriage as He did.

Abraham and the prophets of old, to bring about His purposes in the latter days. Joseph revealed this unto some of the first Elders of the Church, taking care to enjoin them that they must preserve these things in their own hearts; that the time had not yet come when the Lord required His people to enter into this order, but the time would come when He would require them to do so. This was made manifest in the early stages of this Church, but not until 1843 was this law committed to writing and given to the people. This revelation we find in the Book of Doctrine and Covenants.

Now, Joseph—I refer now to the young man that is alive and who was a mere boy at his father's death, and who with his mother and her children remained behind, though his mother did know for herself that her husband did teach and practice this order of marriage, yet she was not willing to own or acknowledge it to her children, and her children, the oldest of which, as I have said, was only eleven years old when his father was murdered—were studiously kept ignorant of the facts of the case as far as she was concerned, and therefore we can make allowance and excuse in part for what they assert. But there are great numbers that I can call to mind who know for themselves that the Prophet Joseph did receive from the Lord and teach this order to the first Elders of this Church, and did receive and commit to writing this revelation on the subject of plural marriage which is contained in the Doctrine and Covenants, and did teach it and did practice it, and I am one of those witnesses. I know that he taught to me as early as in the spring of 1842 what God had revealed to him on the subject; I know that he gave to me my second

wife and assigned his brother, Hyrum, to seal her to me; and I know that he taught this doctrine to quite a good few others—the Twelve Apostles and others of the faithful Elders of Israel—and that very many of the faithful and good women of Israel know and understand and are witnesses of these things for themselves. And we testify of these things, that God has reserved to Himself this right to command His people when it seemeth to Him good and to accomplish the object He has in view—that is, to raise up a righteous seed, a seed that will pay respect to His law and will build up Zion in the earth. And while the wicked are hardening their hearts in sin and giving themselves up to whoredoms and lust, and seeking to prevent the increase of offspring among them, God is impressing upon us the heinousness of these crimes and showing us the beauty and glory of multiplying the families of Israel. When we visit the settlements of the Saints and attend the Quarterly Conferences throughout the land, what do we hear in the reports? We hear that an average of about thirty per cent. of the entire population are children under eight years of age, and another one-third between that and twenty, and scarcely one-third of the population are yet old enough to enter into the marriage relation. And what do we hear? Reports from the Relief Societies and the Improvement Associations and the Sunday school teachers and superintendents that are engaged in instructing them—and what do we hear? Why, we hear that the spirit of the Gospel is in them, that faith is in them, and that they possess bright, intelligent minds that are reaching out after knowledge, and

hearts that are grasping the things of God. It is this that causes the world to fear and tremble and this is the cause of the opposition waged against us.

Brethren and sisters, let us put our trust in God, who will give us the victory through our Lord Jesus Christ. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered at Manti, Saturday Morning, May 19, 1883.

(REPORTED BY GEO. F. GIBBS.)

DUTIES OF THE LATTER-DAY SAINTS — HOW CHILDREN SHOULD BE TRAINED—AN ACADEMY FOR SANPETE—THE KIND OF TEACHERS TO SELECT—EDUCATION ADVOCATED — INTEMPERANCE CONDEMNED — SIN TO BE EXPOSED—UNWORTHY MEN NOT TO BE SUSTAINED IN OFFICE—EXAMPLE OF A DARKENED MIND—PROVIDENCE OVER THE SAINTS.

The Gospel, it has been said, is the power of God unto salvation; its object is to elevate humanity. There are evils of various kinds existing in the world; and we ourselves are not free from evil in some of its forms, which should not be the case. We are here, as a people, gathered out from the various nations, not to imitate the world, unless it be in that which is good—for there are many good things among the people of the world, which we may imitate with profit—but that we may put ourselves in possession of every truth, of every virtue, of

every principle of intelligence known among men, together with those that God has revealed for our special guidance, and apply them to our everyday life, and thus educate ourselves and our children in every thing that tends to exalt man. We, therefore, must avoid the evils of the world, which some of our so-called Christian brethren are striving to introduce into our midst; we must shun those corrupting influences as we would a viper, and we must further use our influence against evil in every form, and in favor of the good. It becomes

Latter-day Saints to cherish in their hearts the spirit of Zion; to live pure lives, that Zion may indeed be Zion to them. We are told

God is love, and that they that dwell in God dwell in love. Love is one of his attributes; another is mercy, another is truth; another is integrity, another is knowledge. We are likewise told that "the will of God is intelligence." We should seek to know more about ourselves and our bodies, about what is most conducive to health and how to preserve health and how to avoid disease; and to know what to eat and what to drink, and what to abstain from taking into our systems. We should become acquainted with the physiology of the human system, and live in accordance with the laws that govern our bodies. Our days may be long in the world which the Lord our God has given us. And in order to fully comprehend ourselves we must learn from the best books, and also from faith. And then let education be fostered and encouraged in our midst. Train your children to be intelligent and industrious. First teach them the value of healthfulness, and how to preserve them soundness and vigor; teach them to entertain the highest regard for peace and chastity, and likewise encourage them to develop the intellectual faculties with which they are endowed. They should also be instructed regarding the earth on which they live, its properties, and the laws that govern it; and they should be instructed concerning the Creator who made the earth, and His designs and purposes in its creation, the placing of man upon it. We should know how to cultivate the soil in the best possible manner; we should know how to raise the kind of fruits adapted to the

soil and climate; they should be induced to raise the best kinds of stock, and to care for them properly when they come into their possession. And whatever labor they pursue they should be taught to do so intelligently; and every incentive, at the command of parents to induce children to labor intelligently and understandingly, should be held out to them. Again, the subject of architecture should receive attention from you; and your children should be encouraged to improve in the building of houses, and not be satisfied to merely copy after what their fathers did in the days of their poverty. The building rock at your command is of the very best, and it is easily procured; what remains for you to do is to put the material together in such a shape as shall reflect your best judgment and intelligence consistent with due regard to health and convenience. The building of the Temple here will no doubt have a tendency to awaken the desire on your part to improve in this direction. I have noticed that the building of our Temples affords a great many young men the opportunity of learning trades which perhaps, otherwise would not be the case; and by the time such a building is erected they become competent tradesmen, prepared to work in the various branches of mechanism that they learn on these buildings. Improvement in all things relating to our spiritual and temporal welfare should be our aim in life, and we should encourage in our children this desire to improve, and not feel all the time, "come day, go day, God send Sunday." It is highly necessary that we should learn to read and write and speak our own language correctly; and where people are deficient themselves in education they should strive all the

more to see that the deficiency be not perpetuated in their offspring. We ought to take more pains than we do in the training and education of our youth. All that we can possibly do by way of placing them in a position to become the equals, at least, of their race, we ought to take pleasure in doing; for in elevating them we bring honor to our own name, and glory to God the Father. To do this requires labor and means, and it also requires perseverance and determination on the part of all concerned. A short time ago a number of our young men left Salt Lake City to go on missions to the United States and to Europe. They were mostly young men that had been trained and educated in the University of Deseret, the Brigham Young Academy of Provo, and the B. Y. College of Logan, and the High School at Ogden. They were fine looking young men, and quite intelligent, and a credit to any community or people. Sometimes the Lord chooses such men as Brother Woodruff and myself to do His bidding, as He in former times called fishermen and others, and inspired them with intelligence sufficient, at least, to cope with and confound the wise. I think there is a Scripture that says that He chooses the weak things of the world to bring to naught the things that are, that no flesh might glory in His presence. That is true, and is well enough in its place; but we cannot expect the Lord to do this always, it is for us to do our part, that is to cultivate our intellectual faculties and to prepare ourselves to be used by Him, having at all times an eye single to His honor and glory. He has shown us how to build Temples, but He does not build them; that is our part of the work. I do not think that Peter or Paul knew much about Temple

building, but they knew something pertaining to the ordinances of the Temple, but more especially of the Gospel, for God taught it to them. But we are told to seek for intelligence by study and through faith, and to acquaint ourselves with the laws and governmental affairs of nations, that all may know how to take part in the affairs of the world. God has said that through His people He will teach nations, and "the Gentiles shall come to thy light and kings to the brightness of thy rising." (Isaiah ix. 3.) He will pour out upon His people knowledge and inspire them with wisdom, so that they will be able to teach all classes and conditions of men. That time is yet to come, but we must prepare ourselves to act in that position, and the way to do it is to commence with our children. I was pleased to hear that President Canute Peterson and other leading men of Ephraim had secured a building, which is at present in an unfinished condition, with the intention of converting it into an academy. You need such an institution, and by right you ought to have one in all your larger towns; and your school teachers should be the best you can get. They should be men of faith in God; men who believe in and have a knowledge of the Gospel; men capable of imparting true and correct ideas with regard to God and His works, and the laws that govern them, as well as being able to impart a regular scholastic education. I would advise Brother Peterson and those associated with him in this enterprise, to carry on to completion the work they have begun; and I would say to you here in Manti, bestir yourselves in the same direction. Whatever you do, be choice in your selection of teachers. We do not want infidels to mould

the minds of our children. They are a precious charge bestowed upon us by the Lord, and we cannot be too careful in rearing and training them. I would rather have my children taught the simple rudiments of a common education by men of God, and have them under their influence, than have them taught in the most abstruse sciences by men who have not the fear of God in their hearts. As God is the fountain of all light, all truth and all intelligence, and He has organized matter and made what we term the laws of nature, and in the study of His laws is discovered the highest and most intellectual development—as “the glory of God is intelligence,” the more we appreciate and comprehend those principles the nearer we approach to the intelligence developed by the allwise Creator; the acme of scientific development in the world is predicated upon a knowledge of the laws of nature in its multifarious forms. We need to pay more attention to educational matters, and do all we can to procure the services of competent teachers. Some people say, we cannot afford to pay them. You cannot afford not to pay them; you cannot afford not to employ them. We want our children to grow up intelligent, and to walk abreast with the peoples of any nation. God expects us to do it; and therefore I call attention to this matter. I have heard intelligent practical men say, it is quite as cheap to keep a good horse as a poor one, or to raise good stock as inferior animals. And is it not quite as cheap to raise good intelligent children as to rear children in ignorance.

There is another thing I wish to speak of. Sometimes we bear too much and too long with the workers of iniquity. For instance, I heard

of a certain Bishop whose First Counselor was in the habit of drinking, and his second Counselor also drank occasionally. The Bishop in excusing the weakness of his Counselor would say that he had a great many good traits, that he was a good meaning and kind hearted man, and that he wanted to save him if he could; and the man was permitted to indulge his appetite. Time passed on and the man apostatized, which he was sure to do if he kept on long enough. In sending in his resignation, he said he had had enough of “Mormonism,” which I have no doubt was really the case; I have no doubt either but that long before that “Mormonism” had had enough of him. The Bishop had tried to save the man, but what of the people? how about the Teachers? Could they, or could the Bishop himself preach against a practice that the Counselors were guilty of? If he or they were to do so, it would not amount to much while the evil was being winked at in high places. By means such as this, evil and a loose morality may be introduced into a settlement because of a laxity by men in authority, in the performance of their duty. When I heard of this I inquired why the President of the Stake did not see that the Bishop did his duty inasmuch as the Bishop omitted to act in the matter. What right have these men in authority to overlook such things? I tell you, they have no right at all. And what is the result? It began gradually to be a question with a great many of the people in that neighborhood whether this really was the work of God or not; the spirit of doubt and carelessness found place among them, and this because the presiding authority declined to purge out

iniquity from their midst. Then if a man repents, some say they do not know whether it is best to expose such things or not. Yes, drag them into daylight all the time, and let every man be known for what he is; for no presiding officer can afford to take the responsibility upon himself of tolerating the defalcations of those who are violating their covenants and trampling under foot the laws of God. In saying this I would not ignore another principle that is mentioned in the law of the Lord:

“And if he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God. And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the Church, not to the members, but to the Elders. And it shall be done in a meeting, and that not before the world. And if thy brother or sister offend many, he or she shall be chastened before many. And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the Church may not speak reproachfully of him or her.”

Further, I wish to say something in regard to adultery. We are told in the Book of Doctrine and Covenants, (sec. xiii, ver. 24, 25, 26.)

“Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out;

but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again he shall not be forgiven, but shall be cast out.”

This was in the early ages of the Church, in February, 1831. But who is here referred to? Is it a man who has entered into the new and everlasting covenant, and has been sealed by the Holy Spirit of promise, and by that covenant has been united to his wife for time and all eternity, and his wife to him? No, it refers to those who have not entered into this covenant, who have not taken upon themselves obligations of that nature in a Temple or Endowment House; to the latter class who shall be found guilty of this sin, the word of the Lord comes unqualifiedly, they shall be destroyed. The Lord does expect us to be a pure people, a virtuous people, a people whose bodies and spirits are pure before Him. If wrong doing be practiced in our midst, the Lord expects His Priesthood to ferret it out, or He will hold them responsible. We cannot commit sin with impunity. We cannot violate the laws of God and enjoy His Spirit; nor can we permit the laws of God to be trampled upon and still receive His approbation.

Quite recently a certain Bishop wrote me, stating that one of his Counselors dabbled in astrology; that he had been known to consult it in reference to the sick. He wanted to know what I thought of it. I told him to drop that Counselor, that he was not fit to be a Bishop's Counselor, nor to hold the ~~holy~~ Priesthood. We must not permit such practices to exist among us; and if that Bishop declines to do his duty, I shall be in favor of removing him, for not carrying out the law of

God. Again, we hear of fraudulent acts sometimes, and we permit them to be passed over. What are laws for? What are Bishops' Courts and High Councils for? That when men transgress the laws of God, they shall be tried according to the laws of the Church, and if found guilty, and are worthy of such action, they shall be cast out; that the pure and the righteous may be sustained, and the wicked and corrupt, the ungodly and impure, be dealt with according to the laws of God. This is necessary in order to maintain purity throughout the Church, and to cast off iniquity therefrom. For the Spirit of God will not dwell in unholy temples. You fathers, look after your sons; you mothers, look after your daughters; see that they grow up in purity and righteousness.

There was a very painful circumstance occurred in my office a day or two ago. A certain man had apostatized—indeed, he had been an apostate a number of years; he had two wives, both of whom applied to me to be divorced from their husband. I asked them why they desired to be divorced, and they answered that their husband had apostatized from the Church, and to all appearance would remain in that condition. The husband expressed his sorrow at having to part with his wives, and said he could not help his faith. I told him I did not wish to interfere with his faith, nor the religious views of any man; but that I would much rather see him a believer than a disbeliever. But I explained to him the position that his wives occupied. Said I, when you married them you were a member of the Church, in full fellowship; you believed in God and the order of His holy house. Yes, he said, that is so. I then said,

Let me tell you another thing, I have heard Joseph Smith say, and I presume you have—he was an old member of the Church—that in this world we may pass along comparatively unknown, but when we appear behind the veil, we shall have to pass by the angels and the Gods, and this can only be done by the righteous and the pure. He stated that he had heard the same thing. I said further, you are the head of this family, and as such you ought to take the lead; but can you lead your wives past the angels and the Gods? No, (I said) you cannot do it, for unless you change your course you will not be there; you have trifled with the things of God, until, as you now see, a serious crisis is commencing to overtake you. The result was, he and they parted by signing the divorce. He said in a feeling way, "I cannot forget my wives, they are dear to me;" and again excused himself on the ground that he could not help his faith. But he might have helped it if he had kept the commandments; but having trifled with the things of God, the Holy Spirit gradually withdrew, at last leaving him to himself. I really felt sorry for the man, and he too felt the position keenly. In parting with him I took him by the hand and said to him, "You have put yourself in this position, and I cannot help it. No, he said, you have treated me right. But (I continued) if the time ever comes that I can be of use to you in leading you back in the paths of life, I shall be happy to serve you. He thanked me, and left.

I mention this that you husbands, may be impressed with a sense of the responsibility that rests upon you, and that you may be careful of your acts and walk in life. God expects you to be true to your vows, to

be true to yourselves, and to be true to your wives and children. If you become covenant-breakers, you will be dealt with according to the laws of God. And the men presiding over you have no other alternative than to bring the covenant breaker to judgment; if they fail to do their duty we shall be under the necessity of looking after them, for righteousness and purity must be maintained in our midst.

I am pleased to say that I perceive an increasing desire on the part of the people to recognize and stand by the right; and I attribute our late deliverance from the hands of our enemies to this fact. When there was one of the greatest furores ever gotten up against us, He turned their wrath, and the remainder He restrained. A certain gentleman well acquainted with railroad matters, referring to our political situation at that time, summed it up like this: That we, numbering only a hundred and fifty thousand in the Territory, were confronted by fifty millions of people; that the conflict appeared to him

like two trains, a large one and a small one, traveling in opposite directions on the same track and about to come in collision; and as a matter of course the small train would be demolished. It was very natural, of course, that he as well as the world generally, should regard it in that way. But I told him that I thought that God could and would take care of His people. Happening to have some communication with this same gentleman some time afterwards, I told him that the large train had been shunted off on to a side track, and the Democrats had provided them the switch, while the small train was still moving on its course uninjured. And if we will continue to do right, keeping ourselves pure and unspotted from the world, and the officers of the Church will see that purity is preserved in the Church, and evil of every kind rooted out, God will direct our course and deliver us from the evil that wicked men design to bring upon us, and no power will be able to move us out of our place. Amen.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH,

*Delivered at the General Conference, Salt Lake City, Sunday, a. m.,
April 8th, 1883.*

PROSPERITY OF THE SAINTS — DANGER TO BE AVOIDED — HOW BLESSINGS ARE TO BE OBTAINED — FREE AGENCY—TRIUMPH OF THE WORK OF GOD TESTIFIED OF — “MORMONISM” NOT EASILY DESTROYED—PROPHECIES TO BE FULFILLED—SELF-DENIAL REQUIRED OF THE SAINTS.

THERE never perhaps was a time since the Church was organized when the people of God were more prosperous or so numerous as they are to-day, notwithstanding all the efforts that our enemies have directed against us. But while we have triumphed over opposition and all the forces of the wicked that have been exerted against us by newspaper and pulpit and the power of Congress, it is meet that we should acknowledge the hand of God in all our victories. It has certainly not been by the wisdom, power or intelligence of man, that we have been delivered until now, but by the favor and blessing of God in our behalf. And we are to day a living monument of God's special mercy, favor and protection. He has not only blessed us with the privilege of becoming acquainted with His laws, and with the plan of salvation, but He has gathered us to a goodly land; and notwithstanding its former sterility, barrenness and forbidding aspect, He has modified the elements, blessed the earth, and has made these valleys desirable as a home for the Saints. And He has blessed us with an abundance of earthly things besides bestowing upon us

the richest of all blessings that man can enjoy in this life—the Holy Spirit and a knowledge of the new and everlasting covenant.

We should have the utmost confidence in the power and wisdom of the Almighty to consummate the work which He has begun, from our experience and knowledge of the past. This is no day for trembling or fear; it is not a day for doubt or misgiving; God has demonstrated His power and superior wisdom in so many ways and at so many times, during the history of this people, in delivering them from the grasp of their enemies, that for us now to doubt Him, whatever the position in which we might be placed, would be an indignity to our Great Preserver, an insult to God. It seems to me impossible for any Latter-day Saint, in the face of all the Lord has done for this people, to doubt for a moment His ability or intention to frustrate the designs of wicked, ambitious men, and to continue His work in the future to ultimate victory and triumph over every obstacle or opposing foe.

The only real danger that I foresee in the path of the Latter-day Saints is in the results which natu-

rally follow the possession of wealth—pride and vanity, self-indulgence and forgetfulness of God, and a disregard of the sacred obligations and duties that we owe to Him and to one another; and this because of the abundance of earthly blessings which He in His goodness has bestowed upon us. It is said that in adversity we are inclined to feel after the Lord, but that in prosperity we remember Him not. It appears to me that in this lies the greatest danger that threatens us to-day. This does not apply to the whole people perhaps, for we are not all rich in this world's goods, but to individuals, and they are not a few, but many, who are being blessed—if it proves a blessing—with an accumulation of wealth, and I am sorry to say that many seem to be indulging in speculation to that extent that their whole souls appear to be wrapt up in the love of the world. It is very evident that some of us are yet “of the world,” for like them, “the more we get of it the more we want;” and it does seem impossible to satisfy the cravings of such minds for the perishable things of time. As individuals gather around them riches and become engrossed with the care that naturally attaches to them, they are prone to forget the “pit from which they were dug,” or the “stone from which they were hewed”—to forget God upon whom they are quite as dependent when possessed of wealth as when in the most abject poverty. For wealth does not make men independent of God, neither does it relieve them from the obligations that they owe to each other. The rich are as dependent upon God for the light of His Spirit to guide them, and for the blessings and ordinances of the holy Priesthood as are the poorest

of the poor. The Lord, in this regard, is “no respecter of persons.” The station or wordly condition of man is not regarded by the Almighty. It is man's righteousness and humility; it is the willing mind and the obedient heart that is acceptable to Him, and unless we are righteous and humble, willing and obedient, He will withdraw His Spirit from us, and we will be left to ourselves, as others have been before us, “to reap what we sow.” If the time should ever come, (which I do not anticipate) when the majority of this people will be swallowed up in the cares of the world, I know of no remedy to check the evil and thus prevent the destruction of the Church more effectually than to be subjected to the power and persecutions of our enemies, to be driven and smitten perhaps until we shall be humbled and brought to a sense of our obligations to the Lord Almighty, and learn wisdom by the things we have to suffer.

There are blessings which pertain to the Gospel of Jesus Christ and to the world to come, which cannot be secured by personal influence nor be bought with money, and which no man by his own intelligence or wisdom can obtain except through compliance with certain ordinances, laws and commandments which have been given. And it is well, in my judgment, for the Latter-day Saints to continue to bear in mind that the inestimable blessings of the Gospel have been bestowed upon them through their faith, that a remission of sins has been obtained by baptism and repentance, and that it is only through continuing faithful that they can retain the gifts and blessings which pertain to eternal life. There are many blessings, however, which are common to the human family, which all enjoy,

without regard to their moral status or religious convictions. God has given to all men an agency, and has granted to us the privilege to serve Him or serve Him not, to do that which is right or that which is wrong, and this privilege is given to all men irrespective of creed, color or condition. The wealthy have this agency, the poor have this agency, and no man is deprived by any power of God from exercising it in the fullest and in the freest manner. This agency has been given to all. This is a blessing that God has bestowed upon the world of mankind, upon all His children alike. But He will hold us strictly to an account for the use that we make of this agency, and as it was said of Cain, so it will be said of us: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." There are, however, certain blessings which God bestows upon the children of men only upon the condition of the rightful exercise of this agency. For instance, no man can obtain a remission of his sins but by repentance and baptism by one having authority. If we would be free from sin, from its effects, from its power, we must obey this law which God has revealed, or we never can obtain a remission of sins. Therefore, while God has bestowed upon all men, irrespective of condition, this agency to choose good or evil, He has not and will not bestow upon the children of men a remission of sins but by their obedience to law. Therefore the whole world lies in sin and is under condemnation, inasmuch as light has come unto the world and men will not avail themselves of that light to put themselves in a proper position before the Lord. And this condemnation rests with tenfold force upon all those that

have yielded obedience to this law, and have once received a remission of their sins, but have returned unto sin, and have forgotten or disregarded the covenants they made in the waters of baptism. All men are blessed with the strength of their body, with the use of their mind, and with the right to exercise the faculties with which they are endowed in a way that seemeth good in their sight, without regard to religion. But God has not and will not suffer the gift of the Holy Ghost to be bestowed upon any man or woman, except through compliance with the laws of God. Therefore, no man can obtain a remission of sins; no man can obtain the gift of the Holy Ghost; no man can obtain the revelations of God; no man can obtain the Priesthood, and the rights, powers and privileges thereof; no man can become an heir of God and a joint heir with Jesus Christ, except through compliance with the requirements of heaven. These are universal blessings, they are great and inestimable privileges which pertain to the Gospel and to the plan of life and salvation, which are open and free to all on certain conditions, but which no creature beneath the heavens can enjoy, but through walking in the channel that God has marked out by which they can obtain them. And these privileges and blessings when obtained may be forfeited, and perhaps lost for all eternity, unless we continue steadfast in the course that is marked out for us to pursue. It is well, in my judgment, that the Latter-day Saints do not lose sight of the great privilege that has been bestowed upon them. No man can become a citizen of the Kingdom of God but by entering in at the door: there are thousands and tens of thousands, aye millions of people who will

never become citizens of the Kingdom of God in this world, because they fail to exercise the agency and the power that has been given to them in the right direction. Nevertheless, they enjoy many of the blessings that are bestowed upon the world in common. The sun shines upon the evil and the good; but the Holy Ghost descends only upon the righteous and upon those that are forgiven of their sins. The rain descends upon the evil and upon the good; but the rights of the Priesthood are conferred, and the doctrine of the Priesthood distills as the dews of heaven upon the souls of those only that receive it in God's own appointed way. The favor of heaven, the acknowledgment of the Almighty of His children upon the earth as His sons and His daughters can only be secured through obedience to the laws which He has revealed. Riches or the wealth of the world cannot purchase these things. Simon Magus desired to purchase the power to cast out devils with money, but Peter said unto him, "Thy money perish with thee." These blessings, powers and privileges are not to be purchased but by the atonement of Christ; they are not to be obtained by personal influence, wealth, position or power, or in any other way but the direct way in which God has decreed that they should be obtained. Now, so long as the Latter-day Saints are content to obey the commandments of God, to appreciate the privileges and blessings which they enjoy in the Church, and will use their time, their talents, their substance, in honor to the name of God, to build up Zion, and to establish truth and righteousness in the earth, so long our heavenly Father is bound by His oath and covenant to protect them from every

opposing foe, and to help them to overcome every obstacle that can possibly be arrayed against them or thrown in their pathway; but the moment a community begin to be wrapt up in themselves, become selfish, become engrossed in the temporalities of life, and put their faith in riches, that moment the power of God begins to withdraw from them, and if they repent not the Holy Spirit will depart from them entirely, and they will be left to themselves. That which was given them will be taken away, they will lose that which they had, for they will not be worthy of it. God is just as well as merciful, and we need not expect favors at the hand of the Almighty except as we merit them, at least in the honest desires of our hearts, and the desire and intent will not always avail unless our acts correspond. For we are engaged in a literal work, a reality; and we must practice as well as profess. We must be what God requires us to be, or else we are not His people nor the Zion which He designs to gather together and to build up in the latter days upon the earth.

I am aware that this is the last day of Conference, that there are many to speak and much to be done, therefore brevity is desirable. I find, too, that it is difficult for me to speak loud enough to be heard by this vast assembly.

I rejoice in the work of God. I have never seen a moment since I became acquainted with the principles of the Gospel when I had the least doubt in my mind of their truthfulness. I have never feared, and do not know what the feeling of fear is as to the result of this work. I know that God is able to bear it off, and that He will do it. I fear often for mankind and for myself, knowing my own weaknesses, better,

perhaps, than any living being except God. I often have fears and trembling for myself when I am made to feel my own weakness and see myself as I am seen by the Lord. But as to the work of God, it cannot fail, for God has decreed its consummation; and whilst man may oppose it and his efforts fail, the work of God will never fail. Now mark it! As I have often said, the most favorable opportunity that the adversary of men's souls ever saw to destroy this work was on or before the 6th day of April, 1830; but failing to accomplish it then, notwithstanding the efforts that were put forth in this direction, failure to do so in the future must only be the more apparent. There is more to grapple with now than then. "The kingdom" has taken deeper and stronger root in the earth, and its branches have expanded and spread out into many lands. There are more people to kill off now than ever before, and we are rapidly increasing. There is no use of thinking this work will be destroyed by martyring a few of the people, although they might be our leaders. "Mormonism" is a living principle in the hearts of all true Saints, every soul of whom must be destroyed before it can be wiped out. It has been, through the overruling providences of the Almighty, allowed to grow until it has attained strength and power in the earth: and thanks be unto God the Ruler and Maker of heaven and earth, I feel it in my very bones, that the Kingdom of God is beyond the reach and power of the devil or his agents. And in this condition it will remain, ever advancing, inasmuch as the Saints keep the law of God. If we should become corrupt and wicked, He has said that we shall be removed out of our place,

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and every individual who will not keep His commandments will fail. For no man can stand in this Church but upon the foundation of righteousness and truth; and whenever we undertake to build upon the foundation of error and falsehood, selfishness and sin, that moment our foundation will crumble beneath our feet; the sands will be washed away, and we will fall. But so long as this people continue faithful, God will be their friend, and He, be it remembered, is the Almighty, and this is His work. The stone representing this latter-day work, has been cut out of the mountain without hands, and will roll forth according to the decree, and no power will be able to stop its onward march. I do not feel to boast only in the strength of our God; and I do feel from the inmost recesses of my heart to praise His holy name, and to thank Him that I have been permitted to see the Kingdom where it is to-day. And those who come after will live to see the consummation of the prophecies that have been uttered concerning it by ancient and modern Prophets verified and not one word will fall to the ground unfulfilled. Not one jot or tittle will pass from the law or the Prophets; but all will be fulfilled, and I am as sure of it as I am that I live. What would you or I take in exchange for this knowledge, this witness of the Spirit? Nothing could be offered that would be an equivalent; it is worth everything else in the world. It is a stay, an anchor to the soul, a comfort and a joy to the heart for ever. It is with me, as it is with every man and woman that has received the knowledge of God, through the operations of the Holy Spirit, and that is true to the same—the kingdom of God or nothing; I have no

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more interest in the kingdom of God than any individual member of the Church. In other words, there is not a man in the kingdom of God that is capable of attaining to the glory of the celestial kingdom but has as great interest in the welfare of this work, in the consummation of the purposes of the Almighty, as I have myself, or as Brother Taylor, Brother Cannon, Brother Woodruff, or any of the members of the Quorum of the Twelve. We are all interested. Every man should feel that it is his work, his kingdom, his church, and that the principles of the Gospel are his principles, for he has embraced them and espoused them, or at least unless we have embraced the Gospel and received the principles thereof in our hearts that they have become a part of us, that we might become identified with the designs and purposes of the Almighty in the earth, we are not converted, nor are we worthy to be saved in the kingdom of God. It is written—and it is as true as that the sun shines—that except a man is willing to sacrifice every earthly tie or consideration for the Gospel's sake, he is not worthy of the kingdom, nor of Christ. This is according to the declaration of Jesus while He was upon the

earth. It is the testimony of Joseph Smith, and that of all the holy Prophets since the world began, who have said anything upon this subject that any man who is not willing to sacrifice everything else for the Gospel's sake is not worthy of it and the day will come when he will come short; so that the sooner we are converted to the truth, the better for us and our posterity. They will receive inheritances, and the blessings of God will follow upon them through us, just as they follow upon the seed of Abraham, because of the blessings and promise bestowed upon their father Abraham. The promises were made to Abraham and the blessing followed upon the heads of his children, and will continue unto the last generation because the promise was made to Abraham who was worthy of it, and he will claim the promise for his posterity. So it will be with you and me. The blessings of Abraham, Isaac and Jacob have been conferred upon us, and they will be inherited by our posterity if we prove worthy of the privilege, and live for it.

May God bless and help us to learn the truth and abide in it forever, is my prayer, in the name of Jesus, Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

*Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon,
July 15th, 1883.*

(REPORTED BY JOHN IRVINE.)

NEED OF INSPIRATION IN PREACHING—GROWTH OF THE WORK OF THE LORD—DISTRIBUTION OF RESPONSIBILITY—SELF-DEPENDENCE NECESSARY—THE CAUSE AND THE PEOPLE ARE BEING TESTED—EXISTENCE OF THE WORK A PROOF OF ITS DIVINITY—ITS COMPLETENESS—A POWERLESS CHRISTIANITY—SENTIMENTS OF THE SAINTS IN REGARD TO MORALITYITES.

IN standing up to address you this afternoon, I desire an interest in your faith and prayers, that I may be led to speak upon those subjects that will be best adapted to you and your circumstances. I believe it to be our privilege when we come together, as we have this afternoon, with our hearts united, desirous before God for His blessing, that the very things—that is, the very doctrines and instructions and counsel that are needed by us, and that are best adapted to our circumstances and condition, will be given unto us by the Holy Spirit. It is for this purpose we meet together. I never did feel satisfied in attending meetings and listening to instructions, and going away feeling unrefreshed and without being edified and strengthened in the principles of the everlasting Gospel; I do not think that it is right that we should thus meet and thus separate. God has made promises unto His people. If His people do their part He will fulfill those promises; He will give that portion of His Spirit that is necessary to impart unto them everything that their circumstances

may require. I think it wrong that men should prepare themselves before-hand to speak to the people. I believe that God has given unto us the correct rule, the rule that He gave to His ancient disciples—"to take no thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man." When the time should come for His servants to address the people, He would give unto them the very things that were needed. How do I know, how does any other man in this congregation know the thoughts and the fears and the wants of you who are here to-day? There may be souls here hungering for the word of God, tried and tempted in many directions, annoyed and perplexed with the cares of life and with those anxieties that are connected with our earthly existence. Who shall tell these souls that which they need? Can any man out of his own wisdom, from the depths of his own thoughts, give the needed strength and comfort to

those hungry souls? It is impossible. God must do it. God must pour out His Holy Spirit. God must help as he has promised to do, and we His children must put ourselves in a position to be helped so that we can claim the blessing.

These people continually need strength from the Lord. There has never been a day, nay, not an hour, from the commencement of this work upon the earth in these last days that the Latter-day Saints have been destitute of the counsel of heaven, of the word of God, and of the guidance of that Holy Spirit that God has promised to bestow upon His faithful children. Having thus been led in the past it is still essential that we be thus led in the future, that we may live by every word that proceedeth from the mouth of God—not that proceeded from His mouth 1,800 years ago, but that proceeds from His mouth to-day, in this year of our Lord 1883. And we need it just as much to-day as we ever did. We need the direct interposition of God's providence in our behalf, and we need the assistance of His Holy Spirit; we need His word, and His blessing, and His power, and His direct intervention in our behalf as much to-day as this Church did fifty years ago, or as the Church did 1850 years ago. It is indispensably necessary for our progress, for our advancement in the things that pertain to righteousness, in the knowledge of God, that we should be thus assisted and upheld and inspired.

This great work with which we are connected is becoming so extensive, is spreading out in so many directions, that it needs more of the manifestation of God's power and greater faith on the part of the people to carry it forward in the earth. It needs greater faith on the part

of those who bear any portion of the responsibility of the Priesthood of the Son of God, because they have now to act in capacities that heretofore they did not act in. It seems only a little while ago that we had but one Stake of Zion. We had but one High Council, and the Presidency of the Church presided over that High Council. Every matter of moment, every case of importance, came directly before the First Presidency of the Church. In fact, affairs of the most trifling importance—or at least that which we would now consider of trifling importance—had to be submitted to them. Upon their shoulders rested the responsibility of directing everything connected with the work of God in its minutest details. But this has changed. Instead of one High Council, instead of one Stake, there are at least twenty-five. Instead of the First Presidency of the Church presiding over High Councils, there are Presidencies of these various Stakes and upon them rest the responsibilities which formerly rested upon the First Presidency. There are stakes now in Zion, the number of whose members far exceeds the number of members in the Church in those early days. For years after we came to these valleys—or for some time at least—the whole Church in these mountains did not number as many souls as are now comprised within Salt Lake Stake. The responsibility, therefore, is being divided. It rests upon a great number of men, and as the people increase this responsibility becomes more and more divided. It is an impossibility now for the First Presidency to attend to anything but general matters of business, giving general instructions, and they find themselves under the necessity

more and more of dividing this, laying it upon the shoulders of other men, calling^g helps from various quarters, to labor in various directions, and to perform the work which in former times was deemed especially their province. The Saints themselves find themselves under the necessity of depending more upon themselves than they did formerly. They cannot, in the multiplicity of cares and labors which devolve upon leading men—they cannot expect that help, that attention to minor affairs, that they formerly received.

Hence, my brethren and sisters, it is necessary that every man and woman and child, connected with this work should learn as rapidly as possible the habit of self-dependence—to exercise faith before God for themselves, so that each one in his place or in her place, will be able to perform his or her part to the acceptance of our God, and in such a manner as to bring to pass their own salvation. This is much more easy at the present time than it was in the past, from the fact that doctrine is becoming better understood, the principles of the Gospel are more thoroughly disseminated by the aid of all the various agencies that are at work in our midst. Our children now receive in the Primary Associations—as soon as they are able to comprehend principle—such instruction as is adapted to their dawning intellects, and from that to the Sunday school, and from the Sunday school to the Young Men's and Young Women's Associations, and in the case of the boys to the various councils of the Priesthood, and in the case of the girls to the various Relief Societies. They are led along step by step until they become thoroughly indoctrinated in principle, and compre-

hend in the broadest sense the character of the work with which they are identified. Only this morning I had an opportunity of testing this to some extent. My frequent absences from home give me but few opportunities to meet with my children. But I said to them this morning: "Instead of you going to Sunday school, I will have a Sunday school at home." I wanted to talk to them, to inquire of my little ones concerning their knowledge of the principles of the Gospel, and I was somewhat surprised at the replies which were made to my interrogatories concerning this work; concerning its character, concerning its doctrines and the principles that are taught by the Elders. I presume that it is the case with all our children, and I have no doubt from my observation, that at the present time there are children quite small who are capable of giving replies to questions which a few years ago many of our Elders could not answer. I am pleased with this. I think it right.

As I have said this work is spreading to so great an extent that responsibility must rest upon individual members. The Presidency of the Church, the Twelve Apostles, the various presiding authorities, can no longer do as they have done in years past—carry the people along. The people themselves must learn to walk, to bear their own burdens, to perform their own duties, and to take such a course as will result in their own development, and in the advancement of this great work that God has established upon the earth. I would not give much for us, nor for our work, nor for our future, if the individual intelligence of the people should not be developed. It would be an impossibility for this work to achieve the high destiny in

store for it, and concerning which we have indulged in so many glowing anticipations upon any other principle than this. We are told that intelligence is the glory of God, and it certainly is the glory of man. And with the obstacles that have to be overcome, that confront us every step in our progress, there must be knowledge developed among this people; there must be the highest attainment and grade of intelligence developed among us. Upon no other principle can we stand. Upon no other principle can we progress. Upon no other principle can we accomplish the great results that we have before us. It is true we testify that God has restored the everlasting Gospel in its primitive simplicity, purity and power. We bear this testimony; but the restoration of this alone, in and of itself, will not accomplish that which we have before us, unless we avail ourselves of the advantages which its restoration affords. We must put in practice and carry out practically in our lives its principles. We must be a people who are not only hearers of the word, but doers of it also. It will not do for us to have a form of godliness without the power thereof. We must have the power of the work that God has founded. We must put ourselves in a position to receive the blessings and advantages connected with this work, and to have these we must be a pure people—pure in thought, pure in word, and pure in action. God through us is founding a new order of things in the earth. The axe is laid at the root of the old tree, and sooner or later it will be hewn down. The restoration of the everlasting Gospel, the restoration of the powers connected therewith, of the gifts, of the blessings, and especially of the union and the

peace that characterized it in ancient days, is bound eventually to produce wonderful results in the earth. Already it is conceded that it is a marvelous work and a wonder, just as the Prophet Isaiah said would be the case. This must spread. From the nature of things it must spread. It must continue to grow, to increase. The more obstacles it has to contend with the better its power is developed, the better its strength is exhibited. I am thankful myself for the difficulties we have had to contend with. I am thankful that we have a hard pathway to tread. I am thankful that we have opposition of so serious a character. Without this we could not be developed; Without this we could not be thoroughly tested, nor our principles be proved. It is by such ordeals as these that man exhibits his divine origin, and the qualities that he inherits from his divine Father. It is by such ordeals as these that systems are tried, and that principles exhibit their force and power to mankind. We are being tested as no other people upon the face of the earth are being tested. The principles that we have espoused and that we advocate are passing through such an ordeal as the principles advocated by no other people are subjected to. Every form of opposition is brought to bear; every kind of influence is set in motion, not even stopping at violence itself. If our principles withstand all these shocks and assaults upon them and endure, they will prove to the world far better than our verbal testimony will that they are of divine origin. If the organization of this Church cannot be broken up by the attacks of mobs, by the uprooting of the people, by the driving of them forth into the wilderness, by the attacks of townships, of cities, of counties,

of States, or by the adverse legislation of the United States itself, then the world will be more likely to believe that which we solemnly assert, that God is its author, that God laid its foundation, that God has preserved it thus far, and that He will preserve it to the very end. These are proofs of that which we testify. That it has thus withstood all these assaults, we are living witnesses. That we exist to-day in our present organized capacity in these mountains is due to the capacity of the organization to adapt itself to every change of circumstances. Men may sneer, men may deride, men may publish false statements, men may attribute all this to various causes which are untrue; but the fact still remains uncontrovertible and unassailable, that there is a power and a strength and an elasticity about the organization of this Church of Jesus Christ of Latter-day Saints that all that is brought against it fails to unsettle or to shiver. Now we have been testifying—that is, some of the Elders have—for these 53 years that this work had this capacity. Joseph Smith stated it in the outset before the Church itself was organized. The first Elders of this Church bore similar testimony when but six members comprised the entire Church of Jesus Christ. They predicted its future. They stated that it possessed these divine qualities. They solemnly declared that God had restored it from the heavens; that it was the old organization brought back again; that it was the old Gospel restored once more to the earth, and that it would win its way in every land and among every people, and that it would accomplish all that God had predicted by the mouths of His holy prophets that it should accomplish. But who believed it?

No more believed it then than can be found now to believe our testimony; that which we bear this day, that this work, notwithstanding all the opposition it may have to contend with—notwithstanding it may have every power on earth to oppose it, that it will win its way until it will fill the whole earth. There were probably no more who believed the testimony of the early Elders respecting the growth of the work than are to be found to believe our testimony now concerning its future. But fifty-three years have passed, and in their passage it has been demonstrated that it possesses the qualities and powers that were claimed for it by those who declared the testimony in the beginning. Wonderful it must have seemed in the early days when they all could meet together within a log schoolhouse—wonderful it must have seemed to them when their minds were enlightened by the Spirit of God, and they looked down and saw the future of this work—its growth, development and advancement, and the mighty results it would accomplish—it must have seemed wonderful, I say, to them at that time with their surroundings. But if there is anything that shows clearly how God dealt with this people and how plainly He could reveal His mind and will to them, it is the fact that those who lived in those days, and whose writings have been left, whose testimonies are on record,—saw with extraordinary clearness that which we now behold and the far greater results that are yet to be reached in the future. They saw it with plainness, they saw it with wonderful clearness and predicted concerning it as though they were writing contemporaneous history; and that which they testified to, as I have said, has

been proved so far as we have gone.

There has been no lack about this work. Its principles have withstood all that has been brought against them. They stand unshaken because they are founded on eternal truth. The whole clergy of the world may array themselves against them, as they have to a certain extent; they may endeavor to controvert these principles, but they are founded on truth and they cannot be overturned. Not a single principle that has been declared or been testified to by the Elders of this Church from the beginning up to the present time can be assailed successfully by any religionist, nor by scientific men, because they are impregnable, having had their origin in God. And so it is with everything connected with this work. It has never taken a step backward. It never will take a step backward. There are no mistakes to be corrected connected with it, either with its doctrine, with its organization, or, with its movement. Who is there—I speak to you, my brethren and sisters, who have been connected with this Church from the beginning—who is there that can recall a single instance of recantation of any of its principles? Has there ever been a doctrine declared by the authorities of this Church, as a part of the Gospel of Jesus Christ, that they have had to take back or modify? Not one. Has there been anything in the organization that has had to be perfected? No. The organization was as perfect in theory—being revealed of God—50 years ago as it is to-day in practice, after years of experience, practically carrying it out in these mountains. That constitutes the strength of this work. It is its infallibility. Not that man connected with it is infallible, for he is fallible;

but the work itself, its principles, and everything connected with it, is infallible, having a divine origin, being revealed of God. It was a wonderful thing to state, as was stated right at the outset of this work, that it should be preached in every land, that its doctrine should be proclaimed in every tongue throughout the world, and that it should gather from every nation under heaven, men and women who should be numbered as its converts. A remarkable feature, something unheard of, that the principles of this religion when preached should have the effect to gather out from every nation, kindred, tongue and people those who espoused them. Yet every word has been fulfilled. Wherever the Elders of this Church have gone they have gone accompanied by that wonderful power, the power of gathering the people together; not of one race, not of one language, but people of every race and of every language, showing the adaptability of its principles to the people of the frozen north as well as to those of the torrid south. Wherever these principles have been proclaimed they have gathered out from the nations unto whom they were proclaimed those who have espoused them, and as I have remarked here before, there is no power short of violence that can prevent these people from thus coming together. It has not been the inducement of the Elder; it has not been by persuasion; it has not been any influence of this character that they have sought to wield over the people that has gathered them together. They have come of their own accord. They have forsaken home, friends, old associations, ancestral tombs, and everything of this character that is calculated to bind men to their native

land; they have severed all these and have gathered out and cast their lots with the people of their faith in these mountains. And this has been a peculiar feature of this work from the very commencement, and it will continue to be as long as the Gospel is preached. And it is this wonderful union, this Godlike union, that bears testimony that it is from God.

I do not wish to say anything in relation to other forms of religion; I do not know that it is necessary that I should do so; but no thinking man can admit that Christianity so-called—I call it a false Christianity, untrue to its name—satisfies the wants of humanity at the present time. It is not a religion that satisfies. It comes short in almost every particular. It is devoid of all the powers that characterized it and gave it force in the early days. You look in vain for those features that distinguished it, and that gave it power in the earth, and that made it the foe of Paganism and false religions existing in those days, and which gave it the wonderful success it achieved. It is destitute of these features. It is divided, split into hundreds of sects, without power, having a form of godliness, but lacking the power thereof. It cannot stand; it cannot prevail. Menstrous as its power is, great as its growth is, co-extensive with the world it may be said, it nevertheless is destined to tumble with Babylon the great. It must go down. It has not the elements of strength. And the great cause of its weakness is, that God is not with it. God's power does not accompany it. Men in too many instances are Christian because it is popular to be so. But where is the power of Christianity? Where are the revelations of God? The idea of God having a church on

the earth, and never speaking His mind and will unto that church! Why, I will not worship a God who will not speak. He is as Baal of old. I want nothing to do with him. I want the God of heaven, the God of Abraham, Isaac and Jacob, a God who can speak and who can manifest His mind and His will, who can guide His people, who can bestow gifts and blessings upon His people, who can hear and answer their prayers when they call upon him. I want a God of that kind if I can find Him, and I thank God that I have found Him, and that He has revealed Himself in these last days, and has established His Church as He did in ancient days, and has endowed it with the same powers that the ancient church possessed, and it has to undergo the same trials and temptations and the same persecution that the ancient church did. The blood of its members has flown. They have been slain for the testimony of Jesus and for the word of God, for claiming to be Prophets, for claiming to be apostles, for claiming to be servants of God, just the same as the ancient servants of God did. We, to-day in these mountains are here because we have been driven out, not permitted to enjoy those blessings that as free men and free women, born free, we were justly entitled to—that is, the right to worship our God according to the dictates of our own consciences. We are therefore a standing protest against religious tyranny, and while God gives us breath, we shall always be found defending the right of every human being to worship his God or her God according to his or her conscience, without anything to molest or to make afraid, as long as in that worship they do not trespass upon the rights of their neighbors.

Now, my brethren and sisters, as

I said in the beginning, there is a great responsibility resting upon us individually. Our children must grow up understanding these principles, willing to endure everything for them, strong in the Lord to bear them off, and to maintain purity in the earth. The devil has raised every sort of cry against these Latter-day Saints, throwing dust in the eyes of the people concerning us, making the world believe that we are unfit to live, that it would be doing God service to kill us off, making them believe that we are the most impure and the most corrupt people on the face of the earth. Why, who has done these things? Men who are steeped in corruption, up to their lips in it, and who cannot comprehend purity. And this has been the cry: "Kill them off, they are unworthy to live; it will be doing God service to destroy them." And yet in these mountains the virtue of woman is held sacred. There was a time when a woman was as safe in our streets, or in our remote byways, as she would be in a strongly guarded house or castle. A woman could travel from the northern boundary of our Territory to the southern, without hearing a word of disrespect or seeing a gesture or anything of that character that would annoy her. But how has it been of late years? Why, women are unsafe in the streets. There was a time when drunkenness was unknown in this land? How is it now? In spite of our protest, in spite of everything we can do—because we have not the power, being a Territory, to carry out our laws or to maintain them—drunkenness runs riot, and it is the constant effort on the part of every man who has a family, and every leading man, to guard our

youth against these devilish influences that are growing on every hand. We say to our boys: it is the worst crime you can commit short of murder, to be guilty of illicit intercourse with the other sex. I would rather carry my son to the grave than that he should be guilty of such a thing. We say: "Marry the sisters, marry the daughters. Eve, take to yourselves lawful wives, but you shall not commit adultery, you shall not commit seduction, you shall not commit fornication; if you do God will curse you, and we will sever you from the Church." We say to our daughters that it is one of the worst crimes they can commit to be guilty of unchastity. We want to raise up a righteous seed in the mountains, pure and virtuous, that a man will be so virtuous that he may be in the company of an unprotected woman alone for a length of time, and she would be as safe as if she were in heaven, under the guardianship of an angel, safe from pollution, safe from everything that is vile. We want to teach our children to be sober, to be industrious, to be truthful, to be honest, to love God, and to love their neighbor; for they can show their love for God by exhibiting their love for their neighbor. They cannot love him whom they do not see, how can they love Him whom they have not seen? Let us teach these things to heart, and let us be watchful and use all our influence to protect the rising generation against those sins that are sweeping over the earth, and God will bless us in our efforts in so doing. I pray that He will bless you, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH,

Delivered at Ogden, Sunday Morning, June 21st, 1883.

(REPORTED BY GEO. F. GIBBS.)

DELUSIVE SPIRITS — PROPER CHANNEL FOR REVELATIONS TO COME THROUGH—THE CALLING OF JOSEPH SMITH — INDICATION OF AN IMPOSTOR — PRIVATE ANTIPATHY TO BE CURBED AND THE PRIESTHOOD TO BE SUSTAINED—ONLY ONE MAN APPOINTED TO HOLD THE KEYS OF THE KINGDOM AT A TIME — MEN NOT TO JUDGE THOSE WHO PRESIDE OVER THEM — HOW TO SECURE JUSTICE.

THERE has, perhaps, never been a period in the history of the Church when the delusive spirits that are abroad in the world, deceiving the children of men, were more active than they are and have been for the last few years. I have never, in my recollection heard of so many pretended prophets and revelations, special messages, missions and manifestations to various individuals, as have come to my notice within the last few months or perhaps years. Some claim that they are in constant communication with angels, others that they have received a direct command from God to accomplish a certain mission, others claim to be Christ, and therefore assume the right to dictate and direct the labors of the Presidency and Twelve, and undertake to correct and set them right and to show them wherein they lack inspiration, etc., and wherein it is necessary that a strong arm should be raised up in order to steady the ark of Zion. There has been a great deal of this kind of spirit manifested of late among men who are and have been in the

Church for years ; and not only such, but by men who never have been members and who have no knowledge of the character of this latter-day work. Messages from the spirit world, communications from the departed through mediums, people that permit themselves to be used for this purpose by lying and delusive spirits.

It has sometimes been sorrowful to see respected members of the Church, men who should know better, allow themselves to become the tools of seductive spirits. Such men seem, for the time at least, to lose sight of the fact that the Lord has established on earth the Priesthood in its fullness ; and that by direct revelation and commandment from heaven ; that He has instituted an order or government that is beyond the capacity, and that is superior to the wisdom and learning and understanding of man, so far, indeed, that it seems impossible for the human mind, unaided by the Spirit of God, to comprehend the beauties, powers, and character of the Holy Priesthood. It seems difficult for men to

comprehend the workings of the Priesthood; its legitimate authority, its scope and power; and yet by the light of the spirit it is easily comprehended, but not understanding it men are easily deceived by seductive spirits that are abroad in the world. They are led to believe that something is wrong, and the next thing that transpires, they find themselves believing that they are chosen specially to set things right. It is very unfortunate for a man to be taken in this snare; for be it understood by the Latter-day Saints that as long as the servants of God are living pure lives, are honoring the Priesthood conferred upon them, and endeavoring to the best of their knowledge to magnify their offices and callings, to which they have been duly chosen by the voice of the people and the Priesthood, and sanctioned by the approval of God, so long as the Lord has any communication to make to the children of men, or any instructions to impart to His Church, He will make such communication through the legally appointed channel of the Priesthood; He will never go outside of it, as long, at least, as the Church of Jesus Christ of Latter-day Saints exists in its present form on the earth.

The Church of God has been organized, the kingdom of God has been established, and the Gospel has been restored to the earth for the last time; and this work which has fairly begun will never cease, but will continue to spread abroad and increase in the earth, and gather to its fold the righteous, the honest, the pure, the meek and the poor of the earth, until "the kingdom" shall be exalted to power and glory in the midst of the world; and it will reign triumphant when Babylon will be broken to pieces, and will fall to rise no more. These are the

promises that have been made to us. This fact is indicated by the revelations of God to man through ancient and modern prophets, and through angels that have visited the earth in this dispensation of the fullness of times.

It is not my business nor that of any other individual to rise up as a revelator, as a prophet, as a seer, as an inspired man, to give revelation for the guidance of the Church, or to assume to dictate to the presiding authorities of the Church in any part of the world, much less in the midst of Zion, where the organizations of the Priesthood are about perfect, where everything is complete even to the organization of a branch. It is the right of individuals to be inspired and to receive manifestations of the Holy Spirit for their personal guidance, to strengthen their faith, and to encourage them in works of righteousness, in being faithful and observing and keeping the commandments which God has given unto them; it is the privilege of every man and woman to receive revelation to this end, but not further. The moment an individual rises up assuming the right to control and to dictate or to sit in judgment on his brethren, especially upon those who preside, he should be promptly checked, or discord, division and confusion would be the result. Every man and woman in this Church should know better than to yield to such a spirit; the moment that such a feeling presents itself to them they should rebuke it, as it is in direct antagonism to the order of the Priesthood, and to the spirit and genius of this work. We can accept nothing as authoritative but that which comes directly through the appointed channel, the constituted organizations of the

Priesthood, which is the channel that God has appointed through which to make known His mind and will to the world. It was necessary prior to the organization of this Church, that God should select from the inhabitants of the earth some person through whom to reveal His will to mankind; and it pleased Him to select for this purpose the youthful and untutored boy Joseph Smith, as David of old was His choice, but as there was no Priesthood on the earth when Joseph was called, legally constituted by the authority of heaven to officiate in the name of the Lord, it was necessary therefore that some one should be selected as the first Elder for the beginning of this work, for there has to be a beginning, and he was the one foreordained for the position which he occupied and filled. After calling and setting him apart for the work of introducing and establishing this Gospel of the kingdom, the Lord of course recognized him as His mouthpiece, as His authorized agent, if you please, and it would be absolutely inconsistent, unreasonable and absurd to suppose that after God had called one man and appointed him to this work, that He should pass him by and go to somebody else to accomplish the same purpose. No sensible person would accept for one moment such a proposition. To seriously contemplate any such idea would be charging the Almighty with inconsistency, and with being the author of confusion, discord and scism. The kingdom of God never could be established on earth in any such way.

Through Joseph then, the Lord revealed Himself to the world and through him He chose the first Elders of the Church—men who were honest in their hearts; men

whom He knew would receive the word and labor in connection with Joseph in this great and important undertaking; and all that have been ordained to the Priesthood, and all that have been appointed to any position whatever in this Church, have received their authority and commission through this channel, appointed of God, with Joseph at the head. This is the order, and it could not be otherwise. God will not raise up another prophet and another people to do the work that we have been appointed to do. He will never ignore those who have stood firm and true from the commencement, as it were, of this work, and who are still firm and faithful, inasmuch as they continue faithful to their trust. There is no question in my mind of their ever proving themselves unfaithful, as a body; for if any of them were to become unworthy in His sight, He would remove them out of their place and call others from the ranks to fill their positions. And thus His Priesthood will ever be found to be composed of the right men for the place, of men whose backs will be fitted for the burden, men through whom He can work and regulate the affairs of His Church according to the counsels of His own will. And the moment that individuals look to any other source, that moment they throw themselves open to the seductive influences of Satan, and render themselves liable to become servants of the devil; they lose sight of the true order through which the blessings of the Priesthood are to be enjoyed; they step outside of the pale of the kingdom of God, and are on dangerous ground. Whenever you see a man rise up claiming to have received direct revelation from the Lord to the Church, independent

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of the order and channel of the Priesthood, you may set him down as an impostor. God has not called you to go out to the world to be taught, or to receive revelations through apostates or strangers; but He has called and ordained you and sent you forth to teach and lead people in the paths of righteousness and salvation.

It is the duty, therefore, of every Latter-day Saint to seek for the spirit of truth, and to desire with full purposes of heart, and seek diligently for the gifts of wisdom and understanding that will lead and guide into all truth, that will enable us to comprehend the purposes of God, and this most perfect, most harmonious organizations which God has instituted by His own wisdom in these last days for the gathering of Israel, and for the communication of all His purposes as made known through His servants the Prophets. Men may become dissatisfied one with another, they may become dissatisfied towards the Presidency, the Quorum of the Twelve, or others, and may say in their hearts, "I do not like such an one; I do not believe he is as good as he should be, he has too many faults and weaknesses and, therefore, I cannot and will not acknowledge his authority, as I have not faith in the man." Doubtless there are those, too many perhaps, who feel that way, but the trouble is, and that is the worst of it, just because they have become dissatisfied with the individual and harbored feelings of bitterness in their hearts against their brethren, they lose sight of the designs of the Almighty; they turn against the authority of the Holy Priesthood; and through their blindness, allow themselves to be led astray, and at last turn away from the Church.

Now, how should it be? I will tell you. In the first place every person should know that the Gospel is true, as this is every one's privilege who is baptized and receives the Holy Ghost. A man may be grieved in his feelings because of some difficulty between him and President Taylor, or Cannon or myself he may have feelings in his heart which lead him to think that he could not sustain us in his faith and prayers; but if this should be the case, what is the course for him to pursue? He should say in his heart, "God has established His kingdom, and His Priesthood is upon the earth; and notwithstanding my dislike for certain men, I know that the Gospel is true, and that God is with His people; and that if I will do my duty and keep His commandments, the clouds will roll by and the mists will disappear, the spirit of the Lord will come more fully to my relief, and by and by I will be able to see—if I am in error, wherein I erred, and then I will repent of it, for I know that every wrong thing will yet be made right." I think all men should feel that way. A man may not have confidence in his Bishop, or in one or both of his Counselors; circumstances might be such that according to his judgment the Bishop or his Counselors might be in the wrong, and his confidence in them, whether right or wrong, would therefore be destroyed; but because he may feel so, would it be right or consistent in him as an Elder in Israel, to set himself up as the judge of the Bishop or his Counselors and the whole Church? If one were to get in a position of this kind he would be like some others I have heard of, John and David Whitmer, for instance, two of the witnesses to the Book of Mormon, and Wm. E. McClellan, and

William Smith, two of the Twelve Apostles, some of whom are still living, and many others, both living and dead. Do you think you could convince those of this class that they have apostatized from the Church?

These men are firmly convinced in their own minds that they never apostatized. They stoutly and indignantly deny that they ever apostatized. They have turned away from the Church, and say that Joseph Smith and the Twelve Apostles apostatized, and that the Church had apostatized and become very wicked, and that God had cut the Church off, but that either David Whitmer and Brother William E. McClellan, William Smith, and others are the only members of the Church in good standing, and they are all at variance with each other. If I were to raise my hand against my Bishop, against the Twelve or the First Presidency, because I did not like them, that moment I should place myself in a position that these men now occupy, and that scores of others who have passed away have occupied.

I say: "The Church has apostatized, Joseph Smith and Brigham Young, and John Taylor, have apostatized, but I am firm in the faith; the people have gone astray because they will not acknowledge me." There is where the man is who rebels against the authority of the Priesthood, and at the same time endeavors to hold on to the faith. There is there but one appointed to hold the keys of the kingdom of God pertaining to the Church. While Christ remained on the earth He held them; when He departed He committed them to Peter, he being the President or Chief of the Apostles; and it was his right to direct and to give revelation for the Church, to give counsel to all the brethren.

After Satan and wicked men had prevailed against the Church, crucified the Savior and killed the Apostles, the keys of the kingdom were taken from the earth. John the Revelator describes it most clearly. And from that time until Joseph Smith was called by the voice of the Almighty, and ordained to hold those keys, no man held them upon the earth that we know of. It is true the Lord did appoint other Twelve upon this continent, and His Church flourished and prospered in this land for many years, but the Lord declared that Peter, James and John, and the Twelve that walked with Him at Jerusalem, held the Presidency over them. God may reveal himself to different nations, and establish among them the same Gospel and ordinances as He did anciently, if necessity require, but if these nations should be joined together there would be one head, and all the rest would be subordinate. So that from the time that the keys of this Priesthood were taken from the earth until they were received by Joseph Smith, no man ever possessed that Priesthood, nor the keys thereof, with authority to build up the Zion of God, and prepare a church or people for the second coming of Christ, "as a bride is adorned for the bridegroom;" unless it may have been among the lost tribes, yet of this we have no knowledge, but if so they would receive those keys necessary to administer in the ordinances of the Gospel for their salvation. We know not of their existence or the condition in which they are placed. The Gospel that is given to them is suited to their needs and condition, and is for their salvation, not ours, and yet it will be the same Gospel. And God will not call one from them to give to us the Priesthood, or to give

to us keys and blessings, or to point out the organization of the kingdom of God, because He has established that Priesthood here, and we have it. If He has any communication to make to us He will send His messengers to us. And in this way He will deliver His law and give His mind and will to the people. He will do it through the ordained channels of the Priesthood which He acknowledges and which He has established in the earth. He will go no where else to do it, neither will He send us to them unless they should be without the Priesthood and it becomes necessary to take the blessings of the Gospel to them, and I presume that will be the case.

When Joseph received the keys of the Priesthood he alone on the earth held them; that is, he was the first, he stood at the head. It was promised that he should not lose them or be removed out of his place, so long as he was faithful. And When he died President Young was chosen by the voice of the people, and sanctioned by the voice of God. He held the Priesthood which was after the order of the Son of God, with the keys which pertain to the presidency of that Priesthood upon earth. He received it from the hands of Joseph, directly from him or by his authority; and he held it until his death. When he died that mantle fell upon John Taylor, and while he lives he will hold that authority inasmuch as he is faithful. So it was with President Brigham Young, he held it on condition of his faithfulness. If any man in that position should become unfaithful, God would remove him out of his place. I testify in the name of Israel's God that He will not suffer the head of the Church, him whom He has chosen to stand at the head,

to transgress His laws and apostatize; the moment he should take course that would in time lead to it God would take him away. Why? Because to suffer a wicked man to occupy that position, would be to allow, as it were, the fountain become corrupted, which is something He will never permit. And will he not suffer it? Because it is not the work of Joseph Smith; it is not the work of Brigham Young or of John Taylor. It is not the work of man but of God Almighty, and it is His business to see that the men who occupy this position are men after His own heart, men that will receive instructions from Him, and that will carry out the same according to the counsels of His will. You may depend that he will see to it, and risk nothing upon this head. Hence you will have no reason to find fault or to rise up in judgment upon President Taylor or upon President Young, or upon the Prophet Joseph Smith, or upon the Twelve Apostles. We have no right to rise up in judgment upon the President of the Stake, or upon our Bishop, or upon the Priesthood in any shape or form, unless we can do so agreeably to the laws of the Church. If they decide against us inasmuch as God has conferred the keys of this Priesthood upon them, and the kingdom is here, and its authority is here, and the Priesthood is here, and the organization of the kingdom of God is here—and inasmuch as the decision is reached and rendered agreeably to the laws and commandments of God, then it would be our bounden duty to humbly submit, and bow to it and acknowledge it. You or I might think it hard, and possibly feel that it was unjust, but as it would be impossible to make it otherwise, we must submit. "What," says one, "submit to an unjust decision? No, sir!"

Who says it is unjust? You or I say it is; but twelve High Councilors and the Presidency of the Stake say it is just, and in holding to our idea of the unjustness of the decision, we put our judgment against that of fifteen disinterested men. Who then is to decide on the justice of the case? They, not me; and it is my business to acknowledge it and yield to it. There is, however, a supervisory authority in the First Presidency; and they may exercise in some degree the pardoning power, for unto them is given power under the laws of God to forgive. "Whosoever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained." President Taylor holds the keys of that authority in this Church. You may appeal then to the Presidency of the Church, and they may inquire into the justice or injustice of the decision and see if the case is entitled to a rehearing. But if the decision of the High Council should be confirmed, then you have no other appeal on earth. And yet God has given to us the broadest latitude peacefully to defend our individual rights, agreeably to just and righteous laws. He permits us first to be tried by the Bishop and his Counselors; and even before that we have the opportunity to settle our difficulties amicably without going to a trial; or if we cannot settle them amicably among ourselves we are permitted to call in our Teacher to assist us if possible to be reconciled to one another; and if that cannot be done we can then bring the matter before the Bishop to be formally tried. If we have reason to believe the decision to be unjust, we have the right then to appeal our case to the High Council, and then, if the First Presidency so decide, there may be a re-hearing. So that the

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Lord has given unto us every possible chance to vindicate our rights, defend our causes, and maintain our standing in the Church. No man is asked to bow to unrighteousness; but to say that the decision rendered by the Bishop's Court or High Council is an unjust decision is to say one of two things, namely, that these men, from three to fifteen of them, every one of whom should possess the spirit of the Gospel, and the inspiration of the Almighty, and is quite as likely to understand such circumstances as the litigants are all in error and lack judgment, or that they are wilfully wicked and unjust, while one individual, and he a party to strife, alone is right.

The moment a man says he will not submit to legally constituted authority of the Church, whether it be the Teachers, the Bishopric, the High Council, his Quorum or the First Presidency, and in his heart confirms it and carries it out, that moment he cuts himself off from the privileges and blessings of the Priesthood and Church, and severs himself from the people of God, for he ignores the authority that He has instituted in His Church. These are the men that generally get crochets in their heads, that get inspiration (from beneath) and that are often so desirous to guide the Church, and to sit in judgment upon the Priesthood. The only safe way for us to do, as individuals, is to live so humbly, so righteously and so faithfully before God, that we may possess His Spirit to that extent that we will be able to judge righteously, and discern between truth and error, between right and wrong; and then we will know when a decision is rendered against us that in 99 cases out of a hundred we are in error, and that the decision

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is right ; and although we may at the time not be fully able to see and feel its justness, yet will be constrained to say that inasmuch as there are sixteen chances against one for me to be wrong, "I will gracefully and humbly submit." The pith of the matter is, the Lord has established His Church, organized His Priesthood, and conferred au-

thority upon certain individuals, councils and quorums, and it is the duty of the people of God to live so that they shall know that these are acceptable unto Him. If we begin to cut off this one and that one, and set their authority aside, we may just as well at once set God himself aside and say he has no right to dictate. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered in the Bowery, Deseret, Monday, June 18, 1883

(REPORTED BY JOHN IRVINE.)

SCOPE OF THE GOSPEL—DIFFERENT DEGREES OF GLORY—FREE AGENCY—
—"LIBERTY" WITH A VENGEANCE—TRIALS NECESSARY—FORMER
AND LATTER TRIALS—THE SPIRIT OF GATHERING ILLUSTRATED—
JUDGMENTS PREDICTED—ZION ALREADY ATTRACTING ATTENTION—
ENCOURAGEMENT FOR THE CITIZENS OF DESERET — BLESSINGS
INVOKED.

I AM pleased, as I said last night, to meet with you. I am pleased to talk about the things pertaining to the kingdom of God, and also about other matters that some think are not so directly associated with the kingdom of God, and yet they are ; for all things temporal and all things spiritual, all things that are associated with our bodies and with our spirits, everything that is calculated to promote our happiness and well-being on the earth and to procure

for us an exaltation in the kingdom of heaven, are things that are associated with the Gospel and that belong to us as Latter-day Saints. The God who is the Father of our spirits is He that organized our bodies. The God that made the heavens is He that made the earth, and we are dependent upon Him for every blessing that we enjoy. We had very little to do with our coming here, and now that we find ourselves here, we are incapable of sustaining

rselves. We must be sustained by God. There is not one among you here to-day could leave his place unless God gave you power. We hardly realize these things. In God we live; in Him we live and from Him we have our living. And He has gathered us together, for the purpose of instructing us and preparing us to do a work that He designs to accomplish in the forests of the living and of the dead, in the interests of the whole human family, that exist, or that ever have existed upon the face of the earth. He has gathered us here under the influence and auspices of the Gospel, that we might, under His tuition and guidance, and under the influence of the Holy Priesthood that exists in the heavens and on the earth, bring to pass all things that have been spoken by the holy Prophets since the world was. God is interested in the whole of the human family. He cannot take them all into the celestial kingdom, for they are not all prepared to go there, and you cannot prepare them and He cannot, because they have to be governed by certain laws and certain principles and certain feelings, and if they are not governed by these and will not be governed by a celestial law, they are not prepared for a celestial glory. There are some that may be governed by a terrestrial law, and may be prepared for a terrestrial glory, but not for a celestial glory. Still, they are God's children, and He is doing the best by them He can. Many of you here that have sons and daughters, do the best by them you can. Some of them you cannot do well by, because they will not do right. Now, the Lord had more sons than one. Lucifer rebelled. Adam had more sons than one, and Lucifer

came down and operated upon one of them, and Adam could not help himself. He had another son who feared God, and was willing to be guided by the laws of God. Because of this, Cain killed his brother, the same as a great many would like to kill us under the same influence and by the same spirit. Now, as I have said, Adam could not help the action of his son. Cain yielded obedience to the spirit of the wicked one, and he became a man that fostered every kind of evil. He loved Satan more than he loved God. He loved the works of darkness more than he loved the light, and that spirit has existed in the world through all the ages that are past. It existed before the flood and it came down through the flood. It existed among the ancient inhabitants of this continent. It existed among the sons of Lehi. And if you read the Book of Mormon you will find the same principles—one party in favor of right, the other in favor of wrong; the one in favor of obedience to the laws of God, and the other in opposition to the laws of God. The Scriptures say that it must needs be that there be an opposition in all things; and Jesus said it must needs be that offences come, but woe to them by whom they come. This principle of opposition was manifested in the heavens. Satan was a personage there who had peculiar ideas, very singular ideas. He wanted to do the same as many men want to do to-day—to take away the free agency of man. Some men would like to take away our free agency and tell us how we must worship and what we must worship. Because Satan wanted to deprive man of his free agency, he was cast out of heaven and he came to the earth to teach that principle, and it has pre-

vailed more or less in every age and under every government. We sometimes hear it said that we are living under the most liberal government there is on the earth. I sometimes say, God save the mark! God save the mark for that liberality that will not allow men to worship God according to the dictates of their own consciences, that will enact laws to prevent men *marrying* wives, while men having many mistresses are sustained. The men who comply with the laws of God are prohibited from voting, while the licentious, the adulterer, the whoremonger, the brothel keeper, the pimp, the procuress and the prostitute have this privilege, and are protected by law and sustained by lawgivers; while they profess to be shocked at our supposed immorality they foster and encourage by their enactments every kind of licentiousness and crime. Such principles as these are from beneath and not from God, no matter under what government they exist. We do not want to proscribe any man in his religious faith. It is none of our business. God did not interfere with Cain. He put a mark upon him. He deprived him of blessings and exaltations. He could not have him associate with the Gods, for He had cast Satan out of heaven who was Cain's instructor. Cain was the son of Adam. He listened to the teachings of Satan, and he became what is called the great "Master Mahon," full of wickedness and full of evil. He killed his brother for two reasons: one was that he did not like his religion, and another was that he wanted his property, the same reasons that influence people against us; and then there is not much love lost between us, for we do not admire their religion. But we do not want their property,

their houses and their lands, nor anything that they have, only as we obtain such blessings properly, consistently, honorably and justly, and that is the kind of feeling we ought to have.

But why is it that these things exist? There is a place that some of us hope to inherit, which is called the Celestial kingdom of God. There is a certain class of people who will obtain a seat in that kingdom, and there are millions and millions who will not. Jesus in speaking on this subject said: "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there are that find it." Now, then, in reference to celestial glory, it is necessary that men should be tried here upon the earth, for men upon other earths have been tried as we are being tried. And it was necessary, too, strange as it may appear, that Jesus should be tried. Yes, for it is written, "It became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." What! make Him perfect through suffering? Yes. What! had He to be tempted of the devil? Yes. Was He not tempted of the devil in the wilderness? Yes. Did not the devil come and offer Him all kinds of inducements as he does to us? Yes. And did Jesus maintain his integrity? He did. There is a scene that John the Revelator saw upon a certain occasion. He was caught away in the Spirit and he saw an innumerable throng. They were clad in white raiment, and they sang a new song. And he was led to inquire: "What are these which are arrayed

white robes? and whence came they?" And he was answered: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve Him day and night." Well, how did the world treat such people? It generally treated them very scornfully. Paul tells us, that by faith Moses endured, as seeing him who is invisible; by faith women received their dead raised to life again; by faith men wandered about in sheepskins and goatskins, being destitute afflicted, tormented, (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth. Now, why was it that men that were aiming at an exaltation among the Gods should be so persecuted and cast out by men? For instance I might mention a few of them. I might refer to Job and the kind of trials he passed through; I might talk about Abraham and the trials he was called upon to pass through; I might mention Moses and the trials he had to endure; I might bring to your minds many other prominent men of God, but I will come to Elijah, who was a man that feared God and wrought righteousness. The people had departed from the Lord and trampled under foot His precepts, etc. So much so that Elijah was obliged to flee and hide himself in a cave away from the face of man. While in the cave the word of the Lord "a still, small voice—" came to him saying, "What doest thou here Elijah?" And he said, "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenants, thrown down thine altars, and slain thy prophets with the sword: and I, even I only,

am left; and they seek my life to take it away." Well, it was a critical position to be in, but it was just as critical for many others who lived in ancient times. And this spirit of murder and persecution still exists. It was exhibited in the mobbing and drivings of our people from Ohio, Missouri, Illinois, and other places, in the martyrdom of Joseph Smith and his brother Hyrum in Carthage jail, more recently in the assassination of Elder Joseph Standing, and again only a few days ago in an attempt to murder Brother John T. Alexander, one of our Elders in Georgia, the particulars of which you have doubtless read in the newspapers. In the face of such diabolical outrages as these, there is not much room to boast about our liberties. But I merely refer to these things to show that the spirit that actuated men in former times is at work to-day; irrespective of times, forms of government, places or circumstances.

Nevertheless, as I have said, it is necessary that we pass through certain ordeals, and that we be tried. But why is it that we should be tried? There is just the same necessity for it now that there was in former times. I heard the Prophet Joseph say, in speaking to the Twelve on one occasion: "You will have all kinds of trials to pass through. And it is quite as necessary for you to be tried as it was for Abraham and other men of God, and (said he) God will feel after you, and He will take hold of you and wrench your very heart strings, and if you cannot stand it you will not be fit for an inheritance in the Celestial Kingdom of God." Some people have wondered why so many of the Twelve fell away. God tries people according to the position

they occupy. Joseph Smith never had many months of peace after he received the truth, and finally he was murdered in Carthage jail. I was with him on that occasion, and therefore know a little about it. And as I told this young man whose life had been attempted in Georgia; said I, "Brother Alexander, they shot at you and didn't hit you, but when they shot at me they hit me; so that you got off a little easier than I did." But all these personal things amount to but very little. It is the crowns, principalities, the powers, the thrones, the dominions, and the associations with the Gods that we are after, and we are here to prepare ourselves for these things. We are after eternal exaltation in the Celestial Kingdom of God. And we want to feel that this is the main object of existence, that this is why we were born, and that God has revealed Himself from the heavens, restored the Holy Priesthood and gathered us together in order that we might form a nucleus through whom He could communicate His will; through whom He could accomplish His work upon the earth and introduce the Gospel of the Son of God to the nations of the earth and gather together His elect from the four quarters of the globe; through whom He could introduce upon the earth the principles that exist in the heavens, that we might be taught to do the will of God on the earth as it is done in the heavens, that we might be a pure people, a virtuous people, a holy people, free from the vices and corruptions of the world, and that we might learn the laws of light, truth and intelligence from the fountain of all intelligence, for we are told the glory of God is intelligence. This is why we have been gathered together. It is rather a singular thing to see a host of people

gathering here from all the nations of the earth. You cannot prevent people from gathering here. They are brought under the influence of the Gospel and they cannot help themselves. They have to come.

Now, I will here relate a circumstance associated with the gathering that took place in Liverpool, I suppose, about 43 years ago. We had just been driven out of the State of Missouri, and were in the midst of very hard times. You sometimes think you have hard times now. Why, you do not know anything about it. They tell us they persecute us for polygamy now. What did they persecute us for when we had no polygamy? Yet we were driven from our homes, and many of our people—some of them old revolutionary soldiers—were shot down like dogs in many instances. We were driven from pillar to post, from one place to another, robbed, pillaged and despoiled of everything we had. There are many of the brethren and sisters here, I presume, who are acquainted with these things.

Well, the Twelve were told to go to the Far West, some 200 miles distant from Quincy, Illinois, where many of the Saints were then staying. We did not have railroads then whereby we could travel as we do now. We had to go with our teams, and we had to go among people that would kill everyone of us as quick as they would rattle snakes. We were told to go and lay the foundation stone of the Temple, and thus fulfill the revelation that had been given on the subject. Arrived at the spot we prayed and sang hymns. We had with us a man to lay the foundation stone, the man that was appointed by revelation for that work—Alphe

us Cutler, Bishop A. A. Kimball's grandfather. The stone was duly laid according to the order which was designed, after which—right upon the foundation stone—Wilford Woodruff and George A. Smith were ordained into the Quorum of the Twelve, and Norman Shearer and Darwin Chase into the Seventies. Chase apostatized and was afterwards with the soldiers under Col. Connor's command who had a fight with the Indians on Bear River a number of years ago, where he was mortally wounded. Many people declared that this revelation would never be fulfilled. But it was fulfilled; and we took our departure for Europe.

Now, it was not a nice thing, after being pillaged, robbed and driven from our homes to leave our families and proceed on a mission to Europe. But the Twelve had to do it, and they did do it. There were two that did not go—John E. Page and William Smith, and both of them apostatized. The wrench that the Prophet Joseph spake about was too much for them. But the rest went. They felt it was an honor to go on that mission even under such unpropitious circumstances.

The Prophet Joseph told us just before we left that we must not preach the gathering to the people, because at that time there was no place to gather to. "Preach the first principles of the Gospel," said he, "but do not say any thing about the gathering." We did as he directed us. The principle of gathering was not preached; but a great many came into the Church—a great many thousands were baptized. Myself and an uncle of Brother Joseph F. Smith—that is, his mother's brother—ministered in Liverpool; we raised up a Church there; I

remember on one occasion a certain sister came to me and said: "Elder Taylor, I have had a singular dream; and I do not know what it means." We had not preached, as I have said, the principle of gathering, because Joseph told us not to preach it. "What is the nature of the dream?" I enquired. "I thought," said she, "there were a number of Saints standing on the pier head, (the place where the vessels start from), and they seemed as if they were bound for somewhere. They said they were going to Zion, and they sang the songs of Zion; and you were with them. Now, can you interpret the dream for me?" "I guess I could," said I, "but let it alone for the present." We could not prevent people from being impressed in this way, we could not help the Lord giving them dreams, neither could Joseph Smith. It was the privilege of the Saints to have revelation for themselves. John the Baptist had appeared to Joseph Smith and conferred upon him the Aaronic Priesthood, and he conferred it upon others. Peter, James and John came and conferred upon him the Melchisedek Priesthood. Then Moses, among others, appeared to him, and bestowed upon him the keys of the gathering, whereby Israel should be gathered from the four quarters of the earth, including also the ten tribes. Joseph had conferred this upon the Apostles, and the Apostles had conferred it upon others, and when they laid their hands upon the people and told them to receive the Holy Ghost they received it. Joseph Smith might tell us it was not wisdom to preach the principle of gathering; but we could not help the Lord revealing that principle through the medium of the Holy

Ghost, which was to teach us all things. The Holy Ghost had operated upon this woman—and upon many others at the same time—in this way. Afterwards we received a letter from Brother Joseph stating that we might teach the principle and instruct the people to gather to Nauvoo. Now I could interpret the dream. I could have done so before had I not been prohibited. What, then, is it that makes people desire to come here? Here are people from Germany, Scandinavia, England, Ireland, Scotland, Wales, and from different parts of the United States—what in the name of common sense made you desire to gather here? Why, men that held the Priesthood of the Son of God had, among other things, been instructed to teach this principle, that it was a gathering dispensation, the keys of which had been conferred upon Joseph Smith, he in turn had conferred the power upon others, and the Elders went forth and preached this Gospel with the power associated therewith. That is the great secret why people gather here. We have come here in order that we may fulfill the will of God, and the word of God, and the law of God. We have come out of Babylon. We have come out of confusion. There is confusion in the world everywhere; confusion amongst religionists, politicians, infidels; and there is no one anywhere, outside of this Church to say, “thus saith the Lord.” Men do not know how to approach God, and none are willing to listen to His teachings but the Latter-day Saints, and it is sometimes hard work for them to do it. Men teach their own theories, ideas and opinions, and hence confusion and disorder prevail in the world. Hence, in order that God may have a people who will carry

out His designs and accomplish His purposes, He has introduced the Gospel, and under its influence people have been gathered together to this land, as we see them here to day, and as they are to be seen throughout the length and breadth of this Territory. The world, as I have said, is full of confusion, and there will be worse confusion and by. We had a great war upon this continent some years ago; but there will yet be wars pass through these United States, and through other nations, until it will be mournful to hear the report of bloodshed, the sorrow and trouble that will be caused thereby, as also by pestilence, famine and earthquake, and the waves of the sea heaving themselves beyond their bounds, and storms and tempests, etc., etc. We have been gathered together from among the nations of the earth in order that God might have a people who would obey His law; who had been baptized into one baptism; who had all been partakers of the same spirit, and who had, as I said before, learned to approach the Lord in the proper way; for there is a medium opened out whereby men can approach God and learn His mind and will.

Did God place in the Church in former times Apostles, Prophets, Pastors, Teachers and Evangelists for the perfecting of the Saints, for the ministry, for the edifying of the body of Christ? He has in these last days done the same thing, only more perfectly, because the dispensation with which we are associated is “the dispensation of the fullness of times.” It is a dispensation that embraces all other times.

What, then, have we to do? To preach the Gospel to the nations of the earth? What else? To gather the people together, all those who

we have made a covenant with God by sacrifice. They were to come from the east and from the west, and from the north and from the south. They were to be gathered one of a city and two of a family, and brought to Zion that they might be taught and instructed in the principles of eternal life. And I want to say that God having gathered us together, and we having entered into covenant with Him, He expects us to obey His law, and be governed by the principles He has revealed. We are here to build up the Church of God, the Zion of God, and the kingdom of God, and to be obedient and to do whatever God requires—first to purge ourselves from all iniquity, from covetousness and evil of every kind: to forsake sin of every sort, cultivate the Spirit of God, and help to build up His kingdom; to beautify Zion and have pleasant habitations, and pleasant gardens and orchards, until Zion shall be the most beautiful place there is on the earth. Already Zion is attracting the attention of the people of the world. I have all kinds of people calling on me—Lords, Admirals, Senators, Members of the House of Representatives, Members of the Parliament of England, of the Reichstag of Germany, and the Chamber of Deputies of France—all classes come and they say, "You have a most beautiful place here!" Why, yes. And by and by the kings of the earth will come to gaze upon the glory of Zion, and we are here to build it up under the instruction of God our Heavenly Father. Zion shall yet become the praise and the glory of the whole earth, and, as I have said, kings and princes shall come to gaze upon her glory, and we shall be able to teach their senators wisdom, and their philosophers intelli-

gence; for we shall be all taught of God. God has called upon us to do this work, and He expects us to do it. We must preach the Gospel, and we will preach it; and if we have to meet with opposition and with death staring us in the face, all right. We are for God and His kingdom, and for the principles of truth and righteousness. We need not trouble ourselves about the outside, for God will take care of them and of us. He will say to the nations of the earth—to this nation and to other nations—as was said to the waves of the mighty ocean: "Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed."

I will tell you a feeling I had some years ago. I was over at Fillmore. From there you can see right on to this desert. And I thought—as I looked across this immense valley—if there was only water there, what a magnificent country that would make! I remember I thought thousands and tens of thousands could inhabit that land if it only had water. I did not then know the position of things. I have now had an opportunity of visiting Deseret and looking at the river, and am pleased to find you have such an abundant supply of water. An immense population could be sustained with the amount you have. I suppose the river shows its best now; the water is high; but if that water could be properly manipulated, it does seem to me—provided you can conquer the mineral in the soil—that a vast amount of land can be put under cultivation and an immense population sustained. I am told that you are troubled with saleratus in the land, but I am also informed that you are learning to conquer that by flooding the land instead of making furrows for irri-

gation. Already, in some places, where they have been troubled with saleratus they have the richest and most productive soils. Those lands where not too much saturated with the mineral are in many instances the most fertile that we have in the Territory. You certainly have a fair opportunity for development ; having a large area of land, which I am told is productive, and with the proper application of the water, and a concentration of effort I can see no reason why this can not be made a very flourishing, beautiful and populous place.

President Taylor next proceeded to counsel the Saints in regard to sundry local affairs. He appreciated the difficulties they had had to encounter in that region owing to the nature of the soil and the giving way of the dam on one or two occasions. He complimented them, however, on what they had been able to accomplish in spite of all difficulties, and counseled them to persevere, promising that their efforts to subdue and conquer the land would be blessed of the Lord. He also counseled them to come closer together. At present, it appeared to him, they were scattered over too much ground. It would be better to get together and begin building a nice little town on each side of the river, (if that suited them), than to be scattered as they are now. In this way the place could be made attractive. Good buildings of all

kinds could be erected. Trees could be planted in the streets. Gardens and orchards could also be planted in the various lots. And in this manner Deseret might be made a very desirable place.

He concluded as follows :

God bless you. God bless your lands, that they may be fruitful and that the labors of your hands may be blessed ; and God bless your waters, that they may be nourishing and strengthening to your lands and be pleasant to use for drinking and for culinary purposes ; and God bless your gardens and your orchards—that is, when you give them—that fruitfulness may rest upon them ; and God bless the President of your Stake and his counselors, and Brother Lyman and his brethren of the Twelve who labor among you from time to time ; and God bless your Bishops here, and all the Bishops of the Stake and their counselors, that the Spirit of God may rest upon them, the spirit of truth and intelligence, to enable them to carry out all things they desire in righteousness, that this land may be blessed of the Lord ; and God bless your wives and your children and all the people, that salvation may flow upon them, and that they may walk the paths of life ; I ask my heavenly Father to seal upon you these blessings, in the name of Jesus Christ. Amen.

DISCOURSE BY ELDER CHAS. W. PENROSE,

*Delivered in the Tabernacle, Salt Lake City,
May 18th, 1883.*

(REPORTED BY GIBBS AND IRVINE.)

PROPHECIES RELATING TO OUR DAY—APOSTASY FORETOLD—GOD'S WORK RE-ESTABLISHED—RESTORATION OF THE GOSPEL—MODERN REVELATION OPPOSED BY PREACHERS—UNWARRANTED IN DECLARING THAT THE CANON OF SCRIPTURE IS FULL—MAN BY SEARCHING CANNOT FIND OUT GOD—BUT ONE TRUE GOSPEL—EFFECT OF THE GOSPEL IN THE DAYS OF THE APOSTLES—HOW THE GOSPEL WAS RESTORED—HOW IT IS BEING PREACHED—A GATHERING DISPENSATION—OPPOSITION TO THE WORK OF GOD—DESTINY BEFORE THE SAINTS,

WE are living in the latter days, at a time which all the prophets of God, who lived upon the earth in former times looked forward to with anticipation. The servants of God whose writings have been handed down to us in the book called the Bible, were all blessed in their day and generation with some foresight in regard to the last great dispensation of God's mercy to man. The Spirit of God opened up to them views concerning the great latter-day work, which God should perform, in which He would consummate His purposes, in which He would perfect His work, in regard to the people of this earth. And they were strengthened in the performance of the duties devolving upon them by glimpses of the latter-day glory. They were called to pass through very trying circumstances. As the Apostle Paul says:

"They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in dens and caves of the earth." Generally speaking, the prophets of God were rejected by the majority of the children of men. By the spirit of prophecy which rested upon them, they could perceive how small would be the impressions which they would be able to make upon the people who lived in their day, and they saw also that although they might be able to accomplish some good in the name of the Lord, yet the adversary would come in like a flood, so to speak, and overwhelm the influences which they were able to bring to bear. They saw that the work which they were engaged in could

not continue, but for a little while. But they looked down to the last days when the kingdom of God should be established on the earth, when it should not be prevailed against nor be overcome, but should remain and continue to grow and increase and spread forth, until its influence should extend to the uttermost parts of the earth, until all things should be subdued unto the Lord, until the wicked should be destroyed, until misrule and tyranny and oppression and falsehood and false doctrine and the powers of evil should be banished from the earth, and the light of God should stream forth to lighten every land, and the kingdoms of this world would become the kingdoms of our God and His Christ, and He should rule from pole to pole and from shore to shore. In this they rejoiced exceedingly, and they were encouraged to perform the work entrusted to them, by the foresight that God gave to them of the great latter day work. The Apostle Paul referred to this dispensation in these words: "Having made known to us the mystery of His will, according to His good pleasure, which He hath purposed in himself: That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth." By this we see that the Apostle Paul—and he was imbued with the same spirit and understanding as his brethren of the Apostleship—looked forward to another dispensation than that in which they labored, which is generally called the Christian dispensation, because it was introduced by Jesus who was the Christ. Paul called the dispensation that was to come after His day, "the dispensation of the fullness of times," and declared in that dispen-

sation God would gather together in one all things in Christ; not only the things in the earth, but also the things in the heavens—they should all be gathered together in one.

Now, the Apostle Paul, and others in his time—like those ancient prophets to whom I have referred—had the understanding that the work in which he was engaged, although it would accomplish that whereunto it was sent, would only make its impression for a time and for a season; that the time would come when darkness would come in again; when false doctrine would prevail; when the servants of God would be taken from the earth and false prophets and false teachers would arise who would, (to use the Apostle Peter's own words) "bring in damnable heresies;" who would turn away the hearts of the people from the truth. The Apostles saw that the time would come when the people would be "heady and high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof;" when false teachers would arise and "make merchandise of the souls of men, even denying the Lord that bought them, and bring upon themselves swift destruction," "and many," we are told, "shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." John, the beloved disciple, wrote a glorious vision that God gave to him when he was upon the Isle of Patmos, being banished there for the word of God and the testimony of Jesus, and in that vision the Lord showed to him that a spurious church should arise which would have influence over all the earth. It was pictured to him in the form of a woman sitting upon a scarlet colored beast, full of names of blasphemy, and upon her forehead

name written, "Mystery, Babylon the Great, the mother of Harlots." And he saw that she held in her hand a golden cup full of abominations and filthiness of her fornication, and he beheld that all nations were made drunk with the wine that was in that golden cup. It was not merely to be partaken of by a few, but by all nations. He also saw that the time should come,—foreseen by Isaiah the prophet—"When darkness shall cover the earth and gross darkness the people." When Jesus was upon the earth He told His disciples that the time would come when false Christs and false prophets would arise, and when because of the iniquity that should abound, the love of many would wax cold. And we find by searching both the Old and New Testaments that the prophets of God who lived in former times and had dispensations committed unto them, saw that the time would come when the work which they performed would seem to be lost from the earth; apostasy would ensue; people would go after other Gods; they would transgress the laws, change the ordinances, and break the everlasting covenant. But the ancient prophets had a glimpse of what God would do in the latter days. They saw the time when He would establish His work in the earth no more to be thrown down forever; when He would establish His kingdom not to be left to another people, not to be overcome, not to be trampled under foot, but to arise and shine and the light thereof go forth to all the world that kings might come to its light and the gentiles to the brightness of its rising.

Now, my brethren and sisters, we are blessed with the privilege of living upon the earth in the latter

days, in the time to which all the prophets looked forward with pleasure, with rejoicing and with thanksgiving; the time just preceding the coming of the Son of man, not as the babe of Bethlehem, not to be born in a stable and cradled in a manger, not to be "despised and rejected of men, a man of sorrows and acquainted with grief," not to be lifted up on the cross and His life's blood poured out because of the wickedness of men, but as King of Kings and Lord of Lords; to come vested with all power on the earth and in the heavens; to "sit upon the throne of His father David," and to "reign from the rivers even unto the ends of the earth;" to subdue all things unto himself; to abolish wickedness, to banish evil, to bind Satan and his hosts, and to fill the earth with light and glory and the power of God; that the lion and the lamb may dwell together; that enmity may depart between man and man and between man and beast; that nation may not lift up sword against nation, and that people may study the art of war no more; but that peace may be ushered in, and that the power of God and the Spirit of God may be poured out upon all flesh, and all nations be influenced thereby. We are living upon the earth in the time preceding these great events—in the latter days, in the last dispensation.

The question may arise, is this great dispensation which the prophets foresaw, and which Paul spoke of, already ushered in? has the dispensation of the fullness of times been introduced for the benefit of the children of men? or are we still under the old dispensation opened up by the Savior and carried on for a time by the Apostles? That is a serious question, though if left to the Latter-day Saints to answer, one

that would be settled in a very short time ; for go where you might in this Territory, and ask the Latter-day Saints concerning it, and they would answer, I know the dispensation of the fullness of times is ushered in ; I do not merely believe it, but I know it as well as I know that I live." And if you were to ask them how they know it, they would answer, "By the revelations of the Holy Ghost." They would tell you they know that God has again spoken from the heavens, that angels have descended from the courts of glory and communicated with man, and that through the direct agency of divine and holy beings, this great and last dispensation of God's mercy to man has been opened up. They would tell you further, that they know it will remain and prevail ; that all that has been designed must be accomplished under its auspices ; and the work which has been begun must continue and grow—because it is the work of God—even until the whole earth is subdued unto Him, and all things are prepared for the coming of Him whose right it is to reign ; and that no man or nation or government or influence or society, or all combined, can have the slightest influence or power to stop its onward spread.

It would be interesting perhaps to consider how the dispensation of the fullness of times was to be opened up. We read that the works of God are one eternal round, "He is the same yesterday, to-day, and forever ;" without variableness or any change whatever. As He acted in ancient times, then, so may we expect Him to act in latter times. That if He has a work to perform amongst men, He will commence and carry it out in the same way that He did formerly. Whenever

darkness has covered the face of the earth, and the people have gone astray, we find, by reading the Bible, that God spoke from the heavens, that He sent heavenly messengers to some man or men whom *He*, not the people, chose, to whom He communicated His mind and will, and whom He authorized to preach to the rest. They went with "the burden of the word of the Lord," they did not go forth preaching for doctrine the commandments of men. They did not aim to please the eyes or the ears of the people. They did not as a general thing possess much learning ; in fact, they were to some extent ignorant, that is, they were not versed in the learning of the world. "Not many wise men after the flesh, not many mighty, not many noble are called : but God hath chosen the foolish things of the earth to confound the things which are mighty." But have we any intimation in the Scriptures that God would act like that in the last days ? If we had not we might reason from what He has done to what He will do. But we have any amount of testimony in the Scriptures, written in both Testaments, as to what He will do in the last days. In the first place we read that "God will do nothing except He reveals His secret to His servants the prophets." And we are told in the revelation from which I quoted concerning the general apostasy, when all nations shall become drunken from drinking the contents of that golden cup in the hands of the mother of abominations, an angel should come and bring to the earth again the everlasting Gospel. You will find what I refer to in the 14th Chapter of Revelations, and the 6th and 7th verses. John says. "And I saw another angel fly in the midst of heaven, having the ever-

lasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of his judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of water." And after this he declares that there followed another angel, saying, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornications."

Some one may enquire, Did the things that John saw in the vision signify events that had taken place already, or were they to take place in the future? That can be easily settled by reading the 1st verse of the 4th chapter of that book, which reads as follows: "After this I looked, and behold a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show these things which must be hereafter." And in the 14th Chapter he says that he saw another angel flying in the midst of heaven "having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." So this Gospel that John saw the angel bringing to earth was for the benefit of generations to come, for the Christians as well as those who are termed the heathen. We who are styled "Christians" are in the habit of calling all other nations heathen; I am inclined to believe that there are a great many people who are "christian" heathen.

This revelation that was given to John will seem very strange to a great many people, who are under the impression that the everlasting

Gospel has been upon the earth ever since it was taught by Jesus Christ and His Apostles. But if that were so, what need would there be for the Lord to send an angel with it? As I before explained, John saw the time when the whole earth would be under the influence of that wicked power which he saw sitting on a scarlet colored beast, and out of the cup which she held in her hand, all nations were to drink—not merely the heathen nations, but all the nations of the earth without exception. I am well aware that this will not sit very comfortably on the bosoms of some of our Christian friends. But what we are after, or should be after, is truth; and we should be desirous to obtain the truth notwithstanding that it may come in contact with our preconceived notions. John saw that the whole earth would go astray; and all the Apostles spoke more or less of the time when people would depart from the Church, when they would "not endure sound doctrine, but after their own lusts they would heap to themselves teachers having itching ears;" and says the Apostle, "they shall turn away their ears from the truth, and shall be turned into fables;" their teachers shall "preach for doctrine the commandments of men;" and the Apostle might have added, that if they did not preach to suit the people, they would discharge them and hire others. The time was to come when "darkness would cover the earth, and gross darkness the people," but preceding the destruction of Babylon the great archangel was to come to earth with the everlasting Gospel to preach to all nations; and the burden of his message was to call upon the people with a loud voice, saying, "Fear God, and give glory to Him, for the

hour of His judgment is come ; and worship Him that made heaven and earth, and the sea, and the fountains of water," signifying that the people had gone astray and were worshiping some other god or gods.

It is the general view that after the days of Jesus and the Apostles there were to be no more angels to visit the earth. This has been taught to the people diligently. What for? Because the men who teach this doctrine do not receive any visitations from heaven themselves. They have no communication with the powers on high. The heavens to them are indeed as brass. They pray, but they do not expect to receive any answer to their prayers, except in some mystical fashion which neither they nor anybody else can understand. They do not expect to receive answers to their prayers as the prophets of old did. And they have taught the people for hundreds of years that there is to be no more communications from heaven. And why? Because they pretend to greater light ; because they claim to live in an age of gospel blaze, and christianity, as they term it, has attained such a high standard of excellence that they need no divine revelation. And yet when you investigate their condition, you will find they do not comprehend the Gospel ; they differ amongst themselves, they contend with each other even on fundamental principles. They have no positive knowledge in regard to the things of God. Some of the clergy teach what they believe, and others teach what they do not believe, being infidel at heart. It is true there have been sincere men who have labored for the benefit of humanity, and who have done a great deal of good ; and they will be re-

warded by the Almighty for all ~~the~~ good they have accomplish ~~ed~~ But wherein they have presun ~~ed~~ to minister in the name of the ~~Lord~~ when He never authorized them to act for Him, they have run before they were sent, and will have to answer to Him for their presumption. Wherein men have administered in the name of the Father, and the Son, and the Holy Ghost, and at the same time acknowledge that they have had no communication with those higher powers, declaring that the Holy Trinity has ceased to speak to men, they show by their own words and make actual confession that they have no authority. They could not possibly have any, because there has been no communication from those individuals who alone had the right to give it, and wherein they have presumed to act in the name of the Father, and the Son, and the Holy Ghost without authority, they must give an account when they appear before the bar of God. But the ministers who have preached religion for hundreds of years have no definite *knowledge* in regard to these matters and have to tell what they think and what their opinions are, and they disagree with each other in regard to their opinions. Yet they tell the people there is no need now for any revelation from on high ; that there is no need for angels to come to the earth and make plain the way of life and salvation, because, forsooth, they know so much. The canon of Scripture they say is full ; and God ceased to speak after He gave that revelation to John on the Isle of Patmos.

"Well," some one perhaps will say, "does not the book itself say so?" No, it does not, but these ministers have taught that it does.

In the last chapter of the Book of Revelation are we not told that, "if any man shall add unto these things, God shall add unto him the plagues that are written in this book?" Yes; but we are also told that, "if any man shall take away the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." The angel merely told John what God told His servants in former times, that when He gave a revelation, man should not add to it. He told the same thing to Moses—"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." That is quite right. But man is prone to do that which is forbidden. When God reveals anything, some one is sure to add to or take away from it, and try to "improve" it or make it void. Hence the angel told John that no man was to take away from the words of the book of this prophecy. What book? The book that John was writing—the Book of Revelation. It does not refer at all to the Bible. There was no such book as the Bible then. Those books that are now compiled in the Bible—and a great many more that are not there—were scattered abroad, and hundreds of years after that, they were hunted up and examined; those that we now have were selected from a great mass of manuscripts and compiled; others were thrown away as non-canonical. The canon of Scripture was not made up by John, but was made up in the way I have described; and there is no intimation anywhere from God to man that He would give no more revelations; but the whole Bible from beginning to end proves the

contrary. We are told to fear God and work righteousness, and call upon His Holy name and He will be nigh to answer, "Ask and ye shall receive, seek and ye shall find, knock and the door shall be opened unto you; for *everyone* that seeketh findeth," etc. That is the word of the Lord. It does not say that God would not give any more revelation; but it does say that man shall not add to that which God does give. In that very revelation we are told that an angel came to John and gave him a little book and told him to eat it. He ate the book as he was told. Then the angel said to him in explanation: "Thou must prophesy again before many people, and nations, and tongues, and kings." If John was to prophesy to nations, and people, and before kings, would not that be the word of the Lord? Yes, just as much as that which he wrote in the book. So it does not follow that there was not to be any more revelation. The injunction is that man shall not add to or take from any revelation that God gives, and that has been a standing rule in all generations.

But if this passage in the last chapter of the Book of Revelations could be so construed as to make it appear that there was to be no more revelation, such a construction would conflict with what we find in the 14th chapter of Revelation to the effect that an angel was to come "having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people." And if we turn back to the writings of the old prophets we find that they looked forward to the time in which you and I live; to the time when this work should be consummated; to the time when no one should need to say, "Know ye the

Lord? for they shall all know Him even from the least unto the greatest of them." Why? Because "they shall all be taught of God." They looked forward to the time when "the Spirit of God shall be poured out upon all flesh;" so that all mankind shall feel the influence and be brought into union and harmony and communion with the Great God, the author of their being. That spirit will measurably rest down upon the brute creation. "The lion and the lamb will dwell together, and the little child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den." The earth itself shall feel the influence of that divine spirit, and cease to bring forth thorns and briars, and in the place thereof "shall spring up the fig and the myrtle tree;" and "the earth shall be full of the knowledge of God, as the waters cover the sea."

How can man know God without revelation from God? "Man by searching cannot find out God." Wise men have been seeking to find out the secret of Deity for hundreds of years, and the more they study, the more they ponder, the less they know about Him. God is not to be found out in that way. Man cannot find out God, but God can manifest Himself to man. The only way that the Lord can be made manifest to man is by revelation. Jesus Christ thanked His Father, when he was praying, that God had "kept those things hid from the wise and prudent and revealed them unto babes." "Even so, Father:" said He, "for thus it seemed good in Thy sight. And no man knoweth the son, but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." That is the only way.

Now, according to the Scripture I have quoted to you, an angel was to come to the earth and bring back the Gospel!—the Gospel that had been lost, the everlasting Gospel, the Gospel preached by Jesus and His disciples, the Gospel preached of old; for we read that it was preached to Abraham, and that it was preached to the Jews before the law of carnal commandments was given, and then God gave them a lesser law because they would not receive the greater. When Jesus appeared He merely came to bring to the earth that which was lost. He came to restore the Gospel that was preached in the beginning to the patriarchs, that was believed in by Abraham, and by receiving which he was able to commune with the Father, who called him His friend, and who said: "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." So we read in the 18th chapter of Genesis. The same Gospel that Abraham received; the Gospel preached to the people before Abraham's day; the Gospel preached to the Jews before the law of carnal commandments was given; the Gospel Jesus and His disciples preached, and of which John the Baptist came as the forerunner, baptizing people for the remission of their sins in the River Jordan—that same Gospel has been restored in the day in which we live. There is but one everlasting Gospel. There are a great many so called gospels that men have made, but they are not the true, everlasting Gospel; for as the Apostle Paul says: "though we, or an angel from heaven, preach

any other Gospel unto you than that which we have preached unto you, let him be accursed." There is but one straight path to the celestial city. There is but one gate into the kingdom of God, and "he that tries to climb up some other way will be accounted a thief and a robber." So said Jesus. This everlasting Gospel then was to be brought to the earth by an angel, and was to be preached to every nation, kindred, tongue, and people.

Now, when Jesus, the Son of God, was upon the earth, after His resurrection from the dead He appeared to His eleven Apostles—for one had apostatized, having sold his Master for a few pieces of silver—and gave them a commission. He said: "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." And the disciples went forth according to His word and preached, and God confirmed the word with signs following. Wherever they went they reached this one Gospel, and God blessed those that received their testimony. The Holy Ghost accompanied their preaching, and was witness to the hearts of the people, and all who obeyed the Gospel were made of one heart and one mind—Greeks, Romans, Jews and Gentiles, bond and free, Pharisees, Sadducees, Essenes, Herodians, etc., came from all the various sects, and some that did not belong to any sect, infidels also, when they ac-

cepted the testimony of the Apostles and were baptized, and had hands laid upon them, received the Holy Ghost, and were made of one heart and one mind; they had one Lord, one faith, one baptism, one hope of their calling. And we read in the New Testament that when they met in their assemblies one would speak in tongues, another would interpret, another would prophesy, etc. The Lord poured out His Spirit upon the people and gave them visible manifestations of His power, in addition to the inspiration of the Holy Ghost which made them all see and comprehend alike, and which bore witness to the divine mission of Christ and to the mission of the Apostles whom He had sent forth. These signs were seen in their midst, which comforted and made them strong. But after a time the people began to go astray. Wicked men took the Apostles and put them to death. Some were cast unto wild beasts; some were thrown into caldrons of boiling oil; some were crucified; others were tormented in various ways, persecuted and afflicted and slain. Then others began to depart from the faith, bringing in damnable heresies. Others began to preach for hire and divine for money, making merchandise of the souls of men. And thus the apostasy went on until darkness covered the minds of the people, and paganism was introduced into the Christian church. And the time came when that wicked power spoken of in the Revelation overcame the saints. The Spirit of God left the polluted church. The body became dead. Just as when the spirit of man leaves his body, the carcass begins to crumble; every particle seems desirous to get away from every other particle. So it was after the time that the Apostles

fell. The Holy Ghost left the church. The spirit of revelation departed from the body and dissolution set in. Darkness ensued. Apostasy prevailed. In one of the homilies of the Church of England it is declared that: "Clergy and laity, men, women and children, of all ages, sects and degrees of whole Christendom (a most horrible and dreadful thing to think) have at once been buried in the most abominable idolatry, and that for the space of 800 years or more." This was because there had been no Holy Ghost in the church, no revelation from heaven, no real communion with the powers on high. Instead of true worship there was idolatry. People had gone into darkness, and it had covered the earth—all nations and sects and parties, "clergy and laity, men, women and children of whole Christendom." From that time to the present, sect has multiplied upon sect, and creed upon creed, but there has been no uniting power. The Holy Ghost not being in the church, the body has been segregated, every part separating from other parts, like the toes which Daniel saw composed part of iron and part of clay, the one refusing to mingle with the other.

In this generation came forth a young man bearing the testimony that the Lord had sent an angel from heaven to reveal the everlasting Gospel; and he bore testimony that the angel had appeared to him, and conversed with him in a heavenly vision. And he testified further that a servant of God who had once lived upon the earth, who was no less a personage than John the Baptist, had come to him and ordained him and Oliver Cowdery to the lesser Priesthood; that he had come as a forerunner of Christ, that

the way might be prepared for His second advent. He still further testified that Peter, James and John appeared to him and ordained him to the same Priesthood which they themselves held, namely, the higher or Melchisedek Priesthood, committing unto him the Keys of the Apostleship and of the dispensation of the fullness of times, the dispensation when all things are to be gathered together in one, including the gathering of Israel, and the bringing back of the lost ten tribes, and the gathering of the elect of God from the four quarters of the earth, that they may be assembled in holy places so that they may not be moved when the judgments of the latter days are poured out, and that they may be prepared for the building up of the latter-day kingdom. It was very easy for the young man to say this, but what evidence is there to substantiate the truth of his assertion? The evidence is here. This young man claimed to hold this divine authority to preach the same Gospel that Jesus preached, promising the same testimony, the same signs and the same power that attended the ministrations of the servants of God in olden times. Now, an impostor could bear testimony that he received this communication, but an impostor could not draw down the Holy Ghost upon the people; an impostor could not open the heavens; an impostor could not cause these blessings and signs to come, convincing believers of the divinity of the work which he represented.

The facts are these: People began to believe in his testimony because they found that he taught the same doctrines as those contained in the Scriptures; some went forth, and were baptized. And upon all that yielded obedience to the require-

ments of the Gospel he laid his hands, and the Holy Ghost descended upon them. Some received visions ; some received the gift of healing, and others the gift of prophesying, etc.—the same powers which were enjoyed by the primitive Church were enjoyed by the Church established by the inspiration of God, through Joseph Smith, the Prophet and Seer of the 19th Century. He, under the divine command, ordained men to go forth and preach this Gospel. Some went to England, some to Scotland, some to Wales, others to France, to Germany and Scandinavia, and to different parts of Europe, while others preached extensively through this nation ; and wherever they went and the people believed their testimony and were baptized for the remission of their sins, and submitted to the laying on of hands for the reception of the Holy Ghost, they all bore testimony that God Almighty had revealed to them by the gift and power of the Holy Ghost, that He had in very deed sent his angel from heaven and opened up the dispensation of the fullness of times.

Here we have a people dwelling in these mountain valleys who have been gathered from the different nations under this influence. Our Elders go out, not to entice the people to leave their homes ; they do not go as “emigration agents,” as some people allege they do, but they go to preach the everlasting Gospel, and they do it as did the ancient servants of God ; they are not paid for preaching, but they pay their own way, as a general thing, to their fields of labor, and then travel “without purse or scrip.” I have traveled extensively myself, as have many of the men within my hearing, without purse or scrip preaching the Gospel of Christ ; and wherever the

people received my testimony I baptized them and laid hands upon them, and they testified that the Holy Ghost came upon them, the gifts of that spirit were bestowed, and the sick were healed, in many instances instantaneously, by the power of God. I speak of this, not as a personal matter, but because this is the universal testimony of my brethren, wherever they have been sent among all nations.

This is not the work of man ; it is the work of God, and it is God that bears witness to it. This is why this people are here. They have not come for gold or silver ; they have not come simply to better their temporal circumstances ; but they have gathered here “as the elect of God,” the voice of God having gone forth in connection with this Gospel. “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues ; for her sins have reached unto heaven, and God hath remembered her iniquities.” And the time is nigh at hand when the other angel will proclaim, “Babylon the great is fallen, is fallen.” This is the time that Jesus said His angels should go forth to gather His elect from the four winds, previous to His coming. And said He, “then shall this Gospel of the kingdom be preached in all the world for a witness unto all nations, and then shall the end come.” The testimony of our Elders who go forth is that this is “the Gospel of the kingdom,” and this is “the dispensation of the fullness of times ;” and that the period has come for the establishment of the latter-day kingdom ; when the people of God shall be gathered from the four winds previous to the destruction of the wicked, the breaking up of the kingdoms of this world, as Daniel saw them in his

vision, that they may pass away and be found no more, and that "the kingdoms of this world may become the kingdom of our God and His Christ."

The people who dwell in these mountain valleys labor to build up homes, to redeem the land and make it a desirable place to live in; but they are here chiefly, and as their primary object, to serve God and learn of Him. They are here in fulfillment of predictions made by Micah, Isaiah and Daniel. Isaiah declared, "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in his paths," etc. The prophecies of these ancient men of God are being fulfilled literally; and this people called Latter-day Saints have come here to learn of the ways of the Lord. They learned something of his ways in the lands where they were born, and the word tasted sweet to their souls; communion was opened up between them and the heavens, and they received a testimony for themselves. They did not have to depend upon the testimony of Joseph Smith, or of Brigham Young, or of John Taylor, or of the Apostles whom God has called in our day, but they obtained one for themselves. They were all baptized with one spirit into one body, and all received of the same influence; all obtained a similar testimony; and the gifts and graces of the everlasting Gospel are enjoyed by them, according to their several

faiths and desires for God and truth. This, therefore, is beginning of the great latter-work, the restoration of the Gospel, the opening up of the dispensation of the fullness of times. The work now is to gather the Saints of God. First of all the Gospel is to be preached to the Gentiles and then to the Jews. "The fullness of the Gentiles" has yet "Come in," but the time is close at hand when it will come in. As that the Lord will say, "Turn ye the Jews also." The servants of God are going out among the Gentile nations preaching the Gospel of the kingdom, and bearing testimony that it is His cause; not preaching what they think, or giving expression to any opinions they may have formed, but from knowledge of the will of God through the testimony of Jesus, which is the spirit of prophecy, which they obtained by bowing in obedience to the ordinances of the Gospel. They know what to preach. They do not go out to catch the "enticing words of man's wisdom," but to preach the everlasting Gospel as God has revealed it. He has manifested it from on high. They are not sent to preach to please the popular ear, but to deliver the plainness, as the Spirit shall give them utterance, the message of salvation, whether the people believe or not. And our missionaries know that the same spirit exists to that the servants of God have to meet and contend with ancient and modern. The wicked oppose the message of truth they bear; and the most vehement opponents to it are those who profess the most piety. They have it in their hearts to desire to bring trouble upon this people. Why? They do not know themselves. It is because they have their own hearts to the truth, as the Pharisees of old, who n

long prayers that they might be heard and seen of men, and not entering the kingdom themselves, they will not suffer those who would, to enter therein. They have the same spirit in their hearts that slew the prophets and put Christ to death. When our Elders go out, instead of meeting them with argument, these men stir up the people to oppose them by force. They have stirred up Congress to pass inimical laws to oppress the "Mormons," to deprive them of the commonest rights of citizens, to take their leaders and put them to death. This is the spirit that has been arrayed against this Church from the beginning. Joseph Smith and Hyrum his brother, were slain in Carthage jail. What for? For the word of God and the testimony of Jesus; because they taught the truth as it came from God and claimed to have divine authority, to have received power from on high. They could not oppose the testimony of these men by truth, nor by Scripture, nor by argument, neither could they overcome them by law. But as the mob said that put these servants of God to death: "The law cannot touch them, but powder and ball shall." This is the spirit by which the prophets of old were put to death. This is the spirit by which Christ was crucified on the cross. This is the spirit by which Peter was crucified head downward. This is the spirit by which others were thrown unto wild beasts and some were cast into caldrons of boiling oil. And this is the spirit that is exhibited in the latter times by some who claim to be ministers of the Gospel.

The work of gathering has commenced, then. That is part of the work of the dispensation of the fullness of times, the gathering of the

people of God in one. The Saints of God will be gathered. The wicked may do what they please. They may pass laws; fulminate decrees; send circular letters to the governments abroad to prevent "Mormon" emigration; but as God lives and rules and reigns on high, this is His work and He will bring it about in His own way and time and there is no power on the earth that can thwart His purposes. His people will come from the east and gather from the west. The Lord will say to the north, "Give up; and to the south, Keep not back: bring my sons from afar, and my daughters from the ends of the earth." And they will gather to Zion as the prophet foretold, and build up temples to the living God, that His ordinances may be performed therein, and that they may learn of His ways and walk in His paths. Then the Gospel, as I before remarked, will be preached to the Jews. The way is now being prepared for this. The work is moving on for the gathering of the Jews to their own land that they may build it up as it was in former times; that the temple may be rebuilt and the mosque of the Moslem which now stands in its place may be moved out of the way; that Jerusalem may be rebuilt upon its original site; that the way may be prepared for the coming of the Messiah, who shall be seen in the midst of those whose ancestors nailed him to the cross, and who, when they see the marks in His hands, shall say in answer to their inquiries, "These are the wounds with which I was wounded in the house of my friends."

This is only a small part of the latter-day work that is to be performed. We are just in the beginning of it. The Gospel has to be preached. The Saints must be

gathered. The ten tribes must be brought from the north. The Gospel must be preached to the Lamanites, those red men of the forest, who are a branch of the house of Israel, whose forefathers came from old Palestine to this continent. The Lord is working among them by visions and dreams and by the manifestations of His divine power. What else? Why we are building temples in this land. We have built one in St. George, and have others in course of construction in this city, in Logan, and in Manti. Some people say: "What are you spending so much money for in building temples? Why don't you put it to better use?" People who talk thus do not understand our position. This is part of the work we have to perform. We have temples to build, that the Lord may reveal many more things to His people concerning this latter-day work, and we are building them according to the pattern He has revealed, that we may attend to ordinances that He has made manifest; ordinances for the living and also for the dead; that we may be baptized for our dead, so that the spirits who have been preached to in prison may be brought forth, and that ordinances they can not perform for themselves in the spirit world may be performed for them here in the houses we are building. There are many more things connected with this great dispensation that I have no time to refer to—and would not if I had time—because they belong only to the people of God, to those who have entered into the everlasting covenant, to those who have received the Holy Ghost, and who understand the things of God; for "no man knoweth the things of God, but by the Spirit of God." But this work will go on; the Saints will be

gathered, and temples will be built, and Israel will be redeemed, and the kingdoms of this world will become more and more divided; and the sects and parties of Christendom will become more and more contentious even than they are to-day. Infidelity will increase, for the Spirit of God is being withdrawn from them because they receive not the truth when it is presented to them. A nation will rise against nation, and kingdom against kingdom, and people against people. War will be poured out eventually upon all nations. The only place where there will be peace and safety will be in the Zion of God. The judgments we read of in the revelations will all be poured out just as the Prophets have predicted and just as John the beloved has declared. All the woes that John saw are bound to be poured out upon the inhabitants of the earth; every word will be fulfilled, not one jot or tittle will pass away without its fulfillment.

We are here in these mountains that we may escape these troubles; that we may not partake of the sins of Babylon, that we may not share in her plagues. God has called us out from the world that we may be different from the world; that the object we live for may be different from the object which men have in view in the world; that we may not live for worldly gain, but live for God, for humanity, for the spirit of the Gospel; live to gather Israel, live to build temples, live that we may attend to the ordinances pertaining to our own salvation and exaltation, and those that pertain to the salvation of our dead. That the word of God may be fulfilled; that His kingdom may be established upon the earth no more to be thrown down forever. That the

Light of God may go forth from Zion | pole to pole and from shore to shore
 and His name be honored in all the | for ever and ever. Amen.
 earth, and that He may reign from

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

*Delivered in the Meeting House, Beaver, Wednesday Afternoon,
 June 20, 1883.*

(REPORTED BY JOHN IRVINE.)

OBEDIENCE TO THE PRIESTHOOD OBJECTED TO BY THE WORLD — WISDOM IN THE COUNSEL OF THE PRIESTHOOD—PROSPERITY OF THOSE WHO HAVE OBEYED—TEMPORAL AND SPIRITUAL WEALTH—EFFECTS OF THE PRIESTHOOD'S INFLUENCE — LOYALTY OF THE SAINTS—RESPECT FOR LAW AND HATRED OF OPPRESSION AND MOBOCRACY —DESTINY OF THE SAINTS—THEIR CAPACITY FOR SELF-GOVERNMENT — CHARACTERISTIC VIRTUES —TREATMENT IN REGARD TO SEXUAL CRIME—HONOR IN DEALING—DUTIES TOWARDS FAMILIES.

I AM greatly pleased at having the opportunity of meeting with the Latter-day Saints in this place, and I trust that our meeting will be profitable to all. It is a most excellent thing to come together as we have done to-day, and as we shall do to-morrow, and have an interchange of views and partake of that spirit which is accessible to all of us—that is, to all those who have placed themselves in a position to receive it, by keeping the commandments of God.

We have had from Brother Lyman much good instruction, and if it is remembered and carried out practically in our lives it will be of great profit to us. There is one thing that

suggested itself to me in listening to his closing remarks, and that is, that if there are any strangers here—I suppose there may be—I am not so well acquainted with your people as I might be—they will imagine that we are dwelling considerably on this idea of listening to the counsels of the Priesthood. If there is anything more objectionable than another in the eyes of those who are opposed to this work called "Mormonism," it is that feature of it. I do not think there is any feature that is so much disliked and so much found fault with as that peculiar feature of our religion which requires us to listen to the counsels of the Priesthood. In this respect we

differ from every other people upon the face of the earth. It may be said that the Catholics take the same view that we do about listening to the Priesthood. But then the Catholics are not gathered together as we are, and are not combined as we are, and are not, therefore, in the opinion of those who are opposed to us, so much a menace to others as we are because of that feature of their religion. Nevertheless, though this doctrine is so distasteful, we have to preach it. It is the burden of the Lord upon us, and it would be woe to us unless we did preach this very doctrine, with all our zeal and all our power. I can readily understand why this doctrine is so much disliked, and why men find so much fault with it; because if that peculiarity were to disappear from among us, and we ceased to listen to the voice of God, as we believe it to be manifested, through those whom He has chosen to be His servants, this great latter-day work would amount to nothing in the earth; it would soon melt away and be like the sectarian systems from whence these Latter-day Saints have been gathered out.

God had a purpose in revealing the Gospel in these days and in restoring the everlasting Priesthood, and that was to prepare the earth for the coming of the Lord Jesus Christ. It is an important work, to prepare the earth and the inhabitants thereof for the coming of the Lord Jesus Christ. Now, I think that every one who ever believed in Him, or that ever believed in God, will admit that when Jesus comes, everybody will listen to Him, and will do as He requires; for it is written that every knee shall bow and every tongue shall confess that He is the Lord. He will be accepted as

the King of kings and Lord of lords, and the ruler over the whole earth; and it is the constant prayer of those who are most devoted upon the subject of religion that the Lord Jesus may come and reign king over the whole earth as He does in heaven and, of course, if He does that it will be expected that He will swa a sceptre that will not be disputed and will exercise a dominion that will not be questioned.

Now, the first announcement that was made concerning this work of our God in these last days was, that the object in its restoration was for the purpose of preparing the way for the coming of the Son of Man. That was the announcement that was made. And when the Priesthood was restored it was told to those to whom it was restored that it should not be taken away from the earth again until the sons of Levi should offer an acceptable sacrifice unto the Lord; and they were also assured that it never would be taken away from the earth again, but that it should continue until it accomplished all that God designed for it. In the organization of this people, in the settlement of these valleys, in the framing of our first provisional form of government, in the enactment of our laws, in the building of our settlements, and in the polity that has distinguished this people from their first settlement until now, the wisdom of God manifested through the Priesthood which He has restored to the earth, has been plainly discernible. Though these are civil matters, its influence, through the knowledge and power which it possessed, has been most beneficent. I think that if there is any people upon the face of the earth who should listen to the Priesthood and to the counsel of God's servants, it is the Latter-day

Saints ; and I think if there are any men upon the face of the earth that can claim loyalty from the people and allegiance to the Priesthood, it is the men who have borne it and who have exercised its authority from the time we settled these valleys until now. I think they can do so with the best possible grace, for the best of possible reasons ; for when ever their counsel has been listened to it has always been attended with unquestioned success, and when it has been disobeyed it has always been followed by disaster. The Latter-day Saints are the witnesses of this themselves. We can appeal to them with the utmost confidence upon this point, because they know, they have had experience ; they have tested these things for themselves, and they know that these are not idle statements ; they know they are true and well-founded, and that God has, in His mercy and kindness, confirmed the labors of His servants and the counsels they have given by bestowing prosperity and blessing upon all those who have accepted their counsels and have carried them out in the spirit in which they have been given. The Latter-day Saints themselves are living witnesses to this.

The men who followed President Brigham Young and the Twelve Apostles over whom he presided when they left Nauvoo and came across to Iowa and followed the Indian trails to the Missouri River and built Winter Quarters, and then in the spring of 1847, traversed the plains, the untrodden—that is, to them they were—wilds, of which they knew nothing—people who followed him and them to Salt Lake Valley, and laid the foundation of Salt Lake City, they have been the people who have been the most blessed of God and most prospered ;

they have prospered in their religion, they have prospered in temporal things, and they have been blessed with peace all the day long ; while the men who disobeyed that counsel and concluded that they had had enough of this work and of following the counsels of the leading men of this Church, have had sorrow and difficulty and have not prospered. God confirmed the leadership of these men by bestowing His blessing upon them and upon those who followed their counsels. He delivered them from perils, He delivered them from Indians, He delivered them from famine, He delivered them from pestilence, and prosperity attended their labors, and every settlement that has been formed in these mountains from the day Salt Lake Valley was reached has been attended with similar prosperity. The men who have gone forward and listened to the counsels of God's servants have been the men who have been blessed ; they have been the men who have had influence, while the men who have taken a different course are the men who have not. Where is there any apostates from this work that have influence in the earth ? A few have had temporal prosperity. But is that all prosperity consists of ? Is that all success consists of ? To have a little of this world's goods,—and there are very few of them that even have that. There is something else. There is the blessing of God ; there is the peace of heaven ; there is the joy of the Holy Ghost ; there are the gifts and blessings that attend the faithful servants and handmaidens of Jesus Christ, in addition to temporal prosperity, before which temporal prosperity fades. I am speaking now of money and that which perishes with money. I have seen the richest people living

in the lowliest homes. Why? Because they were rich in their feelings. I have seen the richest men who were poorer than the poorest of earth's sons. Why? Because they did not have that rich feeling. Such a feeling does not belong to riches and earthly prosperity. It comes from the blessing of God. In this respect the Latter-day Saints may be said to be the richest people on the face of the earth. They are rich in that glorious feeling that God gives. You may strip them, as I have seen them, stripped, of earthly possessions, and turned loose in a wilderness without a place of security and not knowing where they would find a resting place, and yet they were as happy a people as I ever saw in my life. Destitute of many things that men and women consider essential to earthly comfort, yet they had that which is above price, and which riches cannot bestow, namely, the peace of heaven, the peace of God resting down upon them. And they have been a rich people from that day to the present. If they have not glad hearts and cheerful countenances it is their own fault. But this is one of their characteristics. They do have glad hearts and cheerful countenances. Wherever you go you see them. They may not have rich surroundings, an abundance of this world's goods, elegant houses, nor elegant furniture for their houses; but when they have this spirit they are happy and they are full of peace and joy.

Those who have listened to the counsels of God's servants have had this blessing. But, as I have said, where is the apostate, the man that has denied his God, broken his covenants, dissolved his connection with the Church, turned his back upon the people with whom he was for-

merly associated, that can lay claim to this? It may be said that this is all delusion; but if delusion brings happiness, then delusion is a blessing. And is it not better to know and feel as we do respecting a future, to feel that there is a future before us that is bright and glorious, than it is to have our mind a blank in regard to a future, to be without hope, looking as it were into a horizon that is darkened by the densest clouds, which are impenetrable to our gaze and beyond which we can not see? Certainly it is. Certainly it is better to have this hope that God has given us. We know that it is of God. But our enemies say it is a delusion; but if this delusion brings peace and joy and happiness and certainty, and all those feelings that fill our soul with inexpressible delight, why, then we are in a better condition than those who are not thus deluded. But we know that we are not deluded. We know that when a wife is sealed to us by the authority of the holy Priesthood, that that ordinance is binding as eternity if we are faithful. We know that when we have children born to us in the everlasting covenant and death takes them away, we are comforted with the assurance that though they be consigned to the silent tomb, we shall yet have them in eternity. Thus the sting of death is taken away, and the grave has no victory. Death does not fill us with gloom and apprehension and doubt and uncertainty. We know as well as we can know anything of that character that when time ends we shall be united with our children and dwell with them eternally. We know also that when a man buries his wife, the faithful partner of his life, if she were married to him by the holy Priesthood, he knows when he lays

her away in the grave that that is not an eternal separation, but that they will again be united. And so with the wife when she lays away her faithful husband, she knows as well as she knows she lives that they will be united, and that they will dwell together throughout eternity, if she continues faithful to the truth.

It is the Priesthood that has brought unto us these blessings. There is not a thing connected with our existence in these valleys that I do not in my feelings give credit for, under God, to the Priesthood. Do we have peace in our hearts? Do we have order in our settlements? Do we have good order throughout these mountains? Yes, we have, and it is due to those men whom God has inspired to lead the people. This good order is due to the Priesthood. We cannot give any credit to anybody else, however much we might be inclined to do so. We have had Judges here; we have had Governors here, some of them men of ability; but we cannot in honesty and truth give them credit for any of the blessings we enjoy. On the contrary many of them have been our worst enemies, and if they could have had the power they would have destroyed our peace and introduced strife and disorder and confusion and war and bloodshed in our midst; and that these things do not exist is due to the Priesthood, and to the people also, who have listened to their counsels and been guided by them.

Now, it is our duty to honor our God, and in honoring God we do not show dishonor to others. Because I feel in my heart to honor the Priesthood that God has restored to the earth, I do not therefore mean nor do I feel any sentiment of dishonor towards anybody else. It

does not make me any the less a loyal citizen or a true man because I do this; not in the least. On the contrary, I am a better citizen for this, because I am more peaceful, I am more easily controlled, I maintain good order, or endeavor to do so. The influence, therefore, of the Priesthood upon me, as upon all the rest of the community, has not the effect to make us disloyal to our trust, nor to make us any worse citizens of the government of which we form a part. On the contrary, there is no more loyal men to be found within the confines of the Republic than are to be found in this Territory; no men more true to the Constitution, or who love it with more devotion, or who are willing to make greater sacrifices for it, than are to be found in this Territory, and I think I am in a position to speak understandingly.

I say there are no people who will do more to maintain true republican government than the people who form the Church of Jesus Christ of Latter-day Saints. I would shoulder my gun to defend an Episcopalian against a mob, and I would do the same to defend a Methodist, or an infidel. I would do as much to maintain the rights of all men and all women under this form of government as I would those of my own faith. I would consider myself unworthy of my position if I did not have that feeling, and this is the feeling, I am sure, of this entire people called Latter-day Saints. They hate oppression, they hate it in every form, and they will fight it as long as it exists upon the face of the earth, until it is stricken down, and until it ceases to exist. They are bound to do that. The principles of their religion compel them to do it. To resist tyranny in a governor who may be sent here? Yes, if he

comes here and exercises unjust rule. And the same with a Judge. Because a man is sent here as a Governor or a Judge does that make him a king, or give him the authority to trample upon the rights of his fellow-citizens, or upon the Constitution, and the laws of the land? Not by any means. And are we disloyal because we reject his claim to that authority, and the claim of others who band themselves together and say, "Oh, you poor Mormons, you poor, miserable wretches—you have no rights here?" No, we are not. They may try to usurp this authority, but they will always find us in their path under the Constitution, and under the laws; not by force of arms, not by violence, not by lynch law, not by mobocracy; but contending in the right place and under the right circumstances for those liberties that God has given to every human being and especially guaranteed to us as free men who were born free and who live under a free form of government. Mobocracy, from the bottom of our hearts, we hate every form of it, and every form of violence. Where men take the law in their own hands and seek to redress their own wrongs, it is abominable, and should be frowned upon every where. Better for us to suffer any number of wrongs than that we should resort to violence. It would not be right for us to do so, however just our cause may be. We must maintain law and good order, and we must frown down and put down every form of mobocracy and lynch law, and this disposition to execute vengeance outside the pale of the law. It is just as wrong for us to indulge in that spirit as it was for the mobbers of Missouri when they drove us from our homes there, or those in Illinois when they drove us from there. We should learn a lesson from these things; we should

profit by this experience and stand up steadily and maintain constantly the rights of man, no matter the man might be. He may be an enemy; he may be opposed to principles; but that should make no difference in our determination to execute justice and right.

Now, God has blessed us wonderfully in this land since he led us here. I can see a great improvement in your place. In fact I see the same in all the settlements. God is blessing this people. He is calling them to increase, and He is giving us a firmer foothold. I am glad of it. I want to see this work increase because I love it, and because I love every thing connected with it. It is not a partisan feeling. It is a selfish feeling that a certain portion of people may be blessed more than other people. I do not believe that Latter-day Saints entertain such feeling. But I take delight in this work. I consider every thing connected with the future growth of the human family is connected with the growth and development of this people. I know this is saying a great deal, nevertheless it is true. And as lives the day will come that constitutional government and the rights of man will have to be maintained by the Latter-day Saints, and at a time when there will be no power upon this land that will be able to make headway against the tide of evil that will flood the country. And it will be due to organization that we shall be able to stem it. God has given us organization that is magnified by our enemies freely admit. We are a consolidated power. And when anarchy reigns, as it will do, for some time coming, and every man that opens his eyes to see the evils that abound—if he does not persistently

the truth—must have a secret dread of it in his heart ; when that comes, there will be no power upon this continent that will be able to stem it, except the organization which God has given to us. We have shown our capacity for self-government ever since we came here, from the very fact that we had no government except that which we framed. We had to form our own government and make our own laws. We have had Governors who have fought our laws even when our Legislature has enacted them unanimously. So that that which we have to-day in the shape of good government is due to ourselves, under God. It is due in Beaver to the Latter-day Saints under God. If we have maintained order and resisted anarchy in Salt Lake City, it is because of this man [President Taylor] and the man that preceded him in his office, controlling and guiding the people all the day long ; to them, under God, the credit is due. So it may be said with reference to our entire Territory. We have shown our capacity in the midst of all the obstacles that have been thrown in our way, and in the face of all the attacks that have been made upon us in various forms and from various quarters—we have been able to withstand these and maintain good government. That power we still retain. We are gaining experience day by day. God is training us in this way. We are receiving a training such as no other people receive. Men are being made statesmen in spite of themselves. Such men as John R. Murdock, and others around him, have been compelled to learn these things. So with others. They have had to acquire a knowledge of practical statesmanship, that they might preserve the liberties of this people. And God has given us

the necessary wisdom to do it. I thank Him for it. He has given us this wisdom, and he will continue to bless us in this way. And the day will come when we will exercise this authority in a far wider sphere than in this limited Territory. The same wisdom that has maintained the organization of this people, and that enables us to withstand attacks that would swamp any other people, will enable us to act in a far more extended sphere.

We have had conspiracies against our liberties from every quarter ; we have had conspiracies of every conceivable character ; you cannot conceive of anything scarcely in the shape of conspiracy that has not been formed against us, and yet we live and are a free people to-day. In many respects there are no freer people in the United States than we are. But our enemies do not deserve any credit for it. To God the credit is due, and He gets it, I believe, from all the Saints. But He has given the men whom He has chosen the wisdom to govern and control this people, and to point out the path of safety. And I predict that we will be just as prosperous in the future as we have been in the past, and more so. God will always prepare a way of escape for His people. Even if everything should be as dark as it was fourteen or fifteen months ago, when it seemed as though the whole heavens were covered with the blackest clouds, with no ray of light to break the darkness, and when it seemed as though overwhelming destruction was about to come upon us—even under those circumstances God will prepare a way of escape, He will open out the path and make it plain, and we will emerge from the difficulty stronger than we were before, and be full of additional thanksgiving unto

God our heavenly Father, for His goodness and kindness to us. This will be the result in the future just as it has been in the past, and it will continue to be the result. For I tell you there is a great future before this people. We have all the elements which are necessary to make us a great people, and we cannot be deprived of them. We are a united people to begin with. And then we are a temperate people, we are a frugal people, we are a loving people, we are a virtuous people, we are a brave people. Yes, we are a brave people; for it takes courage to be a Latter-day Saint. A man that is a coward cannot be a Latter-day Saint. A woman who is not a heroine cannot be a Latter-day Saint. It requires just that kind of courage which is so rare in the world to be a Latter-day Saint—the courage to maintain one's convictions. This famous young lady—Belle Harris—has given us an exhibition of it. She preferred to go to the Penitentiary rather than answer the questions propounded to her. Such an exhibition of courage must have a wonderful influence. There is something about it, even if the cause were a bad one, that is admirable. Men admire that quality wherever they see it. There is nothing so admirable as courage of that description. It impresses even our enemies. "Why," they say, "if this girl can do such a thing, what shall we do with a people of that kind?"

Well, courage is a quality that this people have always manifested. They have submitted to wrongs, it is true; but their having done so is not an indication of a want of courage. On the contrary, it is sometimes an evidence of the highest and the purest and the best courage, to be willing to suffer wrong rather

than take a course that could not approved of to resist it, and the qualities in the struggle that lies before us will tell. You find a people who are frugal, who are temperate, who are industrious, who are united, who are loving, and who increase what we do, and they will make a mark on the earth. Such qualities always did tell in the struggle for existence among men from the earliest days. The nations that have possessed the qualities which our people possess have always been the honored nations. They have been the nations that have won their way to power and have commanded admiration even from their enemies. These qualities we possess, and we mean to cultivate them. We mean to train our children in these virtues. We mean to make them a virtuous people above every thing else. That is the most desirable quality in this age of anarchy and corruption, when women, in many instances, are unsafe in the society of men. I want to see it in our country that our young ladies should have the company of our young men, in any place and under any circumstances, in the darkest hours and in the most unprotected situation will feel as safe as if they were in their mothers' bed chambers so long as anything wrong from the opposite sex is concerned. I would rather see men punished with death than a law which we believe is a law that should be put in force against a man who ruins woman—than that there ever should be a time in this country when corruption and wickedness of this character should run rampant and be unchecked. Virtue lies at the foundation of individual and national greatness. No man amounts to much who is not a virtuous man, who is not strong in virtue; I do not care who he is.

may be as talented as Lucifer ; but if he is not a virtuous man his greatness will not amount to much. Virtue lies at the foundation of greatness. We mean to promote it and encourage it in the rising generation. In order that the rising generation should have it, the mothers must have it, and feel its importance, and the fathers also. And then we must teach all those other virtues that belong to the Gospel of Jesus Christ. Our religion is admirably adapted to every circumstance of life. We can carry it with us every day. It is not like our Sunday clothes—to be worn on the Sunday and laid away on Monday. It is an eminently practical religion, and is adapted to every day like and not for special occasions alone. I like it on that account. I am very much pleased with it, always have been, and with those virtues that it instills, the every day virtues of life.

If I am a Latter-day Saint, as I should be, I am an honest man. If I were to trade I would trade honestly, or else I am not worthy of the name of Latter-day Saint. If I had a wagon to sell I would tell what sort of a wagon it was and not cheat the party to whom I was selling, or say that he must judge of the article by his own eyes, that his own eyes must tell him if there is anything wrong. I do not consider that good Latter-day Saint doctrine. If I have a horse to sell to my neighbor and he asks me if the animal has any defect, I ought to be willing to tell what it is. And so with everything else. We must be an honest people ; for I tell you those who are not honest cannot retain the Spirit of God. God wants an honest people, a truthful people, a people whose word can be relied upon, a people whose word is as good as their bond. I do not know whether you all do or not, but if

not, you ought to cultivate this quality of honesty. It is always profitable for a man to be honest. Let him get a credit of that kind and it will bring him profit ; but if he deceives then confidence is gone and people will shun him. I never trade with a man that tricks me more than once. I do not say much. I suppose every body has the same kind of feeling. I never quarrel nor find fault, but then I think a great deal, and I suppose most of the people have a good memory for these sort of things.

As Latter-day Saints, we should be honest, truthful, frugal, and economical, and do every thing we can to improve our condition. Every man that has a poor house should seek to get a better. When I started out in life I attached little importance to the matter of a house. For many years I was in the missionary field. Fifteen years of my early experience in life was spent in the missionary field. I was only some nine months at home during that period, and I attached little importance to a house. But I soon found out that my folks did not take the same view that I did about it. I have learned this, that a woman looks upon a house as a matter of much more importance than a man does. It is her home. And when I see wives in houses of a poor class, when their husbands might build better, I think their husbands do not understand woman's nature as they should do. Women with families should have good houses, and husbands should labor to get them, and then leave them to adorn them and make them comfortable and desirable. Children like to have a nice house, because they can invite their companions to it. Men should strive to make their families comfortable in this way. It is their duty to do

so. I was very much delighted with some remarks President Taylor made on this subject. He told the husbands to court their wives over again, to cultivate the feeling they had when they started out in life, when they were everything to each other, and when they could not do enough for each other. That is a feeling that should be cultivated. Men should never treat their wives with disrespect. They should manifest a feeling of love for them, and more especially when they become advanced in years. There is nothing that will excite love in a man's heart so much as to see a wife as willing, even in her advanced years, to sacrifice her own comfort for his sake as she was when they were first married ; and I am sure it must have the same effect upon a woman—to have the husband, when her charms are fading and she is growing old, and perhaps not so attractive as she was—to have the husband tender and kind and loving, not forgetting her good qualities, nor what she has done. When a woman sees a husband manifest that feeling towards her, she in return will manifest her kindness and love for his thoughtful attentions.

These are little things, but how much they contribute to our happiness and to our peace ! We should therefore cultivate these qualities ourselves and teach them to our children. Our children should be made to feel that we love them and

that we are disposed to treat them with proper respect. When we ask a child to do a favor, we should ask it as though he were a gentleman, or if a girl, as though she were a lady. A man should never talk to his children as though he were a tyrant. He should address them in kindness, and as though they were gentlemen and ladies, and they will grow up with that feeling and treat others with the same respect. Why, I would not ask my children to do me a favor without thanking them, any more than I would ask any grown person. Neither would I ask a favor of a hired hand without doing the same thing. I have been in such positions myself and know the feelings that such people have. I know that their feelings are tender and that in their position they appreciate kindness. And people who are young are more sensitive than older persons of more experience in life, and we cannot be too careful about their feelings. We should treat one another with the utmost respect and the utmost kindness. Women should talk to their children in kindness ; not harshly, and not in a spirit of scolding. It is a dreadful habit this habit of scolding. A man or a woman who is always scolding, loses influence with children and with everybody else.

I pray God to bless you and fill you with the Holy Ghost, in the name of Jesus, Amen.

PRESIDENT JOHN TAYLOR'S RECENT TRIP TO BEAR L A K E.

Selections from his Discourses delivered in the Various Settlements.

(REPORTED BY JOHN IRVINE.)

THE WORK OF GOD—THE EVENTS OF THE TIMES—GATHERING—TEMPLE
ORDINANCES — THE OBJECT OF MARRIAGE — PLURAL MARRIAGE—
A TERRIBLE LESSON — LAWS OF GOD MUST BE ENFORCED — THE
PRIESTHOOD — PARTIES, CLIQUES, RINGS, MURMURERS—GOD IS ON
THE SIDE OF ISRAEL.

We are occupying a position which is different from that of any other people upon the face of the whole earth. We have a great work to perform, and there are duties and responsibilities resting upon us that rest upon no other people. There is no man living or that has lived that could have organized and set in order the work in which we are engaged. There are no men living, unaided by the Almighty, who are able to carry out this work to its consummation. All that have operated in it have had to trust in the living God for instruction, guidance and support, and all that will hereafter operate in it or that are operating in it now will have to trust to the same source. This work is one which is associated with the purposes and designs of God which He contemplated and planned from before the foundation of the world. The day in which we live has been spoken and prophesied of by all the prophets that have existed since the world was, and it is in the Scriptures emphatically denominated "the dispensation of the fullness of times," wherein God will gather together

all things in one, whether they be things on the earth or things in the heavens. Neither Joseph Smith, nor Hyrum Smith, nor Sidney Rigdon, nor Brigham Young, nor myself, nor anybody associated with the Church at the present time, have had anything to do with the origination of these things. This work was commenced by the Almighty; it has been carried on by Him, and sustained by His power, and if it is ever consummated it will be by the power, and direction and sustenance of the Lord Jehovah, of Jesus, the Mediator of the new covenant, and then through the medium of the Priesthood here upon the earth. These things originated in the heavens, in the councils of the Gods; and the organization of the Priesthood and the power thereof, and everything pertaining thereto, has been committed from the heavens through Joseph Smith, principally, and through others who have been associated with him in this great work.

The times in which we live are pregnant with great events, and there will things come to pass that

will affect all people—wars and rumors of wars, pestilence, earthquakes, the waves of the sea lifting themselves beyond their bounds; these and other judgments will go forth among the nations of the earth until, as the Scriptures say, it will be a vexation to hear the report thereof. I would simply remark, however, in relation to these things, that they are the decrees of the Almighty. They are not anything which has originated with us. We find them referred to in the Holy Bible, the record of the Jews; we find them referred to in the Book of Mormon, the record of the Nephites, and also in the revelations given unto us from the Lord through the Prophet Joseph Smith; and there are many now living that know that these events will transpire by things that have been manifested unto them.

Associated with this great work of God is the principle of gathering, and the labor of building temples. We have been gathered from the different nations of the earth to the land of Zion that we might be taught of God, and be subject to the will of God, the word of God, and the law of God. A temple was built in Kirtland, Ohio, at a very early stage in the history of the Church, in the year 1836, or six years after the organization of the Church. Some of the ordinances of God's house were revealed and practiced therein, and many revelations, visions, and great manifestations of the power of God were given unto the people. Afterwards there was a temple built at Nauvoo, wherein further developments were made, and other and more advanced ordinances were revealed and administered. It was by a great struggle and indomitable energy that these things could be

accomplished at all. Previous to the completion of the latter temple, Joseph and Hyrum were killed. But finally the temple was finished and dedicated to God, and a great many principles that had been revealed to Joseph Smith—and which he communicated to the leading authorities of the Church previous to his death—were there carried out and administered in by the Holy Priesthood. We are now building other temples. There is one that was completed several years ago in St. George, and many thousands of people have been administered to and for in that temple, pertaining both to the living and the dead. We have another temple in Logan, also another in Manti, both of which are progressing very favorably, as well as the one in Salt Lake City. Now, in regard to the use of these temples, neither we nor anybody else living had any idea until it was revealed to us from God—just the same as the first principles of the Gospel were revealed, for they were nowhere to be found on the earth. Joseph Smith said to the Twelve in my hearing prior to their departure for Great Britain, "If you come across a people who have even the first principles of the Gospel of Christ correctly you need not baptize them, for the possession of those principles will be a sign that they have some portion of the Holy Priesthood." And to this the Apostle John bears testimony when he says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." But I never found anybody—and I have traveled many thousands of miles—who had even the first principles of the Gospel correctly, nor did any

But the world are ignorant in regard to a great many other things) or do not know anything even of marriage nor the object of it. But do they know about eternal life? Nothing. Is there any salvation outside of this Church who will have a claim upon his wife on the other side of the veil? No. Why? Because in all their marriages, no matter by what church denomination they are celebrated, a ceremony, distinctly states, until death do you part." This is a scene of perfection in the Christian world in relation to this matter! Nothing else can be found anywhere, among any of the professed hypocrites, of the world; the nearest approach can be found, not among fanatics, but in the yellow-backed nature of the period, for they do

"Verily, thus saith the Lord unto

you, my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines :"

"Behold ! and lo, I am the Lord thy God, and will answer thee as touching this matter :

"Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you ; for all those who have this law revealed unto them must obey the same."

This you will see is strictly in accordance with what I have told you Joseph Smith told the Twelve—that if this law was not practiced, if they would not enter into this covenant, then the kingdom of God could not go one step further. Now, we did not feel like preventing the kingdom of God from going forward. We professed to be the Apostles of the Lord, and did not feel like putting ourselves in a position to retard the progress of the kingdom of God. The revelation, as you have heard, says that, "all those who have this law revealed unto them must obey the same." Now, that is not my word. I did not make it. It was the Prophet of God who revealed that to us in Nauvoo, and I bear witness of this solemn fact before God, that He did reveal this sacred principle to me and others of the Twelve, and in this revelation it is stated that it is the will and law of God that "all those who have this law revealed unto them must obey the same." And the revelation further says :

"For behold ! I reveal unto you a new and everlasting covenant ; and

if ye abide not that covenant, then are ye damned." Think of that, will you. For it is further said : "no one can reject this covenant, and be permitted to enter into my glory."

There are many people who try to excuse themselves in this matter, and who essay to do as they please but as the Lord God liveth, He will not excuse them. He expects those who profess to be his people to carry out that law. The revelation continues to say :

"For all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world ;"

"And as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, must and shall abide the law, or he shall be damned, saith the Lord God."

I thought I would have a little of this revelation read. The whole revelation is quite lengthy. But it goes to say that all covenants heretofore entered into amount to nothing, and that they will be of no benefit to people beyond the grave.

Now, as I have already said, the reason was very obvious why a law of this kind should be had. As a people we professed to be Latter-day Saints. We professed to be governed by the word, and will, and law of God. We had a religion that might do to live by, but we had none to die by. But this was a principle that God had revealed unto us, and it must be obeyed. I had always entertained strict ideas of virtue, and I felt as a married man that this was to me, outside of this principle, an appalling thing to do.

The idea of my going and asking a young lady to be married to me, when I had already a wife! It was a thing calculated to stir up feelings from the innermost depth of the human soul. I had always entertained the strictest regard for chastity. I had never in my life seen the time when I have known of a man deceiving a woman—and it is often done in the world, where notwithstanding the crime, the man is received into society, and the poor woman is looked upon as a pariah and an outcast—I have always looked upon such a thing as infamous, and upon such a man as a villain, and I hold to-day the same ideas. Hence, with the feelings I had entertained, nothing but a knowledge of God, and the revelations of God, and the truth of them, could have induced me to embrace such a principle as this. We seemed to put off, as far as we could, what might be termed the evil day. Some time after these things were made known to us, I was riding out of Nauvoo on horseback, and met Joseph Smith coming in, he, too, being on horseback. Some of you who were acquainted with Nauvoo, know where the graveyard was. We met upon the road going on to the hill there. I bowed to Brother Joseph, and having done the same to me he said; “Stop;” and he looked at me very intently. “Look here,” said he, “those things that have been spoken of must be fulfilled, and if they are not entered into right away, the keys will be turned.” Well, what did I do? Did I feel to stand in the way of this great, eternal principle, and treat lightly the things of God? No. I replied: “Brother Joseph, I will try and carry these things out,” and I afterwards did, and I have done it more times than once; but then I have never

broken a law of the United States in doing so, and I am at their defiance to prove to the contrary.

I have related this to show why these eternal covenants are entered into; and that man among you who would seek to pervert these things and teach them to others and seek to frustrate the designs of God in regard to them, I tell you God will lay His hand upon him unless he repents, and speedily takes another course. I don't know when I have talked so plainly as I have done to-day; but these are the feelings of my heart and they are true. It is for us to magnify our callings and not to tamper with the things of God. We must sustain and maintain the principles that God has committed to us inviolate. And about this nation and its ideas and feelings, we ask very little of unreasonable men who are not acquainted with the principles of which they speak. This nation will have enough to do by and by without troubling itself about us. It is for us to learn the ways of God and to place ourselves in subjection to His law. And then it is not enough for men to be married to wives and be sealed according to the order of God; they must treat them aright when they have them; they must treat them as they would treat angels of God; they must be full of kindness and mercy and long-suffering; they must provide for them and make them happy and comfortable, and take care of the families they have by them, and in this way gain the favor of God, and the respect of all honorable men. The laws of heaven must not be violated. We must keep sacred the holy covenants we have entered into. I will here relate a circumstance that came under my notice a short time ago, which will serve to show the terrible

consequences following a violation of the law of God.

A certain Bishop wrote to me to know what should be done in the following case: A man had been away from home on a mission, and during his absence his wife had committed adultery. I replied that the woman would have to be severed from the Church; but requested that the aggrieved husband should call upon me. He did so, bringing with him his delinquent wife and three beautiful little boys—three as beautiful little boys as I ever saw. He also brought with him the villain who had done the damage. But I told him to take him away, I would have no communication with such a contemptible wretch. The husband explained that he wished to talk with me in the presence of his wife, if it was agreeable. He wanted to know what was to be done in the case. I told him I should be under the necessity of confirming the Bishop's decision in the case, but I will have read to you what the law says upon the subject. George Reynolds, who is one of my secretaries, was present, and I asked him to read certain portions of the revelation on celestial marriage; for they had been married according to that order. That revelation states that, "If a man receiveth a wife in the new and everlasting covenant, and if she be with another man; and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed." And in another place it says, "they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God." Now, said I, I did not make that law. I find it in the word of God. It is not my province to change it. I cannot make any change. I am

sorry for these little children. I am sorry for the shame and infamy that has been brought upon them; I cannot reverse the law of God. I did not commit this crime; I am not responsible for it; I cannot lay upon myself, the responsibility of other peoples' acts. Well, it is my heart ache. The husband was like a child, so did the woman; I could not help that. I speak this for the purpose of bringing other things, and of presenting them before the people. And the principle I desire to impress upon the minds is, that we have no right, any of us, to violate the laws of God.

The President of a Stake has no right to violate these laws; his Counselors have no right to do it; the Bishops have no right to do it; Priests, Teachers and Deacons have no right to do it. God has called to stand in holy places, and has placed upon us the responsibility of the Priesthood. He expects us to be as true to that Priesthood and the administration thereof as the Gods are in the eternal worlds. We may think we can do this, that, and the other irrespective of the word of God, but let it be understood that we cannot hide anything from the Lord; the Scriptures say, "hell and destruction are before the Lord how much more then the hearts of the children of men." We may succeed in hiding our affairs from men; but it is written that for every word and every secret thought we shall have to give account in the day when accounts have to be rendered before God when hypocrisy and fraud of every kind will not avail us; for by our words and by our works we shall be justified, or by them we shall be condemned. It is for us to stand uprightly before God. And it is the duty of the Priesthood and the Presidents

Stakes, Bishops, Priests, Teachers and Deacons—to be governed by the law of God, and to see that there is no iniquity prevailing in the Church, and if there is, it must be dealt with according to the law of God, and not according to the notions and opinions of men. We have no right to condone this and to change the other, and to think that we are going to save men by permitting all kinds of iniquity to abound. It is the duty of those in authority to see things straightened out. Matters are sometimes allowed to go on to that extent that hard feelings, division, contention and strife arise, and all this because Teachers, Bishops and others do not do their duty. In our Bishops' Courts, and in our High Councils, we must be governed by the law of God, and not by our notions and sympathies; or anything of that kind, and not because it is somebody's son, or somebody's brother, or somebody's relative. If I have any sons, brothers or relatives, and they do something wrong, bring them up and adjudge them according to the law of God, and do the same with me and with everybody else. We sometimes think we will bear with this, that and the other thing. Perhaps a man may be a drunkard, and being a pretty good sort of a fellow, we think we will bear with him. I tell you he ought to be dealt with according to the law of God, and the same for Sabbath breaking, adultery, and other violations of His laws. The Saints cannot violate any of the laws of God with impunity, and the officers of the Church ought to see that they do not do it. We must not be governed by sympathies. My sympathies in the case that I related were very strong; but I must not be governed by sympathies—I must be governed by the law of God.

“The law of the Lord is perfect, converting the soul.” God has organized His Church after the pattern that exists in the heavens, and has given us laws for the government thereof, and placed at the head of it the holy Priesthood, which is after the order of Melchisedek, which is after the order of the Son of God, and which is after the power of an endless life, and then He has also introduced the Aaronic Priesthood as an appendage to the other. And what are these Priesthoods? The Priesthood is the rule and government of God as it exists, whether in the heavens or on the earth, and wherever that Priesthood is introduced, and the Gospel is introduced, life and immortality are brought to light; so that men can be placed in communion with God; so that by the spirit of light, truth and revelation, they can roll back the mists of darkness, gaze down the vista of future ages, and contemplate the purposes of God as they roll forth in all their majesty, power and glory. This is the position that we as Priests of the Most High God ought to occupy. We should feel that we are not living for ourselves, but that we are living for God—living to accomplish His purposes. We are here to build up His Church and to purify it from all evil, that it may be presented before the Father as the bride, the Lamb's wife without spot or wrinkle. We are here to build up a Zion unto the Lord of Hosts—a Zion, which signifies the pure in heart—a people who will be prepared for the great events that are about to transpire upon this earth, and who will be able to stand the convulsions that will overthrow the world—and He has given us the Priesthood for that very purpose. But there are those in our midst, who, although they have a name

and a standing in the Church, disregard the authority of the Priesthood, both local and general. I hear sometimes of parties, and of cliques, and of rings in our midst. What ! what, a party in the Church and kingdom of God ? What ! rings associated with the principles of eternal truth—associated with the celestial law that emanates from our Heavenly Father ? The devil got up a ring and was cast out of heaven for getting it up, as also a third part of the spirits who associated themselves with him. They were cast out because they devised principles that were in opposition to the word and will and law of God, and every man who follows in their footsteps, unless he speedily repent, will be placed in the same position—will also be cast out. The law of God must be put in force against the transgressor. No man who professes to be a Latter-day Saint can transgress with impunity. The Priesthood of God cannot be disregarded with impunity. We have men in our midst who are not afraid to speak against the authorities of the Church in the localities in which they live. Jude, in his general epistle, refers to such men. He alludes to them as “filthy dreamers who defile the flesh, despise dominion, and speak evil of dignities. Yet,” he says, “Michael, the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not * * clouds they are without water, carried about of winds * * wandering stars, to whom is reserved the blackness of darkness for ever. These are murderers, complainers, walking after their own lusts ; and their mouths

speaketh great swelling words, having men's persons in admiration because of advantage.” So also Peter speaks of such characters, “But these as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not ; and shall utterly perish in their own corruption.” Now, we have such men as these up and down. I think Brother Hosea Stout describes them as “smart Alecs.” They think they are wiser and better than other people, and they want to regulate the affairs of God, when God has given them no authority to do it. But it is woe to those who fight against the authorities of the Church of God. Let such be brought up before proper tribunals ; for no back-biting, nor anything of that kind can be sanctioned in the Church and kingdom of God. These are things that prevail more or less in various parts of the Territory. I suppose we have them to meet. They have always been, to a greater or less degree, mixed up with the Church and kingdom of God upon the earth ; but it is for the authorities to purge the Church of all such things, and to have a people who will be united, who will be one, and who will be governed by the law of God. If I violate any law of the Church, bring me up for it ; if any one else does, bring him up for it ; but don't go sneaking around back-biting and misrepresenting. Let us act as men, at least, if we won't be Saints ; but we should be true to our calling and profession, and honor our God. There is nothing new in all this. The spirit of rebellion has gone on ever since the devil and his angels were cast out of heaven. He and they have been making war against the Saints ; and will continue to do so ; but Satan will finally be over-

come. Before that, however, Satan will be bound for a thousand years, and during that time we will have a chance to build temples and to be baptized for the dead, and to do a work pertaining to the world that has been, as well as to the world that now is, and to operate under the direction of the Almighty in bringing to pass those designs which He contemplated from the foundation of the world.

It is for us to live holily, justly, purely and righteously before God, that we may have a legitimate claim upon Him. If we will do this, then I tell you, in the name of Israel's God, that you shall call upon the Lord and He will hear and answer you; that you shall draw nigh unto Him and He will draw nigh unto you, and will pour upon your heads blessings that it has not entered into your hearts to conceive of; and if all Israel will do this, and fear God and work right-

eousness before Him, there is no power in existence can injure the Saints; for God is on the side of Israel, and He will put a book in the jaws of our enemies. And I will say here, woe to them that fight against Zion, woe to them that plot against Zion, for God will fight and plot against them! And woe to the hypocrites in Zion and those that profess to fear God and are wallowing in transgression; God will be after you, for ere long the sinners in Zion will be afraid, and fearfulness will surprise the hypocrite. Now, let us purge ourselves from unrighteousness, for God is going to roll forth His work, and whether you or I do right or not, it will make no difference, the work will go on: it is onward, onward, onward, and will continue to be onward, until the kingdoms of this world shall become the kingdoms of our God and His Christ, and He will reign for ever and ever.

DISCOURSE BY PRESIDENT WILFORD WOODRUFF,

*Delivered at the Tabernacle, Salt Lake City, Sunday Afternoon,
July 20, 1883.*

(REPORTED BY JOHN IRVINE.)

OBJECT OF MEETING TOGETHER—OUR DEPENDENCE UPON THE SPIRIT OF THE LORD—CERTAIN RIGHTS WHICH BELONG TO ALL MANKIND—UNPOPULARITY OF GOD'S SERVANTS IN ALL AGES OF THE WORLD—A MAN MUST BE BORN AGAIN BEFORE HE CAN UNDERSTAND THE THINGS OF GOD—THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS—THE GOSPEL THE SAME IN ALL DISPENSATIONS—HOW THE GOSPEL WAS RESTORED—THE GIFT OF THE HOLY GHOST—UTAH BUILT UP BY THE POWER OF GOD—JOSEPH SMITH RECEIVED ALL THE KEYS OF THE PRIESTHOOD BY THE ADMINISTRATION OF ANGELS—FULFILLMENT OF REVELATION—THE PRIESTHOOD—PLURAL MARRIAGE.

WE meet here upon the Sabbath day for the purpose of partaking of the sacrament, the emblems of the Lord's body and blood which were broken and shed for us, and also to give and receive instruction as we may be led by the Spirit of God.

It is well known to the Latter-day Saints—though perhaps not to strangers—that no Elder or member of the Church of Jesus Christ of Latter-day Saints who enters into this Tabernacle knows who is going to be called upon to speak to the people. Hence no man spends a week, a day, an hour, or a moment to prepare a discourse to deliver unto the people. We are all of us dependent upon the Spirit of the Lord, upon revelation, upon inspiration, upon the Holy Ghost, in order to be qualified to teach the people before whom we are called to speak, and if the Lord does not give me the Holy Spirit

this afternoon, I promise you all you will not get much out of Brother Woodruff, whether they be Saints or strangers. I have never seen a day since I have been a member of this Church, that I have felt that any man was qualified to teach saint or sinner, Jew or Gentile, the inhabitants of the earth abroad or at home, only as he was moved upon by the power of God. I have never believed any man was qualified from the days of Father Adam to our day to go forth among the inhabitants of the earth with the declaration of the Gospel of Jesus Christ, in a way and manner to convince them or teach them the Gospel in its truth and purity, and in the power of God, only by inspiration. I have never believed that any man was qualified in any age of the world to build up the kingdom of God, or do the will of God only upon that principle. And I have

felt, both while abroad in the world, as well as at home, that when called upon to teach the Latter-day Saints or anybody else—I have felt as though my lips ought to be touched with a live coal from off the altar, and my heart filled with inspiration from Almighty God. When I think upon the day and age in which we live, when I think upon this day and dispensation in which the God of heaven has set His hand to carry out the fulfillment of the mighty prophecies contained within the lids of the Bible, the Old and New Testaments, the stick of Judah, I realize that in order to comprehend these things a man must be in possession of the Spirit of the Lord day by day. In the words of the Savior as recorded in St. John's Gospel, "This is eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

I say many things when I am called upon to speak in the presence of strangers that I do not confine myself to when addressing the Saints, because the latter are acquainted with our principles, while the former are not.

As Latter-day Saints we respect the rights of all men. We believe that all mankind, men and women, in this and every other dispensation and generation, have certain rights; that God has created all men with an agency, I care not in what kingdom, empire, republic or place they dwell. They have a right to enjoy their religion. They have a right to worship God according to the dictates of their own consciences. "But," says one, "do you mean that in empires where an emperor holds the rights and destinies of his subjects in his hands?" Yes. I mean there is no emperor who breathes the breath of life who has

the right to deprive one of his subjects of the freedom of his religion. I will tell you why. No emperor, no king, no president, no ruler of any nation under the heavens has ever given his subjects life. Their life has come from God, and God has granted them their agency and the right to worship Him according to the light and knowledge they have. This is the view entertained by the Latter-day Saints. And I have heard Joseph Smith say that if he were emperor of the whole world, holding the destinies of all men in his hands, he would defend the religious rights of every man, whether his religion was right or wrong. And especially ought this to be the case in this American nation, the constitution of which guarantees to all people the right to worship God according to the dictates of their own conscience. This is the broad platform upon which our government has been founded. I have looked upon the Constitution of the United States as one of the best instruments ever devised by man for the government of the inhabitants of the earth. I look upon it as such to-day. And while we are willing to allow the Methodists, the Baptists, the Presbyterians, the Catholics, and every sect under heaven, the right to enjoy their religion undisturbed, yet we claim the same privilege as a people, as a church, as the Church of Jesus Christ of Latter-day Saints, and hence, in expressing myself here this afternoon with regard to the Gospel of Jesus Christ, or the kingdom of God, if I differ from any of this congregation, I have a right to differ; the congregation has a right to differ from me; and no man has a right to say, Why do you so? The destinies of the whole human family are in the hands of God. I shall be held accountable

before the God of heaven—and so will all men—for the course I pursue in this life.

There is one very peculiar feature with regard to the followers of Jesus Christ, or those that have attempted in other dispensations to obey the law of heaven, and that is, their unpopularity in the world from the days of Father Adam to the present time. Trace it through from the beginning, and you will find that men who were inspired by Almighty God to go forth and proclaim any message to the inhabitants of the earth, have been most unpopular in their day and generation. You will find it has been so in the whole history of the world. You may go back, for instance, to the days of Noah. Noah was a preacher of righteousness. He was called of God. He was warned of God, and told what to do to save himself and family. The world had become terribly corrupt, and it was necessary that the people be called upon to repent. To this end God Almighty raised up a prophet. That prophet was Noah. He went forth as he was commanded and preached the Gospel of Jesus Christ in its purity and truth. He was commanded to build an ark on dry land. The people laughed at him and would not believe his testimony. For one hundred and twenty years he warned the inhabitants of the earth of the coming flood; but all that he could save were the members of his own family, some eight souls. The flood came, and all the inhabitants of the earth, save those who had entered the ark, were drowned. Their spirits were shut up in prison in the spirit world, and they remained there until after the death of Jesus Christ; and while His body lay in the tomb three and a half days He went and preached to those spirits in prison, where they had

been shut up for thousands of years.

As it was with Noah so it was with other Prophets who lived in ancient days. You may trace the history of Daniel, Jeremiah, Ezekiel, Isaiah, and the rest down to the days of Jesus Christ, and you find they were all unpopular in their day and generation. In consequence of the wickedness that prevailed in the world, those Prophets were moved upon to prophesy concerning the destruction of Babylon the great, Ninevah, Tyre, and many other ancient cities; they declared the word of the Lord to the inhabitants of these cities, but their testimony was not believed; and because of their unpopularity, the Prophets were put to death. Nevertheless, not one jot or tittle of their predictions fell to the ground unfulfilled.

Then, again, you come along down to the days of Jesus Christ. You trace His life from His birth in a stable to the tomb. Was ever a man on the earth—a good man like the Savior—so persecuted, opposed, ridiculed and derided as He was by the Jews, Pharisees, Sadducees, and the different sects of that day? No matter what He did it was attributed to him for evil. If He cast out devils it was attributed to the power of Belzeebub. If He restored the blind to sight, they were ready to cry out, “You give God the glory, this man is a sinner.” And so in all His works was He opposed, persecuted and derided. And His Apostles shared the same fate. Every soul of them—with the exception of John—had to lay down their lives and seal their testimony with their blood. Some were beheaded, some were sawn asunder. Even in the case of John they sought his life, but it was decreed

that he should live, and he remains on the earth to this day—although probably there has been a change in his body—and will remain until the Son of Man comes in the clouds of Heaven.

I speak of these things to show that men of God in all ages of the world have been unpopular. Jesus warned His disciples with regard to this opposition. He said to them: "If ye were of the world, the world would love his own: because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Why didn't the world love the Prophets and Apostles in their day and generation? Why does the whole sectarian world rise up against Prophets and Apostles in this day and age of the world? Simply because in former ages they rebuked sin, and in this age they do the same. They have been plain-spoken men. They have gone forth and declared the word of God as they were moved upon by the Holy Ghost.

Now, with regard to the day and age in which we live. The Saints are acquainted with our history as a people. They have a testimony to bear that the world knows not of. A man must become acquainted with the Lord, acquainted with the principles of the Gospel of Jesus Christ and receive them before he is qualified to understand the work of God, or the things pertaining to the kingdom of God. We read of a man named Nicodemus, who came to Jesus by night. Said he: "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus

saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of the water and of the spirit, he cannot enter into the kingdom of God." This is the principle that has been connected with the Gospel of Jesus Christ in every dispensation of the world.

As an organization, the Church of Jesus Christ of Latter-day Saints has been in existence now for 53 years. It was organized in the first place with six members on the 6th day of April, 1830—organized by a Prophet of God, a man raised up by commandment of God, by inspiration, by revelation, and by the administration of angels. Every step that he took was taken by commandment and revelation. He was given to understand by the angels of God who administered to him that there had been a falling away from the ancient order of things, and that now the full set time had come when the God of heaven would again establish His kingdom on the earth and call forth His Church out of the wilderness of darkness and error and establish it upon the foundation of the ancient Apostles, Jesus Christ being the chief corner stone.

Now, any man acquainted with the Scriptures can clearly understand that there is but one true Gospel. There never was but one Gospel. Whenever that Gospel has been upon the earth it has been the same in every dispensation. The ordinances of the Gospel have never been changed from the days of Adam to the present time, and never will be to the end of time. While there were many sects and parties in existence in the early

times, Jesus gave his disciples to understand that there was but one Gospel. He told them what it was. He declared unto them its ordinances. He commissioned them to preach the Gospel to every creature. In the first place they were to preach faith in the Lord Jesus Christ; next, repentance of sins; next, baptism for the remission of sins. Baptism was an ordinance taught by the Savior himself. We find, too, that He obeyed this ordinance, being baptized in the river Jordan by John the Baptist. Why? To fulfill all righteousness. It was a righteous law, and it was a type of baptism to be followed by the whole human family. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Such was the declaration of the Savior to the twelve Apostles. People were to be "buried with him by baptism unto death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." What next? Men bearing the Melchisedek Priesthood—Apostles and Elders—had the authority to lay hands upon baptized believers for the reception of the Holy Ghost, which they received and which led them to prophesy of the things of the kingdom of God; and the signs followed those that believed. These were the first principles of the Gospel. And Paul the Apostle, makes this declaration: "But though we, or an angel from heaven, preach any other Gospel than that which we have preached unto you, let him be accursed." He repeats this, and goes on to tell us what the Gospel is, and what the Church of Christ is, and what it always has been. In the Church were Apostles, Prophets, Pastors, Teachers, Evangelists, etc., and these were "for the

perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." The Lord never had—and never will have to the end of time—a Church on the earth without Prophets, Apostles, and inspired men. Whenever the Lord had a people on the earth that He acknowledged as such, that people were led by revelation. No man can find anything contrary to this. When the Gospel was given to the Jews, all the gifts and graces and powers thereof accompanied it. It was accompanied by the Eternal Priesthood—which is after the order of the Son of God, without which no man can administer in the ordinances of life and salvation. The Savior was a Jew himself. He came to His own father's house, but they rejected him and put him to death. The Gospel was then taken from the Jews and carried to the Gentiles. Paul warned the Gentiles to take heed lest they too fell into unbelief. But the Gospel was delivered to them with all its blessings and powers, and remained with them as long as there was a man upon the earth that had the power to administer in its ordinances.

Now, have the Gentiles had that church and kingdom of God in their midst since the ancient Apostles were put to death? I think not. At the present time there are some six hundred three score and six different religions—different roads to heaven and to hell—in the world; but none of these bear much resemblance to the Gospel as taught by Jesus Christ and His Apostles. The whole Christian world, it is said, rises up against these Latter-day

Saints because they profess to believe in revelation, in Prophets and Apostles. This has been the case ever since the organization of this Church. Do we teach anything that is contrary to the laws of God? We do not. Do we believe anything that is contrary to the Gospel as taught in the days of the Apostles? We do not. "But," says one, "how did you come by this Gospel?" We came by it through the administration of an angel from God. John the Revelator, in speaking of the last day—the opening of the seals—the blowing of the trumpets—and all that should transpire before the second coming of the Son of Man—said he saw (among other things) "another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come." When the angel of God delivered this message to Joseph Smith he told him the heavens were full of judgments; that the Lord Almighty had set his hand to establish the kingdom that Daniel saw and prophesied about, as recorded in the second chapter of Daniel; and that the Gospel had to be preached to all nations under heaven as a witness to them before the end should come, and that, too, in fulfillment of the revelation of God, as given here in the Old and New Testaments. Joseph Smith never attempted to organize this Church until he received commandment so to do from God. He never attempted to baptize a man until he received the Aaronic Priesthood under the hands of John the Baptist (who was beheaded for the word of God and the testimony of Jesus). He

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never attempted to officiate in any of the ordinances of the Gospel until he received the Apostleship under the hands of Peter, James and John. These men appeared to him. They laid their hands upon his head and sealed the Apostleship upon him with all the power thereof. And these angels told Joseph Smith to go forth himself and to call upon other men to go forth unto the world and preach the Gospel as taught by Jesus Christ and the Apostles, and the Lord would back up their testimony; that when they laid hands upon those who had been baptized for the remission of sins, and who had received their testimony, they should receive the Holy Ghost. This was the proclamation to Joseph Smith 53 years ago.

Now, I want to ask this assembly, strangers and Latter-day Saints alike, what position the Elders of Israel would have been in when they went forth and made this promise to the inhabitants of the earth—the promise that if they would receive of our testimony, repent of their sins and be baptized for a remission of them, and have hands laid upon them, they should receive the Holy Ghost—I want to ask, gentlemen and ladies, how long those Elders would have taught this principle in the nations of the earth if God Almighty had not backed up their testimony? How long would it have been, in the absence of this backing, until they would have been found out to be deceivers? Not a great while. Is there another set of men on the face of the earth to-day, that dare to go forth and make that proclamation to the world? No; because unless they were called of God to make it, He would not back up their testimony, and it would be known who they were.

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We have labored upon this principle for 50 years. You cast your eyes and you see a tabernacle in the desert; you see a city; and you may travel for a thousand miles and you will find this Territory filled with cities, towns and villages. By what power have these things been accomplished? I came here on the 24th of July, 1847, with a little handful of men as pioneers. What did we find? A barren desert, as barren as the desert Sahara. No mark of the white man here. No outward sign that a white man could live here. How has this desert been made to blossom as the rose? Why this body of people from almost every nation? I will tell you. We carried the Gospel to Europe, the Islands of the sea, and the different nations of the earth; we offered them the Gospel, and a class of men and women—two of a family, and sometimes a dozen of a city—received our testimony, and when we laid hands upon them they received the Holy Ghost. That Holy Ghost has remained with them; it has instructed them and inspired their hearts, and to-day you see Utah as it is. If the Lord Almighty had not backed up the testimony of the Elders of Israel as He has done, Utah to-day would have been as when we found it 36 years ago.

This is the condition of the Latter-day Saints. Joseph Smith received these keys, this Priesthood, this power, this Gospel by the administration of angels from God, and this testimony is true. He also received a record called the Book of Mormon, which is a record of the ancient inhabitants of this continent. That record is true; as also the Book of Doctrine and Covenants, a code of revelations given through the Prophet Joseph Smith.

These revelations are true and faithful, and they are being fulfilled as fast as time will admit. I bear my testimony of these things to the world, for I know they are true.

I traveled thousands of miles with Joseph Smith. I knew his spirit. Many of the revelations given through him have been fulfilled. I myself wrote the revelation that was given through him concerning the war that would take place in this country between the north and south. That revelation was published to the world forty-two years before the war. It broke out just as predicted, and I refer to it because it is one of the revelations that is fulfilled. To-day we are still preaching the Gospel of Jesus Christ. The Lord Almighty has set His hand to establish His Church and kingdom on the earth, to build up Zion in the mountains of Israel.

Now with regard to the Priesthood. We have been found fault with sometimes because we profess to have the Priesthood. Let me say to this congregation that our Heavenly Father performs all His works—the creation of worlds, the redemption of worlds—by the power of the Eternal Priesthood. And no man on the earth, from the days of Father Adam to the present time, has ever had power to administer in any of the ordinances of life and salvation only by the power of the Holy Priesthood. You will find this to be the case in the whole history of the Prophets of God. When Aaron was given the Priesthood he was called by revelation. “No man taketh this honor unto himself but he that is called of God as was Aaron.” Jesus Christ himself had to be called of God. He was a High Priest. He left the Priesthood on the earth with his

Apostles. They officiated in it until they were put to death. It is by that power that we administer in this day and generation. The Church and kingdom of God has continued to grow from its first organization. It is true we have been called to pass through many afflictions in our day and time. Nevertheless, the Lord has preserved His people, and they still live here in the valleys of the mountains.

We have an anxiety to honor God and keep His commandments, and to honor our country and the Constitution of our Government. That Constitution we believe was given by revelation, and whatever laws are passed agreeable to it we desire to honor. It guarantees to all men the right to enjoy their religion, to worship God according to the dictates of their conscience.

"But," says one, "I would like to know how many wives you have. That is a matter you have not said anything about." Well, now, I will tell you a little anecdote in connection with Sidney Rigdon. The circumstance took place a great many years ago, in Kirtland. A young Elder just come in met President Rigdon on the street one day in the vicinity of the Temple. Said the young man: "President Rigdon, will you please tell me the meaning of the horns of the beast John saw?" President Rigdon, drawing himself up, looked at the young man, and replied: "My dear brother, there is a great deal between you and the beast that John saw," and walked away. Well, I sometimes think it is so with this generation. There is a great deal between the people of this generation and the plurality of wives. There are a great many principles that God has revealed in these last days that it is necessary for us to understand before we come

to that principle. But as I have brought the subject up I will say a few words upon it. The Lord has revealed to us that no kingdom, no king, no prince, no president, no ordinance of marriage, no ordinance performed by any man from the days of father Adam, will have any power or force after death, except those ordinances are performed by men holding the Eternal Priesthood. Is there a king, is there a prince, is there a queen,—will either when they pass the other side of the veil, find a throne there? Would the Czar of Russia, who was assassinated by the hands of the ungodly not long ago, when he went into the Spirit world find a throne there? No. Why? Because the kingdom of the Czar of Russia belonged to time. When he went into the Spirit world that was the end of his kingdom and power. His kingdom had not been sealed upon his head by any man having the power and authority of the Eternal Priesthood. So in regard to all kingdoms and thrones. You may take Her Majesty Queen Victoria—who has reigned a long time, and who is perhaps as good a sovereign as has reigned since the days of William the Conqueror. When she passes behind the veil she will find her kingdom at an end, because it was not sealed upon her head for time and eternity by any man having the authority of the Holy Priesthood. So I will say to our friends here—the strangers within our gates—that any man that marries a wife by any other authority than the authority of the Holy Priesthood is simply married for time, "or until death do you part." When you go into the Spirit world you have no claim on your wife and children. The ordinance of having them sealed to you by one having the authority of the Holy Priest-

hood must be attended to in this world. Father Abraham obeyed the law of the patriarchal order of marriage. His wives were sealed to him for time and all eternity, and so were the wives of all the Patriarchs and Prophets that obeyed that law.

I desire to testify as an individual and as a Latter-day Saint that I know that God has revealed this law unto this people. I know that if we had not obeyed that law we should have been damned; the judgments of God would have rested upon us; the kingdom of God would have stopped right where we were when God revealed that law unto us. Why have we obeyed it? I obeyed it because I want my wife or wives with me after death; I want my wives and children with me in the morning of the resurrection; I want my wives and children organized in the family organization, that I may dwell with them and they with me, throughout all eternity, as well as with Father Abraham and other men who honored and obeyed that law. This is the position we occupy. We have obeyed the law because God has commanded us, and I bear record of its truth; and so far as I am concerned, if I can have my wives and children with me in the

morning of the resurrection, so that I can dwell with them and with those Patriarchs and Prophets who obeyed that law, it will amply repay me for the trials and tribulations I may have had to pass through in the course of my life here upon the earth. Many men suppose that we have obeyed that law to gratify the lusts of the flesh. Bless your soul if that had been our object, we might have followed the example of the people of the Christian world—committed whoredom and adultery—without bringing upon ourselves the cares, pains, and penalties that we have to bear by obeying this law. But let me tell you that the Latter-day Saints look upon adultery as one of the greatest crimes any man can commit in this world. It is next to murder. No, this people have not obeyed that law because of a desire to gratify the lusts of the flesh; they have observed it in obedience to the command of God, and because it will have power and effect after death.

I pray God to pour out His Holy Spirit upon us, that our ears may be open to hear and our hearts to understand the things of the kingdom of God, which is my prayer in the name of Jesus Christ. Amen.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH,

Delivered in Paris, Idaho, Sunday Morning, August 19, 1883.

(REPORTED BY JOHN IRVINE.)

THE HATRED OF THE WORLD TOWARDS THE PEOPLE OF GOD — THEIR ACCUSATIONS AGAINST THE LATTER-DAY SAINTS — THE TRUTHFULNESS OF THE ACCUSATIONS REFUTED — THE LATTER-DAY SAINTS WILL COMPARE FAVORABLY WITH ANY OTHER PEOPLE ON THE FACE OF THE EARTH — WHY, THEN, ARE THEY PROSCRIBED? — BECAUSE THE WORLD HATE THEM — PERSECUTION THE LOT OF THE SAINTS — PAST PERSECUTIONS AND THEIR RESULT — THE “MORMON PROBLEM” STILL UNSOLVED, AND MORE DIFFICULT OF SOLUTION THAN EVER — LET THE SAINTS LIVE THEIR RELIGION AND THE LORD WILL BRING THEM OFF TRIUMPHANT.

I HAVE been extremely interested this morning in listening to the very excellent remarks of Brother Cannon. I feel that in answer to the desires and prayers of the congregation the Lord has blessed Brother Cannon in his remarks, and that through him He has made plain many very important truths and principles, upon which it will be well for the congregation to reflect and to treasure up in their hearts.

My mind was led to reflect, while Brother Cannon was speaking, upon the inconsistency, harshness and unreasonableness of the world in their attitude towards us as a people, and upon the manner in which they have sought to deal with what they term “the Mormon Question.” The words of the Savior in relation to the hatred of the world towards the people of God flashed through my mind: If ye were of the world, the world could love his own: but because ye are not of the world, but I have

chosen you out of the world, therefore, the world hateth you.” Jesus and His disciples were every where spoken against. Everybody, almost, reviled them. When Jesus cast out devils, it was said to have been done by the power of Belzebub, the prince of devils; that He healed the sick by the same power; that He restored the sight of the blind by the same power; and all the works of mercy and charity which He performed were attributed to the power of Satan. It is very much the same in this dispensation. No matter how good you may be — you who profess to be Latter-day Saints — no matter how virtuous you may be, you are set down by the world as adulterers. No matter how honest you may be, you are called dishonest. No matter how innocent you may be of all the crimes that are known, the sectarian world declare you are unfit to live because of your corruptions and

abominations. No matter how charitable you may be, they claim that you lack the elements of charity and of mercy. Consequently they think it behooves them, and "the powers that be," to move against you for your destruction. It was for this reason that the Congress of the United States, a little while ago, was compelled, by an influence and a power that it could not, or dare not resist, to pass a most unconstitutional, a most unjust and wicked act for the purpose of depriving an innocent and unoffending people of their legitimate rights—rights that belong to them under the constitution of our country.

Have we sought to injure anybody? Have we sought to deprive any people of their rights? Have we sought to tear down or to destroy any part of the earth? Are the vile charges that are made against us true? No, they are not. You know they are not. There is not a man or a woman under the sound of my voice this morning but know as they know they live, that the charges that are made against the Latter-day Saints are false. They say that we have been, in years past, in the habit of committing murder! We are charged with having murdered strangers that came amongst us! We are charged with having murdered apostate Mormons because they had apostatized from us! We are charged with oppressing the people, and with keeping them under tyranny! And those who make these charges claim that it is because of their influence in Utah—the influence of the world—of the public press—the presence in our midst of officers of the law who have been sent by the President of the United States to rule over us; that this murderous propensity, and this power for evil that has here-

tofore been exhibited by the Latter-day Saints, have been checked!

Now, who is there that is acquainted with the history of Utah, or with the history of this people, but know that all these things that have been villainously charged against this people are libellous and as false as hell. Who does not know that such a reign of terror never did exist in Utah or among this people anywhere? I came to Utah in 1848; I have been a resident among this people from my childhood; I have been cognizant of nearly everything that has transpired of public character among the Latter-day Saints for the last 30 years, and I am a witness and can and do bear my testimony that all these charges are false, and that the people to-day are a fair example of what they have always been from the beginning. Who of you are murderers? Who of you, professing to be Latter-day Saints, are thieves and robbers? Who of you, professing the same thing, are adulterers and whoremongers? Who of you, professing to be Latter-day Saints, curse and swear and blaspheme the name of God? Who of you would oppress your neighbor or would rob him of his rights? Who of you, professing to be Latter-day Saints, would not be ready to protect the rights and to maintain the liberties of the stranger within our gates as you would to protect your own rights or those of your neighbor? Is not this the case to-day? Yes. Was it ever different to this? Was there ever a different condition of things existed in the midst of this people? You very well know that there never was. Men who have done wrong in times past have been held accountable for their acts to the law by the officers of the law. Men who to-day are ungovernable and commit crimes are amenable

to the law and must answer for their crimes. This has always been the case. The Gospel net has gathered of every kind. But is a whole community to be held responsible for individuals whose propensities lead them to commit crimes? If we are to be judged upon that principle, who will be exempt from the same judgment? If God should judge the world in this manner He would execute the whole world—none would be exempt. I think as a community or as communities, we will compare favorably with any on the face of the earth. I think there will be found far less crime among the Latter-day Saints than may be found in other communities of like numbers anywhere else. I believe there is less crime, less wickedness, less drunkenness, and fewer offences of any kind among the Latter-day Saints than can be found among any other people of equal numbers in the world. And in saying this I am not boasting of the Latter-day Saints; for, surely, if we are Latter-day Saints, crime and wickedness should have no part in us. No man professing to be a member of the Church of Jesus Christ of Latter-day Saints should be guilty of any thing that would cause the blush of shame to appear in the face. On the contrary we ought to live above suspicion; we ought to live free from crime, free from wickedness and sin of every description. Therefore, to say that the Latter-day Saints are the best people I know of in the world is not saying any thing more than should be said and can be said honestly and truthfully. We ought not to be guilty of sin. The teachings of the servants of God have been toward righteousness, honesty and virtue, and towards every thing that is calculated to elevate and ennoble mankind. This has been

the burden of the teaching of the servants of God from the day that the Church was organized until the present time; and if the Latter-day Saints are not the best people upon the earth, it is because they have not hearkened to the counsel that has been given them.

Why, then, should we be proscribed? Why, then, should the people of the world malign us and seek to blacken our names and our characters? Why should they seek to bring persecution and evil upon us? The answer is to be found in the words of the Savior. "I have chosen you out of the world, and therefore the world hate you." So long as you maintain the principles of the Gospel; so long as you defend and practice the principles of virtue, of truth and of righteousness; so long as you stand by the doctrines of Christ, which have been revealed through Joseph the Prophet, through Brigham Young, the Prophet, and through President Taylor and the oracles of God; so long the world will be arrayed against you, so long they will hate you and will seek to bring evil upon you unless they repent. There is no question about it. Many people will not be convinced. Brother Cannon has alluded to people who visit us. They may be favorably impressed upon some points; but still they retain in their hearts a prejudice they have received concerning us, and they carry it away with them notwithstanding what they see. This is according to what Jesus said. They have eyes, but they see not; they have ears, but they hear not; they have hearts but they do not understand. It is also said that "there are none so deaf as those who will not hear, and none so blind as those who will not see." Many of those who visit Utah, come filled with

such an amount of prejudice that they will not allow their senses to be convinced of the truth. Hence they go away as prejudiced as when they came. Nevertheless, when men come with their minds divested of prejudice, who can see and are disposed to see, and are liberal-minded enough to look at things in their true light, they do in a measure get correct views and ideas in relation to us. A few such men have come to Utah, and gone away enlightened, and have told the truth to the world. But notwithstanding they tell the truth they are generally disbelieved as we are when we tell it. We would naturally suppose that a man like Judge Black, who on legal matters was an authority in the world, would be believed; but the moment that man, with all his talent and prestige, stood up in the halls of Congress and undertook to reason upon the constitutional rights of the people called Latter-day Saints, he was denounced and the soundness of his conclusions questioned by judges, lawyers and statesmen. He was held up to ridicule because he dared to discourse upon the constitutional rights of the people called Latter-day Saints. And it has been so with everybody else that has dared to speak a word in favor of the people of God having their rights. It was so with those who dared to speak in favor of the Son of God and His disciples. Those who dared to do so were considered unworthy of being believed on oath; their testimony could not be received; they were partial. And it has become so in relation to this people. Let any man lift up his voice in the defense of the people of God, and he will at once be denounced by a certain influential class and his influence among that class of people who seem

bent upon persecuting the Latter-day Saints will wane, no matter how much they may have honored his counsels prior to that.

Will this continue to be the case? Yes, more and more; for as we increase in union, in faith, intelligence, and in political and religious influence, the hatred of the wicked will increase against us. Then will the heathen rage and the wicked imagine a vain thing; and their efforts to destroy us will proportionately increase. But will they succeed? Will they accomplish their desire? Just in proportion as they have done it hitherto, and no more. When they drove the Latter-day Saints out of Missouri, and had the Prophet and his companions confined in Liberty Jail, the world rejoiced in the belief that the backbone of "Mormonism" was broken. But they had reckoned without their host. They had not based their calculations upon the facts. The sequel proved that they had committed a grand mistake. Notwithstanding that General Clark, on the square in Far West, said to Joseph and his companions, that their doom was sealed and their die was cast, they were reckoning without their host. They had not calculated upon the power of God in these matters. They simply thought they had Joseph Smith in their power, and that by destroying him they would destroy "Mormonism." But the Lord delivered him from his enemies. And from Missouri he came to Illinois. "Mormonism"—as it is called in the world—from being a village grew into a city—the City of Nauvoo, one of the most beautiful cities in the west of America. We became possessed of chartered rights, and wielded an influence which controlled the county of Hancock, in the State of Illinois,

which materially affected the sal status of other counties inding. We grew from a ul to an armful, and then the of the enemy was again stirred until they finally succeeded in g the lives of the servants of Joseph Smith and his brother m. At this they rejoiced and atulated each other, and cond that they had done a good .

"Mormonism" would *now* to trouble the world? But they had reckoned without host. Again they had based calculations upon false prem-

They had not considered the r connected with this work.

had not contemplated the e of the power of God. From oo we were thrust out into the erness, but we sought out and ed in Utah by the guidance of Almighty. As Brother George mith used to say, "We came ightly because we were obliged

We had no other place to go But so far as accomplishing the t they had in view—the uction of "Mormonism"—we r that they failed. From a city ave grown to a Territory in the ed States, and we have been to honestly control the Terri-government despite the desires, unning, the craftiness, and all fraudulent efforts of our ene-

ow, if it was difficult for the l to deal with the question of rmonism" in 1838, it was still difficult for them to deal with 1844. If it was difficult for to deal with and handle this rmon Question," as they call it, 1846, when the people were made lering outcasts upon the desert ; , if it was a difficult thing for Government of the United es and for the enemies of this

people to deal with the. "Mormon Question" then, is it not a far more difficult question for them to deal with to-day? As they turn over the wall, lo! it becomes higher and broader than it was before. As they kick the mustard plant? lo! the seed is scattered, and it takes root and springs forth and increases on every hand. Every effort of our enemies has utterly failed. Let them continue their efforts. Let them do their worst. God Almighty is at the helm, and if they can succeed in turning over the wall again they will find that it has grown larger since they last tipped it over. But they do not want us to grow in political power. They do not want us to be, religiously or otherwise, a separate and distinct people from the rest of the world. They want us to become identified and mixed up with the rest of the world, to become like them, thereby thwarting the purposes of God. They hate our union; but they apparently do not sense that persecution has a tendency only to make us more united.

Well, it is for us to live our religion. Let us attend to our duties as Latter-day Saints. Let us continue to be humble and faithful before God. And if the time should ever come when the Lord will see fit to allow our enemies to drive us from our present homes, the result will be similar to what it was when they drove us out of Nauvoo. They will drive us from the Territory of Utah into a half a dozen of States, and we may possibly take possession of them all. They won't believe me, and they won't believe the Elders of the Church when they tell them these things plainly. They won't believe us any more than they would believe Joseph Smith in his day, or Brigham Young in his day. But what these inspired men

said is coming to pass. Every word that they uttered in relation to the building up of Zion, and to the progress of the kingdom of God upon the earth will be fulfilled, and not one jot or tittle will fail. You and I as individuals may fail, but the work of God cannot fail. It is His work. He hath decreed its consummation, and no power on earth or in hell can alter the decree. The work is marching forward, and if we do not keep pace with it, we must eventually be left behind. Better far for us to keep up with the rank and file, and to walk shoulder to shoulder with the authorities of the Church; with those who have the spirit of the Gospel in their hearts; with those in whose bones burn the fire of truth and the testimony of Jesus Christ, who are continually exhorting the people to be diligent in keeping the commandments of God. We should do what is right. We should be virtuous, honorable and charitable, and we should be liberal in our hearts to all mankind. We can afford to be liberal. We have received that which pertains to eternal growth, to eternal increase, to eternal happiness; we have received that which pertains to dominion, and power, and glory and to thrones and principalities. Freely we have received, and freely we can afford to give; for in giving we do not diminish

our own store. We can afford, therefore, to exclaim, (in relation to our enemies) "Father, forgive them, for they know not what they do." We can afford to have sympathy for them, to beseech God in the name of Jesus, to have mercy upon them, for they know not the consequences of their acts. It is for us to work righteousness; for, as President Young remarked in the Temple at St. George, in 1877, the more righteous we are, the more united we are, the more diligent we are in keeping the commandments of God, the less will be the power of our enemies; their power will diminish in proportion to our faithfulness. Yet our enemies will rage and their anger will increase against the work of the Lord; and I presume it is a true saying, that "whom the gods would destroy they first make mad." The heathen—the so-called Christian nations—will become mad with rage against the Latter-day Saints; and thus the world will go on until they are ripened for destruction. We can afford to be calm and patient and await God's deliverance; for we know that He is our friend; that He is on the side of the righteous; and that he will bring them off triumphant if they continue faithful, which may the Lord grant in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

Delivered in Paris, Bear Lake County, Idaho, Sunday Morning, August 19, 1883.

(REPORTED BY JOHN IRVINE.)

THE SPIRIT OF GOD NECESSARY FOR OUR GUIDANCE—FAILURE OF THE MEASURES OUR ENEMIES HAVE ADOPTED AGAINST US—THE OBJECT OF THE EDMUNDS LAW — WHY ALL SUCH LAWS ARE FAILURES—THEY ARE FOUNDED UPON FALSEHOOD AND BRING DISAPPOINTMENT TO THEIR FRAMERS — THE EFFORTS OF OUR ENEMIES PROVE THE GROWTH OF THIS WORK—NECESSARY TO PASS THROUGH TRIALS—GOD WILL ALWAYS DELIVER HIS PEOPLE — A KNOWLEDGE OF THE WORK OF GOD IS BEING DISSEMINATED—TWO INFLUENCES AT WORK—MANY OF THE DOCTRINES TAUGHT BY JOSEPH SMITH NOW BECOMING POPULAR.

In arising to address you this morning, my brethren and sisters, I trust we shall have the presence and assistance of the Spirit of God, to lead our minds to those subjects that may be most appropriate to you and to your circumstances. It is very desirable that we should have that Spirit to be with us, desirable both for the speaker and for the hearers, that our meeting may be mutually profitable. Our condition as a people is such that we cannot make the progress that is designed by God for us, unless we have His Spirit given unto us. We are assailed from many quarters. We have so much to contend with, that it requires the wisdom of God to direct us, and it requires His Holy Spirit constantly to be with us to enable us to perform our part in this great work. Others may get along after their fashion without direct revelation from God, but we cannot do so. It would be impossible to build up this work,

and to guard ourselves against the attacks of our enemies and perform the labors that devolve upon us, unless God should be with us and manifest His power and make known His mind and His will unto us. This far we have been thus guided through all the difficulties that have arisen. Through the aid which God has rendered we have been prepared for them, and we have been extricated from them, and so it will be from this time forth, if we live as we should do and avail ourselves of the promises which He has made. I am always filled with amazement when I contemplate the wonderful deliverances which God has wrought out for us. To see us as we are to-day, dwelling in peace, and free from molestation, enjoying liberty, notwithstanding all that has been done against us with a design to disturb and break us up, is to me marvelous. I think that our whole career, in fact, is marvelous ;

but if there be anything connected with our present position that calls forth more wonder than any other, it is the fact that we are to-day surrounded by such peaceful circumstances.

Our enemies have felt serenely confident that the measures they had adopted against us would result in the overthrow of this system called "Mormonism." In a conversation which I had with Senator Edmunds, of about two hours duration, we went over this whole subject—I arguing from my standpoint and he from his—and he seemed to be very confident that the bill which he had introduced, which afterwards became law, would be effective in accomplishing the desired end. It was, as he told me, to be one of a series of measures looking to the final overthrow of our system. It was supposed by him and by others that if they could succeed in having a law enacted which would disfranchise men who were living in plural marriage, and exclude them from office, the effect would be such as to make them so unpopular that they would lose their influence and be degraded in the eyes of the most of the "Mormon" people. It was anticipated that there were a great many "Mormons" who were secretly opposed to the domination of the polygamists, as they were called, and who would breathe more freely if their power should be taken away from them, and who would vote, as they would say, more independently, and probably unite with the apostates and the gentiles, and by that means overthrow the existing rule in the Territory. Now, I am satisfied beyond any doubt that it was anticipated that by the combination of these elements—the disaffected "Mormons," the apostates and the gen-

tiles—the supremacy of this country—that is, of Utah particularly—and of course the influence would extend into your Territory—that the combination of these elements the supremacy of the Territory would be wrested from the control those who had had it in their hands and that "Mormonism" would be dealt a deadly blow, and the beginning of the great work destroying this organization would be effected. Now, you can imagine how great the disappointment has been at the results. It was plain to me—and I guess it was to most of our brethren who reflected upon the subject—that the measure would be ineffectual. I took the liberty of telling the advocates of the Edmunds Bill so, but they did not believe what I said. They felt that they understood it better than I did, and to-day, the men who were the most in favor—that is, in Salt Lake City—of the enactment of the Edmunds law, are the men who are the most dissatisfied with the results which have been achieved by its passage illustrating most perfectly the oft-repeated statement on our part, that our enemies can do nothing against the work of God, but that everything they do will contribute to its advancement and success. We have said this repeatedly. The experience of 53 years has proved to us that this is the universal result of measures concocted for the destruction or overthrow of this work. God has stated it, and has made promises concerning it, and this incident is but another illustration of the perfect truth of the promises of God concerning His work. Instead of being to-day in bondage, we are as free as we ever have been. Instead of our enemies having control of our country, we still retain control of it. Now, what new measures will be

adopted remains to be seen. Our enemies are tireless in their efforts. They will not give up this contest, they will not vacate the field, they will not consent to our living in peace, but they will continue their efforts, they will continue their attacks upon us. There is this advantage, however, that we always have—we have always had it in the past, we shall have it doubtless in the future—that the lies that are told concerning us are believed by our enemies, and accepting these as true, they frame their measures against us upon that basis; and that being the fact they always fail, because they do not have a true conception of the actual condition of affairs. Hence, if there were no other cause, that of itself is sufficient to foil them in their expectations. They are deceived concerning us by the many falsehoods that are told; but, as I say, they accept these as true and frame their measures upon these misconceptions and the result is always disappointment, and it always will be.

There is this that I am thankful for, connected with this whole affair. There was a time when the efforts of those who were arrayed against the work of God, were confined to a limited circle or sphere. In the beginning it was a neighborhood, and gradually extended until townships took the matter in hand, and from townships it extended to counties, and from counties to States, and we were told as long ago as I can recollect, and it has been declared from the beginning that it would be the case, that as this work grew, so opposition should grow against it, enlarging its circle, extending its influence in proportion to the work of God, until, we were told, States would array themselves against this work. We have seen that fulfilled.

We came here, not because the United States had taken steps against us, but because Illinois and Missouri had expelled us from their borders, and we could secure no redress for the wrongs that had been inflicted upon us. But we were told that after a while the United States itself should oppose the work of God, and in a national capacity enact measures against it, and that then it would not be confined to that alone, but that all the nations of the earth, sooner or later, would array themselves against the work of God. I am thankful that there is this testimony given unto us concerning the growth of this work. It is no longer a county, it is no longer a State, but it assumes now national proportions. The nation itself, under the influence of bad men, of unwise legislators, under the pressure of priestcraft which is brought to bear from all quarters of the land upon the Congress of the United States—in consequence of this influence we have now the Edmunds law following the Poland law, and it following the law of 1862, and probably to be followed by other measures of an equally proscriptive character, if the majority in Congress can be secured to pass such laws. God, however, will hold our enemies in check, and will restrain them, and will not suffer them to go beyond certain limits; so that we shall not be overwhelmed, but that we shall have the strength necessary to withstand the assaults that are made upon us or shall be made upon us. It is a wise dispensation of His providence that this should be the case, because if it were not so, with the power that is arrayed against us, we should be overwhelmed. God, however, tempers these matters according to our strength and ability to bear them or to withstand them,

and as we grow, so grows the opposition; as we gain strength, so the opposition to us gains strength; as we gain experience and knowledge, we become more capable and achieve a higher position, and we will continue to do so until Zion will be the head, just as the prophets have predicted. But it is necessary that we should pass through this school of experience to test us, to try us, to give unto us the necessary confidence in ourselves as well as in our God and in His unfailing promises. Had we been called in the beginning to pass through such ordeals as we have had of late, it is doubtful if we could have endured them, unless God had endowed us with an extraordinary amount of His power. But they have come upon us gradually. We have met one difficulty after another, one assault after another, until we have gradually acquired confidence in our ability to withstand these assaults and to meet them, as well as confidence in our God. Our faith has been increased, and through the increase of faith we have been enabled to overcome, and thus it will be unto the end. There will be times, as there have been, when it will seem as though there is no possible way of escape, when it will seem as though everything is blocked up before us, and as though we are about to be swallowed up or destroyed; and the faith of the people will be tested in this manner, doubtless, many times in the future, as it has been many times in the past; but when it will seem the darkest, when the clouds will seem the most impenetrable, when there will be not a ray to illumine the pathway of the Saints of God, then God will be near to us to deliver us, and at the very darkest hour He will dispel the clouds and provide a way of escape that will excite our

wonder, our admiration and praise. It was so last year—I mean 1882, before the passage of the Edmunds law and afterwards. It seemed as though the spirits of evil had poured out of hell and they had come upon the earth and were operating against the work of God. In all my experience I had never known a stronger feeling than prevailed. It seemed as though the whole nation was aroused from the center to the extremities. Almost every church in the land, every priest and every religious organization, was stirred up, banded together and their influence combined against the work of God to destroy it. Congress was being pushed forward by a power which the Members could not resist and it seemed as though there would be no stopping place short of destruction. I expect you felt it here as the Saints felt it in Utah, and I felt it in Washington. The papers as you will remember, were full of threats against us. It seemed as though a crisis had arrived in our affairs. It seemed as though there was no way of escape. But God still reigned. He comforted the hearts of His servants, and I was filled with thanksgiving to see the spirit which rested upon President Taylor and the brethren at home. When I received their letters I saw that, notwithstanding the darkness of the hour and the threats of our enemies, their hearts were unshaken, and their confidence in God as unfaltering as ever. God was with His people. He had not forgotten His promises. And it seemed as though by one blow or one motion the whole of this opposition was dissipated. It fell to the ground, the whole fabric of it, and, like a baseless vision of the night, it melted away and the sunshine came out of the sun, as glorious as ever, showing

own upon us, and every cloud was moved, apparently, from the heavens above, and our pathway was light and clear without obstruction, and it has been so until the present time.

Will there be times again of this character? Yes, undoubtedly. It is necessary in the providences of our God, concerning this work, that this should be the case, in order that the faith of the Latter-day Saints may be tested, and that they may be led to put their trust in God, who alone can save us in such hours of extremity and trial. We need not expect that it will always be sunshine; we need not expect that the heavens will always be free from clouds, or that our pathway will never be obstructed or darkened. On the contrary, we shall have these things to contend with, in order that we may, by contending with them in the faith and power of God, obtain knowledge concerning His work and His providences.

In the meantime the knowledge of this work is being disseminated. With it, however, there goes forth a spirit of falsehood. It would seem as though, with the means of advertising we now have, and with the opportunities that are presented to men to visit us, a better understanding concerning us would be reached by thinking men. Undoubtedly this is the case to a certain extent. But my observation tells me that with the increase of information there is also a proportionate increase of misrepresentation and falsehood. The adversary is more industrious, if possible, in beclouding the minds of the children of men concerning us and concerning this work and the objects we have in view than he ever was. We become more advertised, it is true; but while we are advertised it is not

always in the direction of removing error and giving correct ideas concerning us. It is a strange fact that many people who visit Salt Lake City, and visit our Territory, notwithstanding that which they see, notwithstanding all that is before them, are deceived respecting us; they do not get a correct idea concerning our motives nor the objects we have in view, nor the character of our organization. They look at us through spectacles that distort us. You have seen, probably, glasses that change the appearance of things. It is so with their views. They cannot look at these things as we look at them. From such individuals the power of correct observation seems to be taken away by the power of darkness and the effect of falsehood upon their minds. This is a remarkable fact. I have been struck with it very much of late. Many intelligent men and women visit us, and they mingle among us; but at the same time they have ideas in their minds concerning us which seem to deprive them of the power of judging of us correctly, and they go away convinced on some points, but still retain many of the old ideas that have been implanted in their minds by falsehood concerning us. Of course, there are many from whose minds prejudice is removed and whose feelings become friendly.

We need not expect, however, that we can escape the power of prejudice; for the reason that there are two influences at work—the power of God and the power of Satan. Satan is as busy darkening the minds and beclouding the understandings of the children of men as he ever was, and the inhabitants of the earth having rejected the truth, being unwilling to receive the Gospel of the Son of God when

it is presented to them, are left a prey to other influences and to the spirit of darkness; therefore, they are incapable of judging concerning the work of God. Will this continue to be the case? Undoubtedly it will. There will be no change in this respect. The work of God will be accomplished on the earth, it will roll forth, the predictions of the prophets will be fulfilled, and men will see their fulfillment. Yet, notwithstanding this, they will reject the testimony of the servants of God. It is very remarkable that this should be the case with the evidences there are, which are so plain and palpable and indisputable to us.

It was only a few days before I left home that some Members of Congress, with whom I was acquainted, came to the city. One very intelligent man and his wife were among them. I took them around, showed them our public buildings and other places of interest, and in conversation concerning the Temple, when I was showing them that structure, I explained to them to some extent its character and the objects for which it was being erected. I called their attention to the fact that while we had believed for forty years and upwards that there was a space between death and the resurrection, and that in that space there were opportunities for men and women to hear the Gospel of the Son of God, and to accept it, not, however, the purgatory of the Catholics—that while we had believed that for forty years and upwards, God having revealed it unto His servant Joseph Smith, the world was just beginning to entertain the same belief, and popular preachers were beginning to advocate the correctness of the idea or of the doctrine that there was a chance for repent-

ance beyond the grave. These people with whom I conversed were intelligent, and they were of a religious turn of mind and familiar with religious affairs. They stated that they had heard such doctrines lately advocated. I then explained to them about the millions of the dead, of the pagans and others who had died in ignorance of the Gospel. “Now,” said I, “how can you understand, upon any other principle than this, the justice of our God towards them? They have been dead for hundreds of years in entire ignorance of the name of Jesus—the only name given under heaven whereby man can be saved. Shall they be consigned to endless torment, because of their lack of opportunity? Would that, I asked, “be consistent with our ideas of justice?”

They admitted that it would not. “Well,” said I, “upwards of forty years ago, the Prophet Joseph Smith had revealed to him from God, this principle, that there were opportunities beyond the grave for men and women to learn the plan of salvation, and we are building temples for the benefit of these dead, as well as the living.” I then explained to them the doctrine of the baptism for the dead—what Paul had said concerning it. To them it opened a new field of thought and reflection; and it is a remarkable fact that at the present time the religious world, the orthodox religious world, are beginning to entertain some of the views that Joseph Smith preached and advocated upwards of forty years ago, concerning these matters. There are popular ministers who do advocate the idea contained in the epistle of Peter, where he speaks about Jesus going and preaching to the spirits in prison, and they see nothing unreasonable

in this doctrine; on the contrary, it comports with their ideas, and with the justice and mercy of our God. The world are gradually adopting many of the views that the Latter-day Saints have entertained. There are many doctrines that we have taught that were very unpopular in the beginning that they now receive. Why, there are Elders in this congregation who can well remember that it was a common belief, when they preached the Gospel to religious people, that the world was created out of nothing. That was a commonly received idea. Joseph Smith taught the eternal duration of matter. He taught the doctrine that matter was indestructible; that it never had a beginning; that it never could have an end; that it might undergo chemical changes, but that it was indestructible, and that the elements of which the earth is composed were eternal—never had a beginning and never would have an end. The whole religious world were shocked at such an idea, and so in regard to the time occupied in the creation of the earth. But Joseph taught the true principle connected with this. He said the days mentioned as occupied in the creation were not our days of twenty-four hours' length, but were periods of time. Now, that is a commonly received doctrine, although it was sneered at and rejected by religious men at the time it was taught by the Elders of this Church. And so it has gone on. I might enumerate a great many doctrines that God revealed, that the world has gradually adopted, which at some time they rejected, rejecting entirely the source whence they came, rejecting God as the author, and rejecting His Prophet as the medium through which these

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doctrines have been received and taught. It is only a day or two ago that I saw a book published by Josiah Quincy, a relative of John Quincy Adams, in which he relates an interview he had with the Prophet Joseph, at Nauvoo. He relates in that interview, that the Prophet Joseph stated to him his proposition for the emancipation of the slaves, and he (Quincy) declares that it was worthy the consideration of all Christian statesmen. Ralph Waldo Emerson—the philosopher of Concord—eleven years after this, not acknowledging that Joseph had made a similar proposition, throw out the same idea, but that was at a time, as Quincy says, when men's minds were stirred up on this question of slavery. "But," says he, "what shall be thought of the man who, eleven years previous, when no one was disturbed about the question, made such a proposition; and which he made not only to me verbally, but which he published and advocated?"

To my mind this is strong testimony concerning the wisdom that God had given to the Prophet Joseph, which was so far ahead of that generation that they could not comprehend nor receive it.

Thus the world are gradually acknowledging the wisdom that God has given to His servants. Thus they are adopting the truths that are revealed. Thus the influence of this work is being felt throughout Christendom, and its effect is more marked than many of us imagine. We cannot comprehend to the full extent the effect that the work is having upon the world, and what God is doing through us, although we are but a feeble people. The influence of this work is spreading. Why, it is now a very common thing for people to believe in the sick being

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healed by the prayer of faith. You see allusions to it in the public newspapers of the day, and there are other evidences which go to show the influence that this work and the teachings of the Elders of this Church is having upon the nations of the earth. And so it will be in all matters pertaining to government. Every day we are growing in strength, every day we are growing in influence, every day our influence is becoming more potent and wide reaching in its effects, and the people of the nation of which we form a part are becoming cognizant of it. Leading men admit it. They are conscious of it. They will not admit it in words to the fullest extent. But their movements against this work bear testimony that they, in their secret souls, feel that there is a power, an influence, and a might connected with this work that are sooner or later to make themselves felt. A people such as we are, men can readily see,

must have a great influence in the affairs of the nation. We are possessed of every qualification that makes a people great. We are destitute of no single qualification that contributes to true greatness an individual or in a nation ; and people possessing these qualifications will make themselves felt in the struggle for existence with other powers.

Another thing. While there are people belonging to our nation as to other nations who are fading away because they destroy the fecundity of their females and take no delight in posterity, in the midst of these mountains every married woman deems it an honor to be a mother, and feels it to be a deprivation not to bear the souls of the children of men.

I pray God to fill you with His Holy Spirit, and fill those who speak unto you with His power, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered at Parowan, Sunday Morning, June 24th, 1883.

(REPORTED BY JOHN IRVINE.)

TRUTH ALWAYS THE SAME—DUTIES OF THE SAINTS—OFFICERS PRESENT
—WHERE THE PRINCIPLES OF THE GOSPEL ORIGINATED—CHAR-
ACTER OF ABRAHAM—HOW HE WAS TRIED—HIS PROGENY—DUTIES
OF THE PRIESTHOOD—TRIALS OF THE SAINTS—CHARITY REQUIRED
—HOW TRANSGRESSORS SHOULD BE DEALT WITH—EXHORTATION
TO RIGHTEOUSNESS.

ELDER George Reynolds, at the request of President Taylor, read Christ's "Sermon on the Mount," after which,

President Taylor spoke as follows : I have had a long discourse read over in your hearing. I do not know that we can listen to anything better than to instructions given by the Savior ; and in that discourse is a great amount of intelligence, wisdom, thought, reflection, principle and doctrine presented to our minds. It is full of thought, full of intelligence, and presents to us principles that connect earth with heaven, man with God, and with which are interwoven all our best interests in time and throughout eternity. It is well, therefore, to reflect upon these things—upon the doctrines, teachings and instructions given by our Savior and by ancient men of God, who were under the inspiration of the Almighty, and who spake as they were moved upon by the Holy

Ghost. For if the principles which were enunciated by our Savior in His day, were correct, they are just as true and correct to-day as they were then, and they are quite as applicable to us as they were to the people to whom He addressed Himself ; for they are general principles, and some of them refer to things that are personal, that are associated with our every-day life, and with the spirit and feeling that we ought, as Saints of the Most High God, to be in possession of. Indeed I very much question whether we could find in the same space as comprehensive an exposition of ideas or principles enunciated by any person that ever spake, as are found in this sermon which was delivered by Jesus upon the Mount. We should have esteemed it a great privilege to have listened to the Son of God, yet we can read His words to-day, and the principles He taught, as I have said, are just as true and im-

portant now as they were then.

I desire to speak a little this morning upon some of the duties and responsibilities which devolve upon us as Latter-day Saints, and I feel that—as I often hear the Elders say—I would like to have an interest in your faith and prayers. I like to have the prayers, the faith and confidence of good men and good women, and I feel this morning that I am among good men and good women who are desirous to do the will and keep the commandments of God our heavenly Father—that is, this is the general feeling.

I will say I have been pleased to meet here and greet some of our Presidents of Stakes and other brethren from a distance. Here is Brother McAllister from St. George, and some others who have accompanied him from that region. They have traveled over a hot, sandy desert, quite a long distance to meet with us and to meet with you. Again, here is another President of Stake—Brother Crosby—who has come over these big mountains from Panguitch, and I think some of his folks have come with him from that Stake. Then again, here is Brother Murdock, who has come 35 miles with us, and then you might double that distance by two or three times, for he was at Milford to meet us, and some of his folks are also with us. Then we had the President of Millard Stake—Brother Hinckley—who was with us for several days. It gives me great pleasure to meet with these my brethren of the Priesthood, especially with the Presidents of Stakes and their Counselors, because they hold important positions in the Church and kingdom of God, and I greet you and bless you in the name of the Lord. There is a spirit exhibited which shows that the brethren feel inter-

ested in the things pertaining to the kingdom of God, and that of all others is the thing in which we ought all of us to be interested. [President Cannon: We have also with us Brother Erastus Snow and Brother Jacob Gates.] President Taylor: Oh, yes. We expect them to be everywhere, as we are. We have specially dedicated ourselves to God, as active servants in His vineyard; we have dedicated ourselves to do the will of God, and to assist in carrying out His purposes, and we feel quite happy in the labor. And I should have been very much pleased, and so would Brother Cannon—and I do not know but what he wants me to say something about him being here—(laughter). [Brother Cannon: Oh, no.]—we should have been pleased to have stayed in the country a few days longer, but we cannot do so; that is, we have other duties devolving upon us, and we ought to be in Salt Lake City on Tuesday next. At one time we could not very easily have done this, but we have found out the way—at least, there is a way provided. The Lord has blessed us with many blessings. He has caused us to sit together in heavenly places in Christ Jesus. He has granted unto us His Holy Spirit to enlighten our minds, and to teach us the principles of righteousness. He has called us to do a great work. How great, could I tell you? No. Could you understand if I did? No, you could not. But He has called us to do a great work—a work in which God our heavenly Father is interested, a work in which Jesus the Mediator of the new covenant is interested, a work in which Adam is interested, a work in which Seth, Methuselah, Enock, Noah, Abraham, Isaac, Jacob, Moses and the Prophets are interested, a work in which the Apostles that officiated

on the continent of Asia are interested, a work in which the Apostles that officiated on this continent are interested, as well as Lehi, Nephi, Moroni, and others, who operated here in the cause of God, and who sought to carry out His purposes in this land. It is a work in which all men that have ever lived upon the face of the earth are interested. It is a work in which the Gods in the eternal worlds are interested. It is a work that has been spoken of by all the holy Prophets since the world was. It is called the "dispensation of the fullness of times," wherein God will gather together all things in one, whether they be things in the heavens or things in the earth. It is a dispensation in which all the holy Prophets that ever lived upon the face of the earth are interested. They prophesied about it as the grand and great consummation in the accomplishment of the purposes of God; purposes which He designed before the morning stars sang together, or the sons of God shouted for joy, or this world itself rolled into existence. It is a work in which we, our progenitors and our posterity are especially interested. And we are gathered together from among the nations of the earth in order that we may be taught of God, that we may understand the law of God, and the principles of life and salvation; a salvation that extends not only to ourselves, but to all mankind. We are gathered together here that we may be placed especially under the tuition and guidance of the Lord, that we may feel and realize that which the ancient Israelites expressed when they said, "The Lord is our judge, the Lord is our lawgiver, the Lord is our king"—and He shall rule over us, and we will be his people; and we His latter-day Israel, will acknowl-

edge Him in all things; for we are a chosen people, a royal Priesthood, selected by the God of Israel for the accomplishment of His purposes, for the organization and purification of His Church, for the establishment of His Kingdom, and for the building up of His Zion on the earth. We are indebted to God for the revelation of all those principles that we to-day possess, whether they relate to the Church of God, to the Zion of God, or to the kingdom of God; so far as any principles thereof have been made manifest and developed unto us they are truly, positively and unequivocally the gift of God our heavenly Father. They did not originate with us. They did not originate with any man that lived on the earth, for no man knew them. They did not originate with Joseph Smith, or with Brigham Young, or with myself, or with the Apostles, or with any class of men in this Church. They are the gift of God to His people, to His children who dwell upon the earth. He has offered these principles freely to the nations of the earth. Thousands and millions of people who have heard them have not received nor obeyed them; but you have—that is, I speak generally, not individually, for some have not obeyed them. Many Latter-day Saints do not comprehend their position. They do not understand the relationship that exists between God and themselves. They do not understand the responsibility of the position that they occupy; some such hold the Holy Priesthood, and others are not in the Holy Priesthood. After so many years of teaching and instruction, and the many opportunities that we have had, we come far short of comprehending the principles of life, truth and intelligence which God has seen fit to make manifest

to us, and the world do not comprehend them at all. And why cannot they? Because Jesus said very positively in His day, that except a man was born again he could not see the kingdom of God, and unless he was born of the water and of the Spirit, he could not *enter* into the kingdom of God, and they do not understand it. We cannot help that. But if we could comprehend our own positions and realize the blessings that we have enjoyed, and do now enjoy, and the prospect that lies before us in consequence of God having inclined our hearts to yield obedience to the Gospel of the Son of God, we should call upon our souls and all that is within us, to bless His holy name. We should thank God from morning till evening, that we have the privilege of being Latter-day Saints. We should thank Him for the light and intelligence that we have already received, and we should seek for a closer communion with Him that we might comprehend more fully the duties that devolve upon us, and feel in our hearts to do the will of God on earth, as angels do it in heaven. We should do this if we could comprehend our true position, and some of us do comprehend it in part. We see in part, we understand in part, we prophesy in part, etc., but when that which is perfect is come, that which is in part will be done away with. The Lord has gathered us together, and is seeking to introduce among this people the principles of Zion, that we may be pure in heart, pure in spirit, pure in our actions, and that we may all of us feel like saying: "O God, search my heart, and try my reins, search me and prove me, and if there is any way of wickedness within me, bid it depart; show it to me that I may overcome it, that I may gain the vic-

tory, that I may be worthy to be thy son, that I may be worthy to have Thy blessing and Thy Spirit, and the intelligence that dwells with Thee imparted to me; that I may walk according to Thy laws and fulfill the various duties and responsibilities that devolve upon me." That is the kind of feeling we should have if we could realize and comprehend our position. We would seek after the Lord.

In the discourse read by Brother Reynolds, this morning, it says among other things: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." I also read with regard to Abraham: He was a man of God, and he tells us in his history that he was a follower after righteousness; that he desired to obtain more righteousness, and that upon examining into the history of his fathers, he found that he had a right to the Priesthood and sought ordination, and he received that ordination. He was ordained by Melchisedek, who was prince of Salem, and a servant of the Most High God, and held the Priesthood called after his name. It is the Priesthood which is after the order of the Son of God, a Priesthood which possesses the power of an endless life. Abraham received a knowledge of these things; and when he obtained the Priesthood what did he do? Did he, after the manner of some religionists, "sing himself away to everlasting bliss?" No, he did not. What then did he do? He kept seeking after more righteousness. Jesus recognized that principle in his sermon—"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Abraham sought the Lord diligently, and finally he had given unto him a Urim and Thummim, in which he

was enabled to obtain a knowledge of many things that others were ignorant of. I think the meaning of the name of this instrument is Light and Perfection, in other terms, communicating light perfectly, and intelligence perfectly, through a principle that God has ordained for that purpose. Did Abraham stop there? No; he did not rest until he could communicate with God Himself. Jesus says: "Blessed are the pure in heart for they shall see God." The Lord appeared to Abraham, and told him many things. And in proportion to the blessings which He conferred upon him, the Lord exacted from Abraham strict obedience to His law, to His word, and to His will, and He tried him to the uttermost. He gave unto him a son. Sarah laughed at the idea when the Lord told her she would have a son. At her time of life—she was 90 years old—it did look a little odd. The Lord asked her what she laughed at. She denied that she had laughed, but He said, "Nay, but thou did'st laugh." There were to be certain blessings associated with this son. The Lord also told Abraham that He would bless him exceedingly, and make him a great man upon the earth. Finally, this son was born. But there came, after a time, a time of trial of Abraham's faith. In substance the Lord said to him: "Now, Abraham, take thy son Isaac. You received him from me," the same as we all do, if we could understand it, but we do not—he was a son of promise—a great many people are not sons of promise, but still are no less the children of God, for God is the God and father of the spirits of all flesh—"Take thy son and offer him up as a sacrifice." "What!" said Abraham. No; I do not believe that He said that; but I will suppose

what He might have said: "Why, Lord, did you not tell me that you would establish your covenant with Isaac, for an everlasting covenant, and with his seed after him, and that I should become a great and mighty nation, and that all the nations of the earth would be blessed in me?" "Yes." "And now you tell me to offer my promised son as a sacrifice? What are you going to do about it?" "You have got to obey me, that is all." Abraham did not begin to question the Lord if He could find a precedent for such a thing in the Scriptures, or whether such a thing had ever taken place anywhere else. No; he proceeded to carry out the commandment of the Lord. I fancy I can see Abraham undergoing this trial. I wonder what his feelings were. What would your feelings be if you were commanded to sacrifice your promised son? Well, Abraham took his son into the mountain. They built an altar. And finally Isaac said to his father: "Behold the fire and the wood: but where is the lamb for a burnt offering? What would you have thought if you had been in Abraham's place? Yet Abraham was a righteous man and sought after righteousness, sought after God, and God had talked with him, and blessed him in a very remarkable manner, and given him a son where there was no prospect naturally of his wife Sarah having one. How would you have felt, you fathers here, if you had been placed in the same position? But Abraham nerved himself up and said: "My son, God will provide himself a lamb for a burnt offering—thou thyself art that lamb!" He thereupon bound Isaac, and laid him on the altar. He lifted the knife, and was about to strike the fatal blow, when the angel of the Lord called

unto him out of heaven and said, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son; from me. And Abraham lifted up his eyes and looked, and behold behind him a ram caught in a thicket by his horns, and Abraham went and took the ram and offered him up for a burnt offering in the stead of his son." And the Lord said, "Because thou hast done this thing and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of the heaven, and as the sand which is upon the sea shore; and in thy seed shall all the nations of the earth be blessed."

I speak of these things to show how men are to be tried. I heard Joseph Smith say—and I presume Brother Snow heard him also—in preaching to the Twelve in Nauvoo, that the Lord would get hold of their heart strings and wrench them, and that they would have to be tried as Abraham was tried. Well, some of the Twelve could not stand it. They faltered and fell by the way. It was not everybody that could stand what Abraham stood. And Joseph said that if God had known any other way whereby he could have touched Abraham's feelings more acutely and more keenly he would have done so. It was not only his parental feelings that were touched. There was something else besides. He had the promise that in him and in his seed all the nations of the earth should be blessed; that his seed should be multiplied as the stars of the heaven and as the sand upon the sea shore. He had looked forward through the vista of future ages and seen, by the spirit of revelation, myriads of his

people rise up through whom God would convey intelligence, light and salvation to a world. But in being called upon to sacrifice his son it seemed as though all his prospects pertaining to posterity were to come to naught. But he had faith in God, and he fulfilled the thing that was required of him. Yet we cannot conceive of anything that could be more trying and more perplexing than the position in which he was placed.

Now, although I have said considerable in regard to Abraham, yet I will say a word or two more. God said that in his seed should all the nations of the earth be blessed. Who was Isaac, and who was Jacob? Heirs with him to the same promise. Who was Moses? A man that was raised up to lead the children of Israel out of Egypt. Who was he? A descendant of Abraham. Who were the Prophets from whom we receive the Bible? The seed of Abraham. Who were the prophets from whom we received this Book of Mormon? They were the seed of Abraham. Who was Jesus, the Mediator of the new covenant? Of the seed of Abraham. Who were the Apostles? Of the seed of Abraham. Who were the people that came to this continent? The seed of Abraham. Who were the Apostles that were raised up here? They were the seed of Abraham. Who was Joseph Smith, the Prophet of God, raised up in these last days? He was a descendant of Joseph, the son of Jacob, and his father's name was Joseph, as had been anciently prophesied should be the case, when the work he should perform was being referred to. Who are this people? A great many are of the seed of Abraham. And what is God doing with us? Has He raised us up to injure mankind? No. For what are the Twelve Apostles

appointed? To preach the Gospel to all mankind. What are these 76 Quorums of Seventies for? Here is one of their Presidents. What are those quorums for, Brother Gates? [Brother Jacob Gates: To preach the Gospel to all the world.] Yes; to preach the Gospel to the nations of the earth—messengers of Jehovah, to communicate the glad tidings of salvation to a fallen world, to declare that the heavens have been opened, that God has spoken, that the eternal principles of life have been revealed, and that we are commissioned to make known unto the nations of the earth the glad tidings of salvation which God has ordained. Again, what are the Elders for? The same thing. Then come other principles. We are gathered together here that we might be taught of God, that we might be placed under His tuition, under His guidance and under His direction. As it is written: "They shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me from the least of them to the greatest of them." We are here to learn of His ways and to walk in His paths.

We are living, as I said, in "the dispensation of the fullness of times," when God will gather together all things in one, whether they be things on the earth or things in the heavens, whether they appertain to Adam, or Seth, or Enos, or Mahala-leel, or Methuselah, or Noah, or Abraham, or Isaac, or Jacob, or the Prophets, or Jesus, or the people that have lived in the different ages who have possessed the Gospel of the Son of God; people on this continent or any other continent. They are all interested in this work. All heaven is engaged in carrying out the work that we are engaged in to-

day. They are looking upon us and watching our acts, and are interested in this great work. And God will say, to-day, as he did in former times: "Touch not mine anointed, and do my prophets no harm." And I say woe to them that lift their hands against the anointed of God, for God will be after them. We have a work to perform. We have to build up the Church and kingdom of God, and to see that the principles of purity and the law of God are enforced. Let me speak upon this. The Scriptures say: "And every man that hath this hope in him purifieth himself, even as he is pure." Again, the Scriptures say: "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." Being gathered together as we are, and having our organization of the First Presidency, of the Twelve Apostles, of the Presidents of Stakes and their counselors, of the Bishops and their counselors, of High Councils, of Priests, Teachers and Deacons, and of all the associations and organizations of the Holy Priesthood, according to the pattern that exists in the heavens—God having placed us in this position, He expects that every one of us will fulfill the duties devolving upon us. If the Presidents of Stakes do not do their duty aright, it becomes the duty of the First Presidency to call them to an account, and if the First Presidency do not do their duty, it becomes God our heavenly Father, or Jesus the Mediator of the new covenant, to call them to an account, and it is woe to those men if they do not perform their duties aright. Then it becomes

the duty of the Twelve to fulfill the callings and responsibilities devolving upon them, and to carry out and fulfill the word, the will and law of God. And who has a right to depart from that? God has introduced laws into His Church for the purification of His people. How was it formerly? God placed in His Church Apostles, Prophets, Pastors, Teachers, Evangelists, etc. What for? To be so many dummies? No. But for the perfecting of the Saints. What else? For the work of the ministry. What else? For the edifying of the body of Christ. How long? "Till we all come in the unity of the faith and of the knowledge of the Son of God, into a perfect man, into the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things." In other words, that we may be one with Christ as He is one with the Father, and operate together every man in his place, and then God for us all. Hence it is for us to purify ourselves as God is pure.

I have heard sometimes that you have had struggling in some of these southern countries, especially a little further south. I presume you have. I presume you have difficulty sometimes in making both ends meet. But we won't cry about it after all. We might be a great deal worse off, and I have seen the time when we were a great deal worse off than we are to-day. Have not you? [Several voices: "Yes."]

You are all well clad. You do not look as if you were starved to death, or anything of that kind. We want

to cultivate the principles of life, to train up our children in the right way, and to place ourselves in a proper position to fear God and to carry out His laws. And about our riches, or about our poverty it will not make much difference not a great while hence. It will not make very much difference whether we are poor or whether we are rich. But it will make a great difference whether we are honorable or not; whether we are men and women of virtue or not; whether we are free from covetousness or not; and whether we keep the commandments of God and live our religion or not; it will make a very great difference whether we do these things or whether we do not. And did you ever think that it became necessary in times past, so we read in the Bible,—for the Lord to allow the Philistines and the Midianites and others to become thorns, as it were, in the side of the children of Israel, in order to bring them to righteousness. Did you ever read of such things? I have in my Bible. And if the Lord suffers us to be tried we will be tried; and we will say, "lead us not into temptation, but deliver us from evil." We will pray as Jesus taught His disciples to pray. We will say: "Our Father who art in heaven; O, God, my Father, O Thou that art the Father of my spirit and of my flesh, and that watchest over me and art interested in my welfare, let me reverence Thy holy name. If Thou conferest upon me the good things of life, I will thank Thee for them. Give me my daily bread. Forgive me my sins as I forgive those that sin against me." I see people sometimes full of wrath and indignation against their neighbors, and they sometimes say, "I will never forgive them as long as I live." Then you will never be a Saint as long as

you live. I have heard our sisters say such things. You would not think it of them, but it is true. God teaches us to pray for a forgiveness of our sins, as we forgive those that trespass against us. Is not that the principle laid down? Yes. "How oft shall my brother sin against me, and I forgive him? Till seven times?" enquired Peter of the Savior. "Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven" — that is if he repent. Well, I have seen such folks. They are all the time sinning and all the time repenting. We look upon them as "weak sisters." But we can perform our part with them. For if we forgive not men their trespasses, how shall God forgive us our trespasses? "Lead us not into temptation; but deliver us from evil; for thine is the kingdom." What? "For thine is the kingdom." What, God's? Yes. What kingdom? In Him pertains all the powers, and kingdoms, and authority over the whole earth. But who acknowledges His authority? We see kingdom against kingdom, nation against nation, power against power; confusion, disunion and anarchy everywhere prevailing. Jesus taught His disciples to pray, "Thy kingdom come." What is implied in this expression? What is meant by a kingdom? It signifies power, rule, authority, dominion. Whose kingdom was it to be? God's kingdom. What! God to bear rule and have dominion over the earth? So it is said:

"There was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

And it is elsewhere said:

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

And what else? The gold and the silver are God's, and the cattle upon a thousand hills. All that we possess is the gift of God. We should acknowledge Him in all things. We sometimes talk about men having this right and the other right. We have no rights only such as God gives us. And I will tell you what He will show to the Latter-day Saints. He will yet prove to them that the gold and the silver are His, and the cattle upon a thousand hills, and that He gives to whom He will, and withholds from whom he pleases. He will yet show you this is a matter of fact. Our safety and happiness, and our wealth depend upon our obedience to God and His laws, and our exaltation in time and eternity, depends upon the same thing. If we have means placed in our hands, we will ask our Father to enable us to do what is right with it, and, as I have said, we will ask Him for our daily bread, and thank Him for it; just the same as the children of Israel did. They had manna brought to them from time to time by the angels. I do not know what kind of mills they had or who were their bakers; but they brought the manna. "He that gathered much had nothing over, and he that gathered little had no lack." I think that is the case sometimes with us. The angels do not feed us exactly with manna, but God does take care of us, and I feel all the day long like blessing the name of the God of Israel: and if we fear God and work righteousness, as I told you yester-

day, we, the people of Zion, will be the richest of all people.

What then shall we do? We will fear God, keep His commandments, and observe His laws. We will not seek to do our own will, but the will of God our Heavenly Father, and if we do the will of God our heavenly Father, we have to be taught what that will is. And then we have to be taught it, too, through the proper channels. You may every one of you, ask God to guide and direct you, and He will show you the right path. But we have to be obedient to the authorities of His Church. You have a President of Stake here, and ought to be obedient to him. You have Bishops, and you ought to listen to their counsel. You have teachers, and they ought to perform their duties faithfully and diligently, and you ought to be subject to their counsels. And we ought all of us to seek to fear God, keep His commandments, and obey His laws, and God will bless us.

There is another principle I desire to speak about. We have no right to condone the sins of men and pervert the order of God in His Church. Now, I want you Presidents of Stakes and you Bishops to listen to this. If men transgress the law of God, it is your duty to see after it, and to call upon them to repent, and if they do not repent, they ought to be removed out of the Church. For it is only he that doeth righteousness that is righteous, and God has instituted laws and expects us to be governed by them. We are not to be harsh masters. I will have read something on this subject from the Book of Doctrine and Covenants.

“Behold, there are many called, but few are chosen?”

And why are they not chosen?

“Because their hearts are set so

much upon the things of this world and aspire to the honors of men that they do not learn this one lesson—

“That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.” *

“No power or influence can ought to be maintained by virtue of the Priesthood, only by persuasion by long suffering, by gentleness, and meekness and by love unfeigned, etc., etc.

There is no authority associated with the Holy Priesthood except on the principle of persuasion, and no man has a right to plume himself upon any position he occupies in this Church, for he is simply a servant of God, and a servant of the people, and if any man attempts to use any kind of arbitrary authority and act with any degree of unrighteousness, God will hold that man to an account for it, and we all of us have to be judged according to the deeds done in the body. We are here as saviors of men, and not as tyrants and oppressors. But at the same time if men do not and will not yield obedience to the law of God, then it becomes the duty of those who preside over them to see that the law of God is carried out and that these unrighteous men are severed from the Church. We have had adulterers among us, and wherever I have heard of them have directed that they be severed from the Church. Why? Because I cannot permit it, and God will not permit it. Who is it that will let outside of the Eternal City by any by? The liar, the hypocrite, the whoremonger, the sorcerer, and the adulterer—they shall be with the dogs outside of the city. Now, I

not want to try to drag such men in. We have no right to tamper with these things. God expects us to begin to walk up to the line, and to perform the several duties that devolve upon us. We must honor our God, and purge the Church from unrighteousness. I have had cases come before me in regard to adultery. There is a law in relation to that—that is, when they have not entered into the new and everlasting covenant, and taken upon themselves obligations associated with the celestial law—that if a man commits adultery he shall make an acknowledgement of it before the Church—that is, if it is his first offense, and he has not sinned in this wise before. If it is his first offense, and he repents, he shall be forgiven, but if he does it a second time he shall be cast out. But when we come to other things—things that are more serious—when men have entered into covenants associated with the celestial law and taken upon themselves obligations pertaining thereto, it is a different matter. I will read a little from the revelation :

“And as ye have asked concerning adultery—verily, verily, I say unto you, If a man receive a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed.

“If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery. * * *

“And again, as pertaining to the law of the Priesthood. If any man espouse a virgin, and desires to espouse another, and the first gives her consent ; and if he espouse the second, and they are virgins, and

have vowed to no other man, then is he justified ; he cannot commit adultery for they are given unto him, for he cannot commit adultery with that that belongeth unto him and to no one else.

“And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore is he justified.

“But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed.”

Here is a principle—and the same principle applies to the man—that if a man commits adultery, he also shall be destroyed. Can I change that ? I did not make the law. Have I the right to change it ? “But,” says one, “does it not say that what you shall bind on earth shall be bound in heaven, and what you shall loose on earth shall be loosed in heaven ?” Yes ; but I have to know if it is the mind and will of God that it shall be so. The law says, “they shall be destroyed.” What else ? “And shall be delivered unto the buffetings of Satan unto the day of redemption.” That is the law. Can I change it ? Can you ? I speak now to Presidents of Stakes and Bishops. We are told that we are not to be partakers of other men’s sins. Now, you send men with recommends to me to have me pass upon them. I trust to you. I suppose you are acquainted with these things. I suppose you act intelligently and understandingly. But if people do not fulfill the requirements of the Gospel, you have no right to recommend them to the house of the Lord. They do not belong there. People who do not observe the laws of the Gospel and live their religion, should not receive

recommends, and if you do recommend such you will be held responsible, for I will not. I receive them upon your authority, and trust to your judgment. I have known cases where wicked and corrupt men have gone into the house of God. The parties administering did not know it, but nevertheless it was a fact. And what has become of them? They have come to me feeling as though they were in hell. They wanted to know what they could do. I told them I did not know; perhaps the Lord would indicate by and by. I say to all, you had better, unless you determine to fear God and keep His laws, quit at once, for God expects us to do right, and will hold us to an account for our acts. And I say to the Bishops, purge your Wards from all iniquity, and have no fellowship with adulterers and adulteresses. Adultery is the curse of the nations to-day, and it is corrupting, corroding, and eating out the very vitals of the people among the nations. They are over-run with it. God has set us apart to do His will and to build up His Kingdom and His Zion. Zion means the pure in heart, and we have to be pure in heart and pure in life. We have to be honest. We must not steal. What, do Saints steal? I hope you have no thieves among you here. And then there are covetous men, men who conceive all kinds of plans to get possession of other people's property. Such are not going to get into the Kingdom of God, unless they repent and do right. Who will inherit the earth? Those who despoil their

neighbors? No. Who will they be? Jesus said in His sermon, "Blessed are the meek, for they shall inherit the earth;" not the covetous, sorcerers, adulterers, liars, hypocrites, and those who bear false witness against their neighbors; all such characters will not have a place there. It is for us who hold the Holy Priesthood to be pure. "Be ye pure that may bear the vessels of the Lord." It is for each of us to be pure, and then say to others, "follow me, as I follow Jesus." It is for us to live our religion and obey the laws of God, and perform the duties that devolve upon us, and I tell you, if we do this, we will risk all that the nations of the earth, or that this nation can do. If we will only fear God, build up Zion and work righteousness, God will put a hook in the jaws of our oppressors. We may have to suffer for a little while, but we will overcome. This kingdom will not be given into the hands of another people, for God is with Israel, and Israel will triumph. And if we will continue to do right—and whether some of us do right or not; those that do not do right will be cast out of their place; but if we continue to do right, Zion will increase and grow until the kingdoms of this world will become the kingdoms of our God and His Christ, and until every creature in heaven, on the earth, and under the earth will be heard to say, blessing and honor and might and power and majesty and dominion be ascribed to Him that sitteth on the throne and unto the Lamb forever.

God bless you, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

Delivered in the Tabernacle, Logan City, Sunday Morning, August 12, 1883.

(REPORTED BY JOHN IRVINE.)

THE LATTER-DAY SAINTS ASPIRE TO CELESTIAL GLORY — ALL OUR POSSESSIONS PLACED IN OUR HANDS MERELY AS STEWARDS — IS IT APPROPRIATE TO MAKE SACRIFICES IN VIEW OF GLORY AND EXALTATION WE ASPIRE TO, AND TO HOLD ALL THINGS SUBJECT TO THE DICTATION OF THE SERVANTS OF GOD? — OBEDIENCE TO THE PRIESTHOOD, AND THE RESULTS FLOWING THEREFROM — THE PROVIDENCE OF GOD SEEN IN THE SELECTION OF ALL HIS SERVANTS — TEMPLES, THEIR OBJECT, AND THOSE WHO ARE ENTITLED TO THE BLESSINGS TO BE MANIFESTED THEREIN — OBEDIENCE TO THE PRIESTHOOD A VITAL TEST.

I HAVE listened—as no doubt all have—with great interest, to the remarks which have been made by Brother Joseph F. Smith, and I can bear testimony to their truth, that they are profitable to us, and should be treasured up in our hearts and made practical in our lives.

While he was speaking, this reflection forced itself upon me: What other people upon the face of the earth aspire to the same glory and the same exaltation that the Latter-day Saints do? What other people have the same hopes respecting eternity and their condition in eternity, and the glory they are to receive if faithful in keeping the commandments of God, that the Latter-day Saints have? My acquaintance with mankind, so far as it goes, teaches me that of all people now living, either in Christendom or heathendom, the Latter-day Saints excel them all in their hopes, in their anticipations, in the character of the glory that they are to receive,

and in the promises which are sealed upon them. There is not a man in this room who has a proper conception of the Gospel, and of the rewards attached to obedience to it, who does not at least hope that he will attain unto celestial glory, (which means the Godhead, to be an heir of God, and a joint heir with Jesus Christ); that he will enter upon a career of exaltation that shall not terminate throughout the endless ages of eternity, and that will place him in the company of Him concerning whom it is said “of the increase of His kingdom there shall be no end.” And there is not a woman in this congregation who has a proper conception or knowledge of the promises associated with the Gospel, and with obedience thereto, who does not indulge, when she thinks upon these matters, in similar hopes, and would be very unhappy if she thought she should be deprived of that which she anticipates—I mean of being one with

her husband as a wife and as a queen and as a priestess throughout eternity, and stand with him at the head of their mutual posterity.

This being the case, is it any wonder that God makes requirements of us, and expects a perfection on our part that is not looked for nor expected of the rest of the world? We were told this morning—and the truth cannot be too often repeated in our hearing—that God, our Eternal Father, has placed all these possessions and blessings—that is, the possessions of the earth and the blessings connected with the earth—that He has placed them in our hands merely as stewards, and that we hold them subject to Him, in other words, in trust for Him, and that, if He calls upon us to use them in any given direction He may indicate, it is our duty as His children, occupying the relationship that we do to Him, and with the hopes in our breasts that we have, to hold them entirely subject to Him. There is not another people upon the face of the earth that I know anything about who are taught such ideas and doctrines as these. I do not think that any other denomination of people, either religious or secular, have such doctrines as we have heard this morning taught to them respecting their duties and their obligations to God. Of course you will very frequently hear in sectarian churches, many things connected with this subject; that it is the duty of the rich to help the poor and to be benevolent and to hold all things in a way that will please God; but to bring this down to what we would call practical consecration, to practically consecrate their wealth, and hold it as though they would have to practically consecrate it at any time, is a doctrine that I do

not think is taught in any other church, or so-called church, nor is it believed in by any other people. There are, it is true, people who indulge in very wild vagaries about property, such as communists and others, but they have no system of religion, they do not believe in God, they do not believe in the principles that He teaches and which we accept. They would not carry them out on any such basis.

Let me ask you, my brethren and sisters, is it not appropriate that we should be required to make—I was going to say sacrifice. Well, that is a word that is so commonly used, that I suppose I could not use any other that would convey the idea to your minds clear enough. I will use it, therefore. Is it not appropriate to make sacrifices of this character, considering who we are and what we are? If we are expecting to reach a glory and an exaltation such as we think about and talk about and pray for, it seems to me that there should be something to be done on our part commensurate with the expectations and hopes and desires that we entertain, and I do not know myself any better test that can be brought to bear upon human beings than this test to which allusion has been made this morning, the test of holding ourselves—that is our individual persons, with our time and the ability that God has given unto us, our wives, our children, and the possessions that God has placed in our hands to control—to hold all these subject to His dictation and to His approval.

“Now,” says one, “I am quite willing for that; I would be quite willing to receive all that doctrine and to believe it if God himself were to come and make the requirement of me. I am quite willing that

God should dictate to me about my wives and children; and if He wants me to use my talents and give up my life or to yield up my property—I am quite willing to do all these things if He will come and tell me himself, or if He will send an angel to tell me. But I look upon my brethren who preside over this Church, and I see that they are mortal men, and I see that they do many things that mortal men do, and I have not quite confidence enough in them to dispose of my property as they may dictate. They are mortal, they are like I am, and I do not know whether they will do the right thing or not. I have some doubts about that. I have not got confidence in their management as business men. I do not know but I have better business qualities myself than they have, and I can manage my own affairs to better advantage than they can. I am not willing, therefore, to do as my fellow men dictate.”

Now, let me ask is not that the secret thought of many minds? I am sure it is. And yet the same men who entertain these thoughts, and the same women, will go into this Temple when it is completed, and will ask at the hands of the servants of God blessings that are far beyond all price when measured by earthly substance, by gold or silver, or that which men consider valuable. It is a strange thing; it is a strange feature in the human character; it is exhibited everywhere; it is not confined to Latter-day Saints alone; that mankind are very willing to trust men with spiritual things, and to have confidence in them concerning spiritual things, and have little or no confidence in them when it affects their temporal interests. There are men—and there

may be some in this congregation—who have been quite willing to submit to the ordinance of baptism and rely upon it as a means of salvation, as a means of remitting their sins, and have also been willing to submit to have hands laid upon them by the same individual, for the reception of the Holy Ghost, who would not listen to his counsel concerning their property. This want of confidence arises in some instances from selfishness or a lack of faith, and in others from witnessing the unwise conduct of Elders in the management of means. There have been Elders who have gone out in the world for the purpose of bringing souls to the truth who have abused their privileges among the people, and have borrowed money and never repaid it. Such occurrences inspire distrust. And such men have transcended the limits of their authority in taking this course. They were not sent out to meddle in this way, in people's affairs, to borrow money, and do things of that character; but were sent to preach the Gospel, and so long as they confined themselves to their legitimate duties, and did those things they were authorized to do, they were blessed, the Lord was with them, and their labors resulted in salvation to the people. Every man who attends strictly to the duties assigned to him, and pertaining to his Priesthood, and confines himself to them, is sustained and upheld of the Lord. The Elders who have destroyed confidence by the methods I have alluded to, transcended their authority. That constituted the difference between their action and the action of the man whom God places to preside over His Church. Can you not see the distinction? I can see that a man that goes out as a missionary, as Elders

have done in the past, often acquires great influence with the power of God resting upon him, and through the confidence that power has inspired in the midst of the Saints, I can understand that men have taken advantage of that influence, and have abused the trust of the people, and have done wrong, and have lessened their influence with God, and with man, and have caused the Spirit of God by that action to be withdrawn from them. There are many such cases to which I could point you, if it were necessary this morning. No man, however, has done that in this Church without losing that power which God gave unto him, and there are men who have apostatized from this Church who brought on that apostasy because of such conduct as I allude to. They were not warranted in doing what they did. They exceeded the bounds of their Priesthood, and in doing so they committed sin. But there is an authority in the Church to whom God has given the right to counsel in the affairs of the children of men in regard to temporal affairs. When Joseph Smith lived upon the earth it was his prerogative to do that. He stood as God's ambassador—not clothed with the attributes of God, for he was a mortal man; but he stood as the representative of God upon the earth, holding the keys of the kingdom of God upon the earth, with the power to bind on earth and it should be bound in heaven. He occupied that position when he lived, and on his departure another took his place upon the earth and stood in precisely the same capacity to us as a people that Joseph Smith did. That was Brigham Young. When he passed away another stepped forward and took the same position, and holds the same keys

and exercises the same authority and stands precisely in the same position to us that the Prophet Joseph did, or that the Prophet Brigham did, when he lived upon the earth. Now, was not Joseph Smith a mortal man? Yes. A fallible man? Yes. Had he not weaknesses? Yes, he acknowledged them himself, and did not fail to put the revelations on record in this book [the Book of Doctrine and Covenants] wherein God reproved him. His weaknesses were not concealed from the people. He was willing that people should know that he was mortal, and had failings. And so with Brigham Young. Was not he a mortal man, a man who had weaknesses? He was not a God. He was not an immortal being. He was not infallible. No, he was fallible. And yet when he spoke by the power of God, it was the word of God to this people. When he sealed a man up to eternal life, he bestowed upon him the blessings pertaining to eternity, and to the Godhead, or when he delegated others to do it in his stead, God in the eternal world recorded the act; the blessings that were sealed upon that man or that woman, they were sealed to be binding in this life, and in that life which is to come; they became part of the records of eternity, and would be fulfilled to the very letter upon the heads of those upon whom they were pronounced, provided they were faithful before God, and fulfilled their part of the covenant. There is no doubt about it. And so it is to-day. There is but one man, (as you have often heard), at a time on the earth, who holds this authority. There may be others who have this authority also; and I thank God there are many who hold this authority—that is the authority of the Apostleship; but they hold it subordinate to the

man who holds the keys, they cannot exercise this authority only as he shall consent or delegate or authorize them to do so. There is but one man who has the power to exercise this authority, to stand, as it were, in God's stead, to be His voice unto the people, and that is the man who stands at the head and who is President, and who holds the keys by virtue of the appointment of God. God places him there. It is not man's act. It is God's providence. God knows the hearts of the children of men. By His overruling Providence He brings this man to the front, or He keeps him in the rear, just as it pleases Him. I believe that His providence is over all of us, and He can kill or remove as He pleases, or He can preserve in life as seemeth good to Him. And he has done so. When the Prophet Joseph was slain, God, by His overruling Providence, brought the man to the front who was His choice to succeed His servant. David Patten was slain at Crooked River, who was the senior of Brigham Young. Thomas B. Marsh lost the faith, also the senior of Brigham Young; but Brigham Young was preserved in the providence of God, and when His Prophet was slain He stepped forward clothed with the eternal Priesthood of God, full of the fire of the Holy Ghost and the power of God, and the whole people felt that they stood in the presence of the man whom God had chosen and whom God had endowed for the position. God qualified him and made him equal to every emergency from that hour until the hour of his death. God was his unfailing friend. He blessed every one who listened to the counsel of His servant. He blessed this entire people, and He blessed this land under his (President Young's) administration. And we

know by the outpouring of the power and gifts and graces of God upon us individually as well as an entire people, that he was God's servant, chosen by the Almighty to stand at the head of His Church. Could I not trust that man with anything I had? Why, I would have been an unworthy servant of God, if I could not have done so; I would have been recreant to every principle that I believe in, if I could not have done so.

Now, watch the providence of God in the selection of our present President. At the time Joseph and Hyrum were slain, according to all human appearances he was as unlikely to live almost as they were who were already dead. In the hottest of summer he was shot to pieces. The men who waited upon him had no idea that he would live. But he did. God brought him through. But who thought then that he would be the senior Apostle who would preside over this Church? There were a number his seniors. In consequence of a misunderstanding and his being senior in age, Brother Woodruff's name stood above Brother Taylor's. Brother Woodruff recognized all the time that he and Willard Richards were not his seniors in ordination. President Taylor had been ordained to the Apostleship before them, and when this matter was brought before the President of the Church (President Young) the names were put in proper order. Brother Woodruff recognized this as being correct, and if Willard Richards had lived, doubtless he would have had the same feeling. But then there stood Orson Hyde and Orson Pratt, as seniors in the quorum. Their names preceded his. But had their names the right to stand in that position? No, they had not, for

reasons I need not dwell upon here, which ought to be familiar to every Elder in this Church. Therefore, I will merely say this : that President John Taylor, Wilford Woodruff, and George A. Smith were bearers of the apostleship at a time when Orson Hyde and Orson Pratt did not hold that power. Therefore they were by right their seniors ; and President Young providentially, prompted by the Spirit of God, made a ruling which the Twelve accepted—every man knowing the true state of the case—as correct, and placed the names in their order some time before his death, making John Taylor, Wilford Woodruff, and George A. Smith, seniors of Orson Hyde and of Orson Pratt. In this manner God has brought forward to the front the man whom He chose to be President of the Church. It is His privilege to chose whom He pleases. The man whom He wants preserved is preserved. When the Prophets of God were slain, Brother Taylor's life, by the wonderful providence of God, was preserved, and he has lived among us until this day. He now stands in his place as the President of the Church, holding the keys and the authority as such to manage all the affairs of the Church according to God's mind and will. And shall one who knows this, who knows that God has honored him, that God has chosen him, that God has endowed him, that God has blessed him—shall such a one raise his voice against him, and say that it is not the will of God that he shall control the affairs of this Church? God forbid! God forbid that I or any other man in this Church should do anything of the kind! On the contrary, let us be obedient to the voice of God, and to the will of God. If God, through him, says unto us we must

consecrate our property, we must hold everything we have subject to the will of God, if He through him dictates any course of policy, I say it is my duty as a servant of God to submit : it is my duty to carry out faithfully, according to the will of God, that which He counsels, and that which He dictates. If God has confidence in him, shall not I, who am God's servant and God's child, have similar confidence? I believe in God. I believe God manages all the affairs of this Church. I know if I do my duty He will save me, He will exalt me, and I know if you will do your duty, He will do the same for you. And if men whom He chooses are fallible, that is His business. He requires on our part obedience to His will, as it is made manifest through the man whom He has chosen.

Now, this is a great point. I look upon it as one of the most vital points connected with our existence in these mountains. I look upon it as a test. It may be said that it will test the Latter-day Saints as they never have been tested—this vital doctrine of obedience to the Priesthood of the Son of God. There is no point to-day against which so many assaults are directed by the wicked. They make it the main object of their attacks. They would like to destroy confidence in your hearts in the Priesthood of the Son of God. If they could weaken your confidence ; if they could undermine your faith ; if they could by any power or means in their possession wean you from the Church, and sow the seeds of distrust and suspicion in your minds concerning the Priesthood, or those who bear it, they would attain the object that they have in view. The man who holds the keys is always the object of assault. His life is the life that is

most sought after. He is the man they would strike down, if they had the power. They seek to weaken the confidence of the people in him, by all manner of slanders, and by every sort of falsification. It is the main object of our enemies to sow the seeds of distrust and suspicion in the midst of the Latter-day Saints, and to accomplish this they relate all manner of falsehoods concerning those who bear the Priesthood of the Son of God. They contort every act. They misrepresent every word and every counsel that is given. They endeavor to put everything in a false light. And those who read those things continually, begin to believe by degrees, that there is foundation for them, that there is something wrong, that this man or the other man is not to be trusted, and that they are doing wrong in yielding obedience to the counsels of the Priesthood, and in submitting to its control. You are aware these attacks are constantly directed against the Priesthood, and it is, as I say, the vital point to-day.

We have this Temple (Logan) nearly completed. That at Salt Lake is progressing very rapidly, that at Sanpete also. And the building of these Temples will bring about, to a certain extent, a change among this people. Blessings are to be bestowed, and power is to be manifested in these buildings in my opinion such as has never been manifested among us as a people before. The question, therefore, will press itself upon our attention—who are going to be worthy to receive these blessings? Who are going to be worthy to enter into these buildings? With my feelings to-day I never can consent for any man to go in and receive a fullness of the blessings of the everlasting Gospel in that building or those buildings,

unless I know him to be a man who is willing to yield implicit obedience to the Priesthood of the Son of God. And further, I am not willing, with my present feelings—I do not pretend to dictate in this matter, I am merely stating my own personal feelings—for any man to go into these buildings who is not willing to hold all he has got subject to the Priesthood of the Son of God, and be willing to do with it as that Priesthood shall dictate.

Now, these are two vital points in our faith, and in the requirements of the Gospel, that I believe are obligatory upon us, and we may as well understand our position to-day as to postpone the understanding of this matter for months, or for years, or until it is too late. This may sound like strong doctrine to some of you; but I look upon these things as essentially necessary to make us the people that God designs we shall be. Already things are in contemplation, and are being counselled about, that may bring this matter home to us individually, outside of the Temples of the Son of God. I desire to see the time come when unworthy persons cannot get their endowments and a fullness of the blessings of the everlasting Priesthood. I desire to see some test of faithfulness, some test of growth, and some degree of reward, so that all will not be reduced to one common level, the faithful and the unfaithful, those that are willing to do all that God requires, and those that are not willing—I do not desire to see all endowed with the same blessings. I do not believe that God ever intended this. He has told us there are different degrees of glory,—“one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the dead." I would like to see some difference here. I believe it will come. I believe God will move upon His servant in His own due time to make the necessary regulations to effect this. There are men who have been faithful all their lives, who have done everything that it is possible for men to do, and there are others who have been indifferent, and who have had their own way, and carried out their own mind, yet all come along and get the same blessings without any distinction whatever. There is not much encouragement, it would seem, under those circumstances, for the faithful. And yet there is, for there are degrees of re-

ward in heaven; but then we may as well begin to have some of them here.

Now, my brethren and sisters, feel that it is a matter, as I have said, of vital importance that we should have this that I have spoken of—faith and confidence in the Priesthood of the Son of God, and we cannot build up Zion without we have it, and we cannot build up Zion without we are willing to do all we have been taught by the inspiration of God—I know that as well as I do that I live.

I pray God that we may have the confidence, which I ask in the name of Jesus Christ. Amen.

DISCOURSE BY APOSTLE F. D. RICHARDS,

*Delivered in the Tabernacle, Salt Lake City, Saturday Morning, October 6,
(Semi-Annual Conference) 1883.*

(REPORTED BY JOHN IRVINE.)

RETROSPECTIVE REVIEW OF THE PROVIDENCES OF GOD IN RELATION TO THE SAINTS—THE WRATH AND SCHEMES OF MEN TURNED TO THE ADVANTAGE OF GOD'S PEOPLE—THE ORDER OF GOD'S CHURCH PERFECT—THE WICKED DISTURBED BY JUDGMENTS, WHILE THE RIGHTEOUS ENJOY PEACE—THE ADMINISTRATION OF THE LAW OF GOD IN RELATION TO OFFENCES—SHOULD BE RESIGNED TO THE WILL OF GOD IN ALL THINGS.

THE Lord be thanked and praised for granting us another so favorable opportunity of meeting together to contemplate the interests of His

Kingdom, and our soul's salvation at this Conference. "Day unto day uttereth speech," said the angel man of God, "and night unto night"

showeth knowledge." We can say that week after week, and month after month, since our last Conference, we have had renewed occasion for thanksgiving and praise to Him for the many blessings which He has vouchsafed unto His people.

If we take a retrospective view of His providences to us as a people, especially during the period of our sojourn in these mountains, we shall find that circumstances have occurred at very short intervals, which have kept the people continually awakened to a sense of their liberties, and to a watch care for them, measuring and weighing and noticing the efforts that have been made from time to time to take away our privileges and liberties, and such blessings as were thought could be taken from us which we had entered into the enjoyment of since our location in these mountain fastnesses. Step by step every such instance has been attended, if not with all that gift and abundance of favor and mercy, which we might have desired, and which might not have been best for us, yet with sufficient blessing to manifest the kind care of our heavenly Father continually and unceasingly over us.

When we came here and first made our laws, realizing that we were far away from the mass of the people of the States, both east and west of us, we found it was with great difficulty that we could avail ourselves of the few blessings which government seemed to tender to us. We could not even obtain the presence of federal officials in our midst, regularly, as was designed by government, and as was needed by the people. Consequently our isolation required our Legislature to confer unusual powers upon our local courts; but it was not long before the effort was made, and final suc-

cess was had in taking from our local courts the civil and criminal jurisdiction. Time will not allow me to enter into minute details. Therefore, suffice it to say, that mission judges have come here fully determined to convert us from the error of our ways, as it appeared to them, to the "purity, refinement, and civilization" of the world! After laboring and toiling some years in our midst, finding their decisions frequently overthrown by the decisions of the Superior Court at Washington, our Prophet, who had been illegally imprisoned, released from his confinement, and one thing after another, upset their plans and devices; so that the great changes which had been hoped to be brought about among us, to make us like the people of the world, signally failed, and the end of that effort was, that the poor, miserable man who undertook the job, was carried home in his coffin.

I must notice one or two other important facts, which have stood out very prominently before us, and they were, that this people who were not of the world, and had no fellowship or love with the world, must be restricted in their civil rights and military duties, for fear that they should do some mischief on a holiday, therefore they were forbidden by Gubernatorial Proclamation, to order out a company of infantry or cavalry, to help to celebrate the Fourth of July, as they and their fathers were wont to do from time immemorial.

One after another, these and similar efforts have been made to take our liberties and privileges away from us, that we might be brought into some sort of contemptible subjection, it would appear. But without stopping to animadvert upon the folly and nonsense of such a proce-

dure, let me inquire what was the result? What followed the proclamation that we should not do military duty as a people, or protect ourselves even from the surrounding savages? Immediately when this occurred, it seemed as if the very heavens were moved in our behalf, all the tribes around us became divested, seemingly, of what hostility they had possessed, and ever since that occurred, we have had the most substantial peace and quiet all around us, among the natives. How kind of Providence, it was, to so completely remove the enmity of the natives, when this circumstance transpired. We are relieved from the unpleasant tax of military duty, and even our adversaries are made to be at peace with us. What a logic of fact, for a contentious world to read.

During the past year, the great efforts that have been made, have seemed to prove abortive; special efforts and measures have appeared to miscarry; and we have had a law right from the Capital, that seemed as if it must tell on the "Mormons." A class of our people have been temporally divested of the right of suffrage; men and women, who may have violated some law, and many who have never violated any law of Congress, have been deprived of their political rights. But with all this we still seem to live and thrive and prosper faster than we have ever done before. The very step itself, will prove a great blessing to this people by separating a portion of those who have not the highest respect and veneration for all the Laws of God, and enable those who have, to be the wiser counselors and more efficient aids in advancing the interests of the kingdom in the hands of those who may be more acceptable in the eyes of government to wield administra-

tion here locally.

But it is a singular fact, a singular circumstance, that a man should come here from the heart of the nation—clothed, as was supposed, with every qualification to be a Governor of Utah,—should act as he has acted. He had been through the army in the late rebellion. He was a man capable, as was supposed, of understanding what was right and proper, as between the nation and any other part of the country that might seem to feel in any wise oppressed or limited, and who would administer constitutional rights and executive powers with ability and with skill. He came here clothed with the supreme beauty of the State from whence he came. This man by his excessive propensity for figures, as we all know, made some very strange calculations; and then when one thing didn't work, another seemed to, until our representative in Congress was removed. But by and by we are blessed with another one in Congress to represent us there. And in a short time we found that, with the special effort that was being made in Washington in our behalf, such a shadow of doubt was cast over a certain portion of the law, entitled the Hoar amendment, when it was thought advisable by the Governor to execute some three hundred commissions, more or less, to men whom he appointed to fill supposed vacancies in this Territory, which if carried out would have turned over the local authority of the Territory into the hands of the avowed enemies of this people, but the supposed vacancies did not exist and the offices continued in the hands of the incumbents. After all the election was held during the past season when these offices were filled by the people's candidates. Thus we have occasion again to rejoice

that notwithstanding another desperate effort has been made to take away the rule from the hands of the people and put it into the hands of their enemies, and make us an outside Territory, subject to their oppressions, subject to all manner of taxation that they might please to impose upon us—we find that the voice and vote of the people are still triumphant, that their candidates have gone into office and are commissioned, the selections having been made from among those whose rights and privileges have been maintained unto them.

It is a singular feature in this matter, that the Governor has taken it into his head to leave the Territory just at the time when it was supposed he would be required to execute these commissions. But without going into particulars, persons of ordinary discernment observe that the course he has taken is such that he cannot himself check it to remain and issue the commissions to the properly elected persons to rule in this Territory, indeed it looks as though the dishonorable, undignified course he has taken is just what has driven him from the Territory, to leave his duty, and let the secretary be acting governor. When men come here full of determination to show their bravery, their ability, smartness and competency beyond their predecessors, to capture Utah, and turn her over to the hands of the ungodly; it appears that every one who has made such an attempt has met with very signal defeat. When a man defeats himself as perfectly as this last one has, I think the Latter-day Saints have occasion to thank God and take courage; we have reason to rejoice and praise the Lord in all these matters, for whatever our enemies do He makes it return that, like a boomerang that

is thrown out, it comes back and strikes the person that hurled it.

Well, then, my brethren and sisters, seeing that this is the way that these matters all move, the way they all operate, should it not inspire in us the most profound gratitude toward God for these manifestations of his mercy, goodness and blessing unto us. He has made our fields to abound with plenty. He has favored us with blessings innumerable and incomprehensible. We have a peace, a joy and a satisfaction at heart which those men who make these desperate laws cannot contemplate. We rejoice in the blessings that heaven is bestowing upon us. Is it not, then, our bounden duty to testify to God, the angels, and those that attend upon the covenant people of God, that we are determined to love Him more and serve Him better? I was pleased to hear the remark made by one of my brethren yesterday, that he felt on returning here, after an absence of five or six years, that there was an improvement in the spirit and feelings of the people. This is very manifest to those who observe and notice it. But we think there should be a very much greater improvement. Many of us have been very careless of some of the commandments: words of wisdom which the Lord has seen fit to give to us. We have not used that care, that caution, and that sound discretion in our daily lives before Him, that it is becoming we should do. I propose, brethren and sisters, in view of this matter, that we take these things to heart, and see if we can and ought to draw nearer to God, while He is willing to draw nearer to us, and thus more fully sense His blessings, His mercies, and his loving kindness unto us.

This institution,—which Presi-

dent Taylor so beautifully reviewed yesterday morning in the Assembly Hall, noticing the varied authorities of the Church and their multifarious duties—sets forth to every discerning mind that the order of God's government presupposes and contemplates the strongest possible form of government that has ever been known on the earth. Men have come here in years past, and in speaking of President Young, they have said that he had a strong government here in Utah; and later on, in speaking of President Taylor, that he had a strong government in Utah, and also that men coming here from abroad to govern the people, simply governed the outsiders, and that the President of the Church governed the Latter-day Saints. This is the way the ungodly speak about it. Latter-day Saints know that the order of God's Church is the perfect order. They know that it is the one intended to give a people strength in the earth, and that strength is in their righteousness, in their virtue, in their purity, and in their union and fellowship with the Spirit, with each other, and with the heavens.

These principles are very dear and very glorious, and we ought to rejoice above all men in the earth. We may look to the east, to the west, to the north and to the south, and we see all governments, all peoples, all nations, all kindreds and tongues, stirred up with an activity, a spirit of strife and ambition to superiority, and we see that there is continual commotion among them in their political affairs, and in their civil relations. There are a great many disturbances continually going on, and many of the nations are really on the verge of bankruptcy, through the vast debts created to maintain their numerous armies even in the

time of peace; while here among this people, though our liberties are menaced and threatened, and our peace would be sometimes disturbed, if we would allow it, yet, by the blessing of God, we enjoy peace in our hearts, such peace as the wicked cannot give to us, nor take from us. The voice of Him that spake to the waves of Gennesaret, and commanded them to be still, speaks to us, and while dark clouds and the thunderings and lightnings roll over the political horizon, yet in the hearts, in the homes, and in the habitations of the just there is peace, such as the wicked know not of, and it bespeaks the truth of the revelation which says, that not long hence, the people of Zion shall be the only people that will not be at war among themselves, and that the day will be when they who will not take up the sword against their neighbor, will have to flee to Zion, of which this is the embryo.

Look abroad and see what the Lord is doing in the way of judgments. There has scarcely been a year for many years past, when they have seemed to be so terrible as they have been during this present year, so far. Think of one portion of the world where islands of the sea have been sunk, and 100,000 people reported destroyed by earthquake and volcanic eruptions. And another where it is said some 15,000 or 20,000 were likewise destroyed. Think of it! And yet the Lord has preserved us in these mountains—in this region of country that might scientifically be called one of the most volcanic portions of the whole earth. The very face of the earth tells us its character by its extinct volcanoes, its silent craters, and numerous hot springs. Look at the strata of the earth's crust in these canyons, and see its nature.

Also the Lord has manifested His judgments by cyclones, etc. The words of the Prophet Joseph, have been and are being verified, those words he uttered before he went to Carthage. Said he: "I call for the four winds of heaven, the thunders, lightnings, earthquakes, whirlwinds, the hailstorms, pestilence, and the raging seas to come forth out of their hiding places and bear testimony of the truth of those things which I have taught to the inhabitants of the earth as is promised in the revelations that have been given." These were some of his last words among the people. And what have we seen? Scarcely a week last summer without a cyclone or hurricane happening somewhere in the States, destroying towns and villages, or parts thereof.

We live in times that if we only considered the matter and looked upon it as we should do, that should cause us to draw near unto the Lord, and to live up to every word that proceedeth from His mouth.

I wish to bear testimony that this Gospel and this order of government which I have been alluding to, is that which brings down the blessings of heaven upon this people. Besides peace and good order, it brings the gifts and blessings of the Gospel, the gift of healing to those who are afflicted and wounded and who are walking upon the borders of the grave; such are restored and healed by its divine power exercised in the prayers and faith of the Saints.

The fact of the matter is, those things which are held out as menaces to us, are the things that preserve us from the hands of the wicked, and keep us from forgetting God in the time of prosperity. It is one of the greatest blessings to us, that we are kept continually on the

alert, diligently seeking after Him, putting our trust in Him, and then to find how successfully and perfectly He leads us to triumph over our enemies, and makes the mischief they would bring upon us, recoil upon their own heads. Saints find it good to trust in Him.

The great work that is now upon us—to build temples and to labor in them, calls upon us to perform our duties faithfully; calls upon Presidents of Stakes and Bishops of Wards, that they look well among their peoples, and see if they are not taking upon themselves the responsibilities of other people's sins. Presidents, High Councilors and Bishops, should seek diligently the Spirit of the Lord to know how to deal with and decide between the righteous and the wicked; to know how to pull up the tares without pulling up a great number of the roots of the wheat. When a man has given himself up to be a drunkard, to dishonor the cause of God, and to be picked up in the streets and to become a reproach, until people say, "that is one of your Mormons," it is time the Bishops or Elders, or whosoever's duty it is, were looking after him to see that this evil is put away, and to see that his wife, who may be the deepest mourner over this whole matter, and his children, clothed in sorrow over his conduct, to see that they are cherished and sustained and preserved, lest while pulling up the tares you pull up the wheat also. It requires the skill and wisdom of the Holy Spirit in all of these things to know how to deal in the right way, to save those that can be saved, while those who will not work righteousness, may be known as transgressors, and that we may no longer carry them upon our faith and become partakers of their sins.

In the late organization of 1877,

a score of Stakes were organized, a great many more Wards were instituted, many men were called and ordained to be Bishops in the Church who had never given their attention to consider carefully the duties of the bishopric. In view of the responsibilities of this calling, it may not be thought strange that some brethren holding this high and holy office are so afraid that they would do wrong, that they even durst not do right! Now, this is true whether you believe it or not. A great many men hold these important offices, who are so timid and so fearful lest they should do wrong, that they are slow and backward in doing the thing which is right. Now, what is it that makes a man useful and strong in his calling and labor? Is it not his constant labor, and the diligent, actual performance of his duties? What is it that makes the blacksmith's right arm stronger than any other man's? It is because he is all the time using it, and in this way his arm acquires that practice which gives it the greatest attainable strength. If the brethren standing in these responsible places, whether they be Presidents of Stakes or Bishops of Wards, see anything wrong in their Wards, it is their duty to get after it. And it is notably the duty of a teacher to be conversant with the people, and to see that there is no iniquity in the Church. Instead of hardness of feeling or division of sentiment, or mischief of any kind being allowed to exist in your Stake, until it produces party strife, and people take sides with one and sides with another, it is far better to get after the mischief at once, find out where it is, root it out, and set matters right before the peace of families, of neighborhoods, and perhaps the Ward is disturbed. I wish the brethren in authority would heed this

matter and wake up to their duties, and not act merely as figureheads, but more like men of God clothed with authority and power. When men standing in such responsible positions are so backward in their duties, they don't know the power of God, nor the spirit of their callings, but the moment they step forward and take hold with a prayerful heart, coming from their closets clothed with the Spirit of God, they find they have the power to make peace and restore union, fellowship and love in the midst of the people, and the people would love and bless them in return. Blessed are the peacemakers, for they shall be called the children of God.

We need a great deal of missionary service at home. We need a deal of labor in all the spheres of life—in the families, in the wards, and in the Stakes of Zion, which are organized and are being built up in the Church in these latter times. The work is constantly spreading. Stakes are being organized in different parts of the country, and the work of God is prospering. Our enemies "can do nothing against the truth, but rather for the truth;" for God will sanctify their evil designs, and their wicked and ungodly purposes, to bring to pass His ends, and to magnify His name and to honor him in the earth.

Let us humble ourselves before the Lord, let us keep His commandments, and teach our children so to do. Let us teach them the principles of purity and righteousness, so that they may go to the house of the Lord, pure as they were born, free from sin, and wholly there to enter into covenants with God that shall abide and stand and endure while time shall last and eternity endure; that they may live, grow and increase, as Abraham grew and increased,

become as the stars of heaven, and as the sand which is upon the sea shore for multitude. For the blessings of Abraham, Isaac and Jacob have come down upon us. And they that are the children of Abraham will do the works of Abraham. Let us not forget it; that they that would inherit the blessings of Abraham must do the works of Abraham, to entitle them to these blessings.

Let us draw near to the Lord with our households and strengthen ourselves in the truth. "Righteousness exalteth a nation: but sin is a reproach to any people."

We ought to be more careful concerning the observance of the Sabbath. We talk of the great things of the laws of God, such as adultery, and those greater crimes, and murder, which are less frequently committed, but which are most terrible in their effects upon those who do, and are terrible also in their effects upon those who are surrounded and are connected therewith; but let us attend also to the Sabbath, to keep it holy, and go to our meeting and be more dutiful in that respect, and not go to the canyons, or hunt stock, and attend to a multitude of things, which otherwise might be avoided. Let us avoid, if we are going a journey, starting on a Sunday, "just to save one day more for business." Let us undertake no manner of business on that day. Let us reverence the Sabbath as God has commanded us in the revelations of the last days. It is one of the ten commandments: "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, etc." The Lord has been particular. He is going to be particular again. We have been in circumstances

where we were rudely dealt with. We have had to travel over the plains, but even there we revered the Sabbath. We stopped our teams, and let the cattle rest, and attended to our duties. Now we have come into a country where we have hardly had to buy land save at a nominal Government figure. Here we found a new world, a place in which we could make a living; and cannot we afford to take time to serve the Lord? to rest our bodies and refresh our spirits, by a study of His holy word increasing our faith also?

Another thing, we ought not to run after doctors as much as we do. "But," says one, "if we have a bone broken we must have somebody to set it." Yes, that is true, but we need not take all the nostrums they can think of. We ought first to go to the Lord and exercise our faith as far as we can make use of it in that direction, and we will make fewer blunders than we do in placing implicit confidence in the medical and surgical professions. When we do this we are certainly sure of one thing—we secure the help of God and the help of angels; and if we are appointed unto death, we want to go. We ought to want to go. Our prayers and supplications should be always conditional—that is, if not appointed unto death that he or she should be raised up. And if the heavens want a man to labor there in any sphere, there is where he should be. If a man is wanted to be on a mission in Europe, in Germany, or in the States, and he stays at home, he is not where he ought to be. He ought to be where God would have him, there the Holy Spirit will labor with him and help him. But for us to importune the Lord to heal those whom He has appointed unto death is just like asking—as we do! once in a while—

a man to go on a mission, and we get a long petition saying that he is such a blessed dear good man, or he has been such a good school master, "Do, pray, President let him stop." Now, when the Presidency want a man to go on a mission, he ought to go. It is best for that man that he should go. It is best for all concerned that he should go to the place he is sent, and labor with all his heart. Just so with us. Here we are on a mission in the world. The matter of death is a very small matter. It is a matter of life or death to be sure ; but if the Lord does not want us here, and we are taken away,

His will be done on earth as it is done in heaven.

I do not wish to occupy more time for fear of infringing upon the rights of others.

I pray the Lord to still bless Israel, to bless us with humility, and with faithfulness in the keeping of His commandments ; then we shall see more and grander things accomplished on His part, just in proportion to the faithfulness with which we perform the duties devolving upon us. May the Lord help us to do this ; and to walk in the way of life, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

With some Remarks by President George Q. Cannon, delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, October 7th, Semi-Annual Conference, 1883.

(REPORTED BY JOHN IRVINE.)

THE PRESIDENT FEELING A LITTLE WEAK IN BODY ASKED THE CONSIDERATE ATTENTION OF THE CONGREGATION—GOD INTERESTED IN THE WELFARE OF ALL THE HUMAN FAMILY—THE ORGANIZATION OF THE CHURCH, AND THE RESPONSIBILITY RESTING UPON THE PRIESTHOOD—GOD HAS GIVEN TO EVERY ONE A PORTION OF HIS SPIRIT—THE PROMPTINGS OF THAT SPIRIT—THE WICKEDNESS OF THE INHABITANTS OF THE EARTH IN THE DAYS OF NOAH—WHY THE FLOOD CAME—THE ANTE-DILUVIANS WOULD NOT REPENT—THE GOSPEL AGAIN PREACHED AS A WARNING—PERSECUTION—OUR RELATIONSHIP TO THIS NATION IN A POLITICAL POINT OF VIEW—A COMMONWEALTH HAS BEEN BUILT UP IN THESE MOUNTAINS BY THE “MORMONS” UNDER THE BLESSING OF GOD—UNFAIRLY TREATED AS A PEOPLE BY THE PARENT GOVERNMENT—THE LATTER-DAY SAINTS HAVE RIGHTS WHICH THEY WILL SEEK LEGALLY TO MAINTAIN—CONCLUSION.

PERMIT me to say that in consequence of the immense multitude that has assembled on this occasion, it will be absolutely necessary that the strictest order and quietude should be maintained, in order that all may hear; for it is a great labor to address so many thousands of people. As I feel a little weak in body I hope, therefore, you will give me your quiet and considerate attention.

We have listened to a great many interesting principles since the commencement of this conference.

We occupy to-day a very peculiar position, and it is proper that we, as latter-day Saints, should comprehend that position and our various responsibilities in relation to the world in which we live, the nation

with which we are associated, and the duties and responsibilities which devolve upon us as messengers of salvation to proclaim the Gospel to mankind. It is further necessary that we should comprehend the past, that we should comprehend the present, and that we should also—under the influence and by the direction of the Spirit of the living God—comprehend the things of the future; for we, as Latter-day Saints, have to do with the past we have to do with the present, and we have to do with the future.

In relation to the inhabitants of the world generally, I sometimes think that we entertain very erroneous notions concerning them—that our ideas are too narrow and

too contracted, that we do not comprehend the relationship in which they stand to God our Heavenly Father—and we are apt to fall into an error which was indulged in by the Jews in former ages, and to cry out, “The temple of the Lord, the temple of the Lord, the temple of the Lord are we.” Because God has conferred upon us light and intelligence, and revealed His will unto us, we are too apt to look down upon the rest of mankind as aliens and undeserving of Divine regard; but we are told that God has made of one blood all the families of the earth, and that He has given unto them a portion of His Spirit to profit withal. We are also informed, that God is the God and Father of the spirits of all flesh. We are given to understand that He feels interested in the welfare of all the human family, for it is written that they are all His offspring. Therefore, we as Latter-day Saints, ought to feel towards the world and the inhabitants thereof, as God our Heavenly Father feels towards them; for we are told that God so loved the world, that He gave His only begotten Son to atone for their sins, that whosoever believeth on Him might not perish, but have everlasting life, and if this is the feeling of our Heavenly Father towards the inhabitants of the earth, we ought to entertain the same sentiment. When Jesus was on the earth, when He established the Gospel upon it, as it has been established in these last days, He said: “God sent not His Son into the world to condemn the world; but that the world through him might be saved.” And when He commissioned His Apostles, His command was: “Go ye into all the world; and preach the Gospel to every creature. He that believeth and is baptized shall be

saved; but he that believeth not shall be damned.” The damnation or condemnation of the people who rejected the Gospel He could not help; He offered unto them the words of life, and according to eternal laws that exist in the heavens, men must be governed by certain principles, if they desire to associate with the Gods, and if when the Gospel was preached they did not receive it, the condemnation rested with them. And the condemnation grows out of this: that light had come into the world, but men loved darkness rather than light, because their deeds were evil.

The Lord Jesus has given us a commission of the same kind to the world of mankind, and you have heard during this Conference of the manner in which these things were introduced, so that it is unnecessary for me to repeat them. Suffice it to say, that they were introduced by the opening of the heavens, by the appearance of God our heavenly Father and His Son Jesus Christ, by the administering of holy angels, by the restoration of the Priesthood, and by the revelation of His will to man. You comprehend very well the nature of the organization, and the duties devolving upon certain individuals and quorums in this Church. The Twelve are set apart as special witnesses to the nations of the earth, and are empowered and authorized to open up the Gospel, to introduce it, and to turn the keys thereof to all people, and the word to the Apostles—and to others associated with them—to the Elders of Israel generally—is, “Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned.” This is just as it was in former

ages. To assist the Twelve in the labors in which they are engaged, are the Seventies, who are called as special witnesses to the nations of the earth. What for? Who organized these Seventies, and these Twelve, and who dictated their duties and responsibilities? The Lord. Why did He do it? Because, as in former ages, He felt interested in the welfare of the human family, and it is not and never was the will of God, that mankind should perish, but that they all might be brought to a knowledge of the truth, and to an obedience thereof, if they saw proper, and if not, when the Twelve, the Seventies, the Elders, and the various officers who have been ordained and set apart to preach the Gospel, have fulfilled their missions to the nations of the earth; they have done just what the Lord has required at their hands, and no more. I further wish to state to the Twelve and to the Seventies, and to the Elders, that they are not responsible for the reception or the rejection by the world of that word which God has given to them to communicate. It is proper for them to use all necessary diligence and fidelity, and to plainly and intelligently, and with prayer and faith, go forth as messengers to the nations, as the legates of the skies, clothed upon with authority from the God of Heaven, even the authority of the Holy Priesthood, which is after the order of the Son of God, which is after the order of Melchisedek, which is after the power of an endless life. He has endowed them, as you have heard, with authority to call upon men to repent of their sins, and to be baptized in the name of Jesus for the remission of sins, and then He has told them to lay hands on the people thus believing, and thus being baptized, and

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to confer upon them the gift of the Holy Ghost, and when they have performed their labors, and fulfilled their duties, their garments are free from the blood of this generation, and the people are then left in the hands of God their Heavenly Father. For the people, as before stated, will be held responsible to God for their rejection of the Gospel, and not to us.

I will talk a little further about the people of the earth, who have in their midst Christianity, and other religious professions. I have quoted what is stated in the Scriptures—that God has given to every man a portion of His Spirit to profit withal. But that has nothing to do with the Gospel particularly. It is a principle which is implanted in the heart of every human being outside of the Gospel; and under its influence there are and have been many great and good principles in existence on the earth and among the peoples thereof. All men almost everywhere, possessing any degree of intelligence, feel that it is right to be honest; and all civilized nations, influenced by that feeling, pass laws to punish the thief, the rogue, and the man who possesses himself of other people's property in any unjust manner, and these feelings and principles are generally sustained by the honorable of all countries, and operate more or less among all nations. Chicanery, deception and fraud are looked upon as evils in the moral world; and men influenced by that principle—which, as I stated, is planted in the bosom of every individual—feel to abhor acts of deception and fraud of any kind, although some people practice them to a very great extent. Men under the influence of this spirit in the mercantile world, for instance, consider it a

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disgrace not to keep their engagements, not to pay their honest debts, and laws are made to reach offenders in those cases. So strong is the feeling of honor among many,—in this nation, in England, in France, in Germany, and in other European nations,—that very many of those people who would be esteemed honorable in their feelings and instincts, if calamity overtake them and they are unable to meet their liabilities, very frequently commit suicide, wrong though it be; they would rather die than be dishonored. Now, these sentiments of honor are good so far as they go; but this is outside of the Gospel. There are, of course, many dishonest merchants and men of large means, who use their talent and wealth for the purpose of taking advantage of the unwary, and oppressing the poor; and in this and in other countries, annually filch thousands of millions of wealth from the unsuspecting and poor by their questionable acts and insatiable greed; carrying poverty, sorrow, misery and distress to millions of the honest laboring classes. As God has planted a portion of His Spirit within them, He will hold them, and not us, responsible for their acts; and instead of possessing riches and honor their names will become infamous on earth and hereafter. And instead of wallowing in their ill-gotten gains, they will find themselves with Dives, calling upon their victims for a drop of water to cool their parched tongues. Gospel or no Gospel, honorable men cannot condescend to chicanery and deception; and while following the lead of that inward monitor, they could not yield themselves to those heartless and cold-blooded practices. Again, there is a horror in the minds of men generally, about shedding

innocent blood, and laws are passed to prevent crimes of that kind and to punish the offender. Where do all these things come from? From that spirit which God has planted in the bosom of all men. You may take the lowest and most degraded of men, some of the greatest criminals perhaps, and they will say, if they see an honorable man, a virtuous man, a kind hearted and generous man, a man who acts uprightly—“We respect that man, we honor him, we respect him for his virtues; we cannot imitate him, we are sorry to say,” and in this way they will acknowledge that which is good and feel that they themselves are doing wrong. These are some of the principles that exist in human nature. They are so far good. At the same time there is another sentiment prevails—that is, to protect virtue and chastity. It is not practiced as extensively as it ought to be; a great amount of hypocrisy exists on this subject. But nevertheless it is implanted in the hearts of millions of the human family; and they look upon the seducer of woman and the defiler of himself, and upon those who practice crimes associated with these matters, with disgust. The nations to-day, however, are wallowing in rottenness and corruption in regard to these matters, yet there are thousands and millions of men and women who abhor impurity and vice, and cannot sanction licentiousness in any of its disgusting forms. All these things are good in their place; but this alone is not the Gospel.

Now, in former times, in the days of the flood, for instance, the people became very corrupt, so much so we are told, that the imaginations of the hearts of men were only evil and that continually, and the Scriptures say it repented the Lord that

He had made man because of his corruptions and wickedness; but some tell us that it repented Noah that man had been made because of the abominations and evils that he witnessed in his day. God destroyed the wicked of that generation with a flood. Why did He destroy them? He destroyed them for their benefit, if you can comprehend it, but I very much question whether all of you can or not. Let me explain a little. We are told, as I have already said, that God is the God and Father of the spirits of all flesh. We are further told that Jesus the Son of God, existed before the worlds were. It is also stated that He is our elder brother, and that we pre-existed also—that is, our spirits did. When Satan had gained an ascendancy over the inhabitants of the earth so far that they had departed from God, and violated His laws, what would be the feelings of those spirits in the eternal worlds? Let me ask all intelligent people, would they not be apt to turn to their Heavenly Father and say: "Father, look down upon those corrupt inhabitants. Do you see them?" "Yes, I see them and I know them." "Is it just that we, thy children, should be doomed to inhabit those filthy, corrupt bodies, and thus be subjected to Thy wrath and indignation, and it may be thousands of years before we can come back again into thy presence?" "No, it is not just," and on this principle the Father destroyed them with a flood, and recommenced peopling the earth with the seed of a righteous man.

But, let me ask, what did the Lord do before He sent the flood? He sent Noah among them as a preacher of righteousness; He sent Enoch; He sent many Elders among the people, and they prophe-

sied to them that unless they repented, judgment would overtake them; that God would overwhelm the earth with a flood and destroy the inhabitants thereof—that is, those who would not listen to the Gospel of the Son of God; for the Son of God was in existence then, not personally on earth, but existed in the spirit, and the promise to them was that He should come and atone for the sins of the world. They were taught these things, but they rejected them, that is the great majority of them did so. We are also told that Enoch walked with God, and that he had a city which they called Zion, and people gathered to Zion then, as we gather the people to Zion in this day. Enoch walked with God, and was instructed by Him, and he instructed the people of Zion. There is a very short account of it in the Bible. There we are simply told that "Enoch walked with God and was not; for God took him." It was not thought necessary to say more upon this subject; but the facts were that Enoch and the people of his city, having been taught for upwards of 300 years in the principles of the Gospel before the judgment overtook the world, were translated. Thus the people in that day, had had fair warning, but only a very few paid any attention to it. We are told concerning the Book of Enoch that it is to be testified of in due time, and then we shall know more about these things than we do now. But what of those who were disobedient? They were thrown into prison. How long did they continue there? Until Jesus came. What then did He do? He went and preached to the spirits in prison. He was "put to death in the flesh," we are told in the Bible, "but quickened

by the spirit : by which also He went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah." Is that in the Bible? inquire the Christians. Yes, that is in your Bible.

Thus we see the dealings of God with those people. Noah had nothing to do but to preach the Gospel, and obey the word of the Lord. We have nothing to do but attend to the same things. We then leave the inhabitants of the earth in the hands of God. It is not for us to judge them ; for the Lord says : "judgment is mine and I will repay." When men have offered unto them the words of life, and they reject these words, they then become amenable to their God, and the condemnation is, as I stated before, that light came into the world ; but men love darkness rather than light, because their deeds are evil. Men persecute the Elders when they go forth to preach. They persecuted Jesus. They persecuted His disciples. Men, in many instances, even in this nation—a nation that is emphatically called the land of the free, the home of the brave, and the asylum for the oppressed—have put to death some of our Elders, because of the testimony they have borne to them. This, however, is all in accordance with the predictions of Jesus. He told His disciples that, "if the world hate you, ye know that it hated me before it hated you." In other words, the Savior said, "If they love me, they will love you ; if they receive me, they will receive you ; if they reject me, they will reject you ; if they persecute me they will persecute you." And He further said—and it is singular that He should have to say it to His disciples, men who were

good, virtuous, pure, upright, and desirous to promote the welfare of humanity—it is singular that He should have to say : "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad ; for great is your reward in heaven : for so persecuted they the Prophets which were before you." Were these men the enemies of mankind because they told them the truth? All intelligent men would say, No. Are those Elders who go forth to proclaim the Gospel to-day, the enemies of mankind? All intelligent men will say, No. Well, would you try to coerce men? No. Why? Because God does not do it, and He does not want us to do it. I would not use any influence but that of truth to lead any man to a knowledge of the truth. Any other influence, any other power, any other spirit is not of God. There is a species of false Christianity that thinks it is right to persecute people because of their religion, but those possessed of that spirit, whoever they are, are of their father the devil, because his works they do. God believes in the freedom of mankind, and Satan was cast out of heaven because he sought to take away the free agency of man. In various ages of the world, under various guises, the same thing has been attempted. Sometimes political, sometimes religious, and sometimes other pretexts are introduced to oppress mankind, and to deprive them of that liberty which it is their birth right, and which all men have a right, under God's law, to enjoy.

Now I come to talk of our relationship to this nation in a political point of view. We are here in this Territory of Utah. We were told

to gather here by the Lord, and we have obeyed His command, just as they did, as I before stated, in the Zion of Enoch in his day. When we came here we brought our bodies with us. It is not a spiritual thing, for we are all of us very literal and very temporal. We have arms and legs, eyes and ears, like other people—we are the children of our Heavenly Father as others are. He has introduced the Gospel, as I have before said, and one of the principles thereof is that of gathering, and we have gathered together. I need not quote to you the Scriptures in the Bible on this subject, for you know them, and I need not occupy time in quoting them to-day. We are here. Who came in the first place? A number of people from the eastern, western and southern States, who believed the Gospel and obeyed it. It is not necessary to go into our history, and dwell on events as they transpired in Ohio, in Missouri, or in Illinois. Let all those things pass. You can read them in our history. But as I have said we are here. Under what auspices? According to the laws and usages of the United States we settled cities, towns and villages; we settled on farms, etc., which we had a right to do. We purchased and paid for the property that we possess as other citizens do.

At this point, President Taylor, feeling weak, requested President Geo. Q. Cannon to talk a little on the subject.

President Cannon said: President Taylor is suffering from fatigue and will take a little rest. We have gathered here, as he has said, and have built up a commonwealth in these mountains—a commonwealth which, if it were not for the prejudice that we have to contend with, would be the admiration of man-

kind. The despised "Mormons" stripped of their properties, driven out into the wilderness as outcasts, as unfit for the society of their fellow citizens; having been treated in this manner because of alleged crimes—that at least was the justification that was offered for the treatment of the Latter-day Saints—because they were such a wicked people that they deserved to be treated by mob violence, and the whole world, it may be said, acquiesced in the verdict that had been pronounced upon us, or at least there was not sufficient manhood and courage in the nation to raise the voice against it, though thousands of people felt that it was an outrage. Driven into the mountains in this manner, stripped of our possessions; some of us coming into these valleys bare-footed, with scarcely enough clothing to cover us for the succeeding winter, God has blessed the people, and through the wisdom and the power and influence that He has given to this people, they have built, as I have said, a commonwealth in these mountains, that is the admiration of every unprejudiced man. These so-called "Mormon thieves," these "Mormon outlaws," these people who were considered unworthy to live in Illinois and in Missouri have come here, and we behold to-day hundreds of settlements, hundreds of cities, built in the most admirable manner. A government exists here for the protection of the poor as well as the rich; and I have often said, that when we take into consideration the fact of the poverty of the people, that we have had an influx every year of about 3,000, on an average, of foreign immigrants, unacquainted with our methods of living, not familiar with our climate, coming here stripped—that is, coming here

with very little to aid them—it is one of the most wonderful things that a community like this can absorb so many people annually, and show no evidences of pauperism. We have no paupers.

Now, my brethren and sisters, these results—and I think them under the circumstances significant—are due to the blessing, wisdom, power and guidance of our God. We have been sustained here by His arm. Yet at the same time we have been treated like a step-child by our parent government. Loyal as we are to the core; believing as we do that the constitution of our country is inspired of God; looking upon this form of government as God-given, and as the best possible form of human government; notwithstanding we entertain these views, we have been treated from the beginning as though we were aliens, and as though we were a step-child, instead of one born legally, and entitled to the blessings that the rest of our brothers and sisters in the compact of the Union are entitled to. We have had this sort of treatment from the beginning. Every act of ours has been viewed with jealousy. Nevertheless, we have prospered. God has been with us. His blessing has been upon us. We have maintained good order in these mountains, not because governors have been sent here not of our choosing; not because federal officials have been sent here in whose selection we have had no voice; not because for several years back, it has almost been deemed a qualification for officers to hate the “Mormon” people among whom the federal officials were going to serve; but because there has been a union in the midst of the people, there has been a wisdom, there has been a power in the gov-

ernment which God has given. God has developed true statesmanship in the midst of these Latter-day Saints. There are hundreds of men in this community who can take a body of people and go into these desert wilds and build up a city, or a number of cities, and govern and control them in a manner that if the whole world were governed in that way would produce the grandest and happiest results. We have demonstrated our capacity for self-government, and it is inherent, it may be said in the people, springing, as I believe, from the wisdom and blessing that God has bestowed upon men. There is no community to-day, within the confines of these United States, that can furnish so many practical men of this character as can the Latter-day Saints, and the evidences of it are to be seen in the good order that prevails throughout these mountains from north to south, and from east to west, wherever the Latter-day Saints live and have influence. I praise God for it. I claim no credit for man in this matter. It is the divine blessing, and it is in accordance with the plan that has been pre-arranged in the heavens. Why, the very fact that we were permitted to be driven to these mountains, shows us the hand of God in it. There was no room for expansion in our old position. We could not have grown; we could not have developed. But our enemies were determined to make us great, and they thrust us out, and sent us into a land which God evidently had designed to be settled by just such a people as ourselves. There is no such land under the sun to-day. It is the habitat, the true habitat of the Latter-day Saints, admirably adapted in every feature of its climate, of its conditions, of its mountains,

of its valleys, of its crystal streams, and the scarcity of water making it admirable for settlement by a sparse people, a people such as we are. No dense populations could live here.

President Taylor, at this point, again took the stand and said: I have felt the exertion almost too much for me. I am not very strong in body at present, but I will continue.

We consider as Latter-day Saints, that we have rights here, and although we have been dealt with, as we would call it, rather scurvily by the government that ought to foster us, yet at the same time we have strictly adhered to the letter of the law, even in the face of the assumed purity those people (our enemies) profess to attach to themselves. We have not resisted any of these things, but have treated those men who came as our oppressors, if you please, with kindness and due respect, notwithstanding they have introduced many things in our midst, at variance with the laws and constitution of the United States, and with our rights as American citizens. We have yielded for the time being, but we purpose in behalf of ourselves, of our children, in behalf of the institutions of this nation, and of thousands of honorable men in it, to test these things to "the last bat's end," and see, legally and constitutionally, whether this nation will sustain these acts or not, and then if they do we will leave them in the hands of God, and pursue our course, trusting in Him. But one thing I will say, and that is that this cause is onward; and as my brethren have said, so say I, that God has commenced it, and He will take care of it. I know what I am saying. I know when I am speaking that I am speaking not only to you,

but to the whole world; for it will be published to the world. And I tell you Latter-day Saints not to fear, not to have any trembling in the knees, for the God of Israel is on the side of Israel, and hosts of angels also. There are more for us than there can be against us; and God will sustain the right and take care of, and preserve His people, if they will only do right.

We have embraced the Gospel. We have placed ourselves in another position from that of the world. We have entered into sacred covenants with the Lord, and He expects us to fulfill our covenants, and those who do not fulfill them will be condemned. There are certain rules and regulations that exist in the heavens, as well as on the earth. We are told that before we can enter into the celestial kingdom of God, we shall have to pass by the angels, and the Gods, and if the Latter-day Saints aim at a celestial exaltation, they must live and abide by the celestial law, or they will not get it, any more than the Gentiles will. Hear it, ye Latter-day Saints! God expects you to be pure, virtuous, holy, upright, prayerful, honest, obedient to His law, and not to follow the devices and desires of your own hearts. God has revealed many things to you, and He will reveal many more. He expects you to abide His law, and those who do not want to abide it, had better quit to-day, the sooner the better, for God expects us to do His will in all things. If we are Seventies we have to go to the nations of the earth. If we are members of the Twelve, we have also to go to the nations and preach the Gospel, or see that this work is done. If we are Presidents of Stakes, we must do our duty, draw nigh to God, and seek for the revelation of His will,

that we may know the things we do, and the things whereof we testify. If we are Bishops, we must perform our duties, or we will be moved out of our place. I do not care who it is these words may effect; for God is building up a Zion, and that Zion means the pure in heart, the honorable, the upright, the virtuous, and those whose sympathies extend to the promotion of the welfare of the human family. He expects us to operate in behalf of the interests of a fallen world, and to bring all to a knowledge of the truth that will listen to it and obey it. He then expects us to build temples as we have been and are doing. And here permit me to say that I commend the Latter-day Saints for the energy they have displayed in these things. And it is for us to honor

our God, and to obey all just and constitutional laws, and to be quiet and peaceable, and operate for and be the friends of mankind, but do not condescend to their pernicious, corrupt, and damnable practices, or God will judge you as He will judge them. It is for us to do right, and work righteousness, and God will bless us. We need have no fear pertaining to the future; and when we have completed these temples, we will go and administer therein the sacred ordinances of God's house, and the Spirit and blessing of God will rest upon us and we will stand, as the Scriptures say, as saviors upon Mount Zion, and the Kingdom shall be the Lord's; and woe! to them that fight against Zion. Amen.

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REMARKS BY ELDER MOSES THATCHER,

Delivered at the General Conference, Saturday Morning, April 6th, 1883.

REPORTED BY GEO. F. GIBBS AND JOHN IRVINE.

FEW QUESTIONS EVERY LATTER-DAY SAINT CAN ANSWER FOR HIMSELF—THE FRUITS OF THE SPIRIT—THE PROPER USE OF RICHES—NO COMPARISON BETWEEN EARTHLY WEALTH AND ETERNAL RICHES—PRINCIPLE MUST NOT BE SACRIFICED FOR RICHES—CONSECRATION—SATAN REBUKED—WE OUGHT TO CULTIVATE THE FRUITS OF THE SPIRIT—THE WORK OF GOD ONWARD AND UPWARD—THE FATE OF THOSE WHO SACRIFICE PRINCIPLE AT THE SHRINE OF GREED—CONCLUSION.

THE thought frequently arises in my mind, are we as a people honest and sincere in the professions we make? Do we prove by our dealings, our acts and conversations, that we sincerely believe in all of the principles of the Gospel which we have been willing to preach to others; or do we sometimes in our weakness, reach one thing and practice another? Do we manifest more of the fruits of the flesh than of the spirit? Do we manifest greater love for the things of this world, and the honors of men, than we do for eternal riches and the honor of God? These are questions every Latter-day Saint ought to be able to answer of himself.

We are bidden of Paul to stand as in the liberty wherewith Christ hath made us free, and to be not entangled again with the yoke of bondage. The purpose that the Lord had in view in gathering us to his land, is at least partly reflected in the language of Paul, namely: that we may sanctify the body by developing the fruits of the spirit.

Honesty and sincerity are fruits of the spirit; to be true to God and each other are manifestly fruits of the spirit; purity of thought and action is fruit of the spirit. Injustice, unrighteousness, dishonesty, intemperance, impurity, insincerity and hypocrisy are fruits of the flesh. All these are sometimes manifested in man's undue love for the things of the world, and in his contempt for the things of God. Those who live for eternal riches are thoughtful, devoting time and reflection and study to the word of God; they are the people who desire the Lord to search and prove them, and know their hearts, and see if there be any wickedness in them. You see true religion manifested in such people by their attention to the sick, by their administering to the orphan and widow; you see them friends to God's poor. You see them opposed to oppression of every form, opposed to the encroachments of those who would do the people harm. You see them urging the people to works of righteousness not only by precept

but by example also. You see them, as Elders of the Church, willing to go to the ends of the earth to preach the Gospel abroad, or to devote their time and talent to the education of the youth at home. They are earnest and sincere; they live in the light of the Spirit, doubting not the principles of eternal truth. They are not filled with doubt and apprehension, but are full of faith and good works. They desire to see the people advance and prosper, securing temporal wealth while seeking earnestly to obtain the greater riches, the riches of eternity. They are they who appreciate the authority and power of the Priesthood, the efficacy of prayer, through which the sick are healed. To be worthy instruments in the hands of God, to administer in His name is more gratifying to them than are the riches of the world.

During the short time I may speak I desire to direct my remarks especially to the young upon this point, for here as elsewhere we are subject to laws producing constant changes. To-day, the Latter-day Saints are far more prosperous in the things of this world than they were a few years ago; and it is right and proper they should be. The Lord desires to bestow these things upon His people. There is no harm in the possession of properly acquired riches; there is no harm in wealth. God created the riches of the earth; He created the ability of the mind, the intellect and faculties of the man which enables him to accumulate wealth. But the love of riches is dangerous. Excessive love for the things of time has led men in all ages to forget their God, and indulge themselves in things wherein there is no profit. This is what we, as individuals, and as a whole people, should avoid. Exces-

sive love of riches, an unnatural desire to accumulate wealth at the sacrifice of principle—and at the expense of God's honest and deserving poor—produces a gulf of separation over which preaching can never throw a bridge. We should realize that God being the Father of us all, loves the humble and deserving poor as much as He loves the rich who are alike worthy. We should realize that all are friends and brethren equally, if equally worthy, able to approach the throne of God.

I have heard expressions from some young people recently to the effect that, "The theory of the Gospel is all right, and while it is beautiful, we cannot deny the fact that even in Israel there is great power in wealth." Of course there is. There always has been and probably always will be, because the possession of wealth produces power. We see this manifested everywhere, in the history of every nation; but when we contrast the power of earthly wealth with that of eternal riches, there can be no comparison, the one being transitory, the other eternal; the one is measured by time, the other by eternity. A man may be true and honest before the Lord, and yet be rich in the things of this world. God has had servants in time past who were wealthy, and yet devoted as any could be. Abraham, Job and David for instance. It is true the subsequent fall of the latter might be traceable, to an extent, to indulgences and luxuries resulting from his use of wealth. But I contend the riches of the earth belong to the Lord, and He can bestow them upon whom He pleases, and it will be His good pleasure to bestow them upon His people when they are in a proper state to receive and use them

s honor and glory. But it is a ke for our young people to ne that it is better to lay aside ork of God, to refuse to go on ns, labor in the ministry at or act as teachers in the y Schools—it is a great mis- and I will tell you why. s, unless they have been ac- l under the approbation of will not produce happiness. ossession of riches may give nce, power, fame, adulation, among us, but unless those ossess it are men of God, un- hey are men of faith, believing atoning blood of Jesus, unless believe in the Priesthood of and its right to direct in mat- both spiritual and temporal, are not happy, they do not ss the riches that will guide safely through the veil into resence of God. They may e all the ordinances that faith- en believe; they may have wives sealed to them over the altar of God; may have their en married according to the nd everlasting covenant; come nference meeting; pay their g; and finally consecrate all goods; but if their hearts are onverted, if they are not free the freedom wherewith Christ nade them free, if they have back into the bondage of the , they have lost their golden tunity. As they die without so will they rise without faith. y have been infidel to princi- ow to hear, if their hearts have hardened, and they have ; secretly or openly against the oles of the Almighty, when wake up behind the veil they nd that in their love for the of this world they have lost hich it may take ages to

I bear my testimony that these things are true. And while there are wealthy men in this Church whom I respect and who I believe to be good men, yet it is a dangerous thing for our young people to conceive the idea that they must sacrifice principle at the shrine of policy, and be hypocrites in order to advance their interests and wield the influence and power of wealth in the midst of this people—such an idea is dangerous, and it is a thing that we, as Elders in Israel, should guard against. Give me the influence, give me the faith and prayers of a man who is willing to go to the ends of the earth for Christ's sake, and has healing virtues in him, power to comfort, bless and heal the sick, bind up the broken-hearted and lead to eternal life, rather than the influence of any man without these, though he may be as rich as Jay Gould. It is proper and right to use the wealth of this world in beautifying Zion, for the benefit of those worthy who need it—for the widow and the orphan, and for the benefit of honest industries and righteous poor who need assistance. A man should be as willing to financier for the good of the whole people as for himself in the same capacity. The same energy should be displayed in the one case as in the other. We should learn to do for the people of God that which we are anxious to do for ourselves. We should learn that the Spirit and power of God will lead unto all righteousness, but that a man cannot be dishonest and enjoy that Spirit; that he cannot monopolize the natural avenues of wealth, depriving the poor of their rights, and enjoy the spirit that comes from heaven. Greed often pushes men beyond legitimate acquisition into respectable robbery. If there are

such in our midst, when trials come, when dark days approach, there will be shaking in the marrow of their bones ; and faith will decrease as wealth wrongfully acquired increases ; and as such come to their end darkness will be before their eyes they will fear the things that are beyond the veil ; their faith will waver ; they will not know whether the atoning blood of Jesus Christ will reach beyond the grave or not, but if it should they will not know whether they will be able to stand in the presence of God, without a blush. I bear you my testimony that men who devote themselves to the riches of this world at the sacrifice of principle, will rise in the resurrection poor, miserably poor ! They will be in greater poverty than the poorest in all the House of Israel.

We had better think of the revelations of Jesus Christ. We have talked a little about co-operation in the past. We have sometimes alluded to consecration. I heard a story in regard to a brother in Farmington, a few years ago. The question of gathering the poor Saints from England came up in an evening meeting. The brother had two cows, and he donated one for the purpose mentioned. In going home a spirit of darkness said unto him : " You have been very foolish. You have given away one of the two cows you possessed, while Brother so-and-so, a much wealthier man than you, has only given five dollars. Now, you have done a wrong thing, a foolish thing." And thus was this brother tempted until he turned round and said, as though addressing himself to Satan : " If you don't cease tempting me, I will go back to the Bishop, and give him the other one." [Laughter.] Now, that is just as I feel. If at any

time the Lord has blessed me with means, and I am tempted not to do as I should, because of the actions of others. I hope I shall always when tempted, feel to draw near unto the Lord, and ask His assistance. I would rather give all I have—and it is not much—and be like an Indian, clothed in a blanket, and be acceptable to the Lord, than be clothed in velvet and surrounded with riches, feeling that my prayers were never heard by the Almighty.

There is no reason why we may not have all the fruits of the Spirit in our midst. There is no reason why we may not have the gifts and blessings of the Gospel. A circumstance somewhat marvelous came recently under my personal observation. A little boy was thrown from a horse violently, his head striking the hard ground with great force, causing severe concussion of the brain. The doctor was called, the Elders also. The eyes of the poor little fellow were fixed and stony ; all were greatly alarmed for the case was a serious one, the physician saying that blood was evidently clotting on the brain ; the right side was paralyzed ; the wrist almost pulseless. He went into convulsions while the Elders were administering to him, and many present believed that he was dying, but the grasp of death was broken by the power of faith. Unbelief was rebuked, and health and reason were speedily restored. Next morning the boy was running about the rooms with no soreness about his head whatever ! I say the gift of healing by the power of God, exists in the Church, and it might be far more prevalent if we would live for it.

I bear my testimony, in conclusion, that this is the work of God. I know that its destiny is onward and upward ; whatever lies may be

concocted, whatever powers may combine to retard its progress, God will eventually make it the head and not the foot. There are boys growing up in these mountains who will so learn to love liberty, and will so desire to see all humanity free, that they will maintain the principles of our national constitution and all just principles, and will invite the oppressed of every land and clime to enjoy liberties which God will maintain in His Kingdom—the liberty wherewith Christ will make them free.

On the other hand I bear my testimony that men who, in the Church or out of it, sacrifice principle at the shrine of greed, who take away the earnings of the honest poor, who monopolize the avenues of trade to the oppression of God's honest people, will wake up beyond the veil disappointed, unhappy, grieved and damned. They will be damned in that God will so quicken their minds, that they will see the past, and understand the future. They will fully comprehend that in the brief space, perhaps, of a few years, they sacrificed opportunities,

and gave away chances whereby they might have become kings unto the Most High God, and saviors on Mount Zion; that they gave all these blessings for the love of self, the honor of men, worldly riches; and the testimony of widows and orphans will come up against them before the eyes of the Lord, and they will see it and comprehend it, and in the conception of their great loss, they will feel that they have been damned.

I pray that we may be faithful and true to our religion, and that we may have the guidance and inspiration of the Most High. I pity a man that has no inspiration. I pity any set of men who seek in their ignorance and blindness to retard the progress of God's Kingdom.

There is a day of deep trial for those who love the things of this world more than they love the things of God. If we have such among us, I earnestly hope and pray that the Spirit of God may rest upon them, that they may see the error of their way, repent, turn unto the Lord, and be saved. Amen.

DISCOURSE BY ELDER CHARLES W. PENROSE,

*Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon,
September 23rd, 1883.*

(REPORTED BY JOHN IRVINE.)

ELDERS ALWAYS READY FOR DUTY—NO SALARIED PREACHERS IN THE CHURCH — NO COMPULSION IN THE WORK OF THE ELDERS — THE LIBERTY OF LAW — SIN BRINGS ITS PENALTIES, RIGHTEOUSNESS A SURE REWARD—ASSUMPTION OF DIVINE AUTHORITY—RESTORATION OF THE ANCIENT PRIESTHOOD—RELIGION IN POLITICS— THE SECRET BALLOT—THE ONE-MAN-POWER—THE LIQUOR TRAFFIC—CIVIL AND RELIGIOUS FREEDOM FOR ALL — THE EFFECTS OF THIS WORK ON THE WORLD.

WE always feel it our duty when called upon to undertake any task which may be imposed upon us by our brethren in authority in the Church, no matter how unexpected it may be to us, or how much we may shrink from the duty we are called upon to perform. Brother Goss, who has just spoken to us, at the call of the servants of God, went to his native land to preach the Gospel. Every other Elder in the Church holds himself ready—that is, if he is in the line of his duty—to respond to a similar call; also if required to do so to officiate at home.

We have no paid ministry in this Church, no hired clergy either to preach at home or to go out as missionaries; but every man in the Church who has received a testimony of the truth, and a portion of the Holy Priesthood—which is generally diffused among the male members of the Church—stands ready to perform any duty in connection with his calling in the ministry. I am called upon this after-

noon to speak to this congregation, and I respond in this spirit, the spirit in which our brethren go abroad to preach the Gospel, or stay at home and preach it, or go to some distant part of the Territory and help to colonize it, or to perform any other work that is necessary for the general good, for the building up of the Church of Christ, and for the benefit of the people belonging to that Church who have been gathered from various nations.

It is supposed by a great many people, that there is a spirit of tyranny and oppression existing in this Church, wielded by a few men, or concentrated in one man who stands at the head, by which the people are coerced into certain lines of action. It is supposed that our brethren who are called upon at our conferences to go to various parts of the world in the interest of the Church, act under this compulsion. Now, this is a very great mistake. It seems difficult to convince people who are not of our faith that there is not some coercive power or organ-

zation among the Latter-day Saints by which people are obliged to do this, that, or the other. They have not learned the secret of the power that exists in this organization. They could find it out if they would investigate, but it is very difficult indeed to get people who do not believe as we do to look at this thing with any degree of impartiality. They are so prejudiced against it. They think that it must be wrong to start with, and hence do not look into it in the way they should if they want to find out the truth. Now, the spirit that actuates the Latter-day Saints has been manifested in the remarks of Brother Goss, who has just returned from a mission to his native land. He did not come to Utah to find out if this thing called "Mormonism," was true or not. He found that out in his own native land. He heard the principles of the Gospel, and was led to believe them, and believing them he was baptized into the Church; hands were laid upon him by the Elders, and he received the Holy Ghost, which gave him a testimony that the work was true. That is what moves the people to come here from all parts of the world. So with the Elders who are called upon at conference, or at other times by the presiding authorities of the Church, and sustained by the vote of the people, to perform any labor or mission of a public character; they are ready at once, and they start to do it willingly and cheerfully—although sometimes they shrink very much from the task before them—because they know the call is right; they know they are engaged in a great and glorious work; they have a testimony within themselves that it is true, and that it has come from God. They have a perfect assurance—a knowledge they call it.

Some people may dispute technically as to whether it is knowledge or not, but it is knowledge to them. They are as sure that it is true, and that it is divine, as that they are alive. That is pretty near to knowledge if it is not exact knowledge; and because of this they are ready to perform any work at home, or to take their gripsacks in their hands and start out abroad at their own expense. They receive no salary. They do not expect to gain any earthly reward, but they are of the firm conviction that it is their bounden duty to help their fellow men to come to the same knowledge as they have arrived at themselves. And they are not only willing to do this, but if it is a temporal labor that they are called upon to perform, if they have the spirit of their calling and duty, they are just as willing to perform that temporal duty as to act in a spiritual capacity. Are they obliged to do this? No. They act in the spirit of self-sacrifice, trying to do good because they feel under obligation, as servants of God, to do anything they can to help build up this great latter-day work, which God has commenced in the earth.

Some people say they cannot understand how it is that these Latter-day Saints are so united, unless they are held together by some secret bond or some kind of tyranny. They cannot understand how it is that when the leaders of the people speak, the people are willing to move in a body, with scarcely a dissenting voice, unless it is that they are terrorized or coerced by some power that is not known on the outside. Now, all the bondage and terrorism that exist in this church is the terrorism and bondage—if such a thing can be—of conscience. The Latter-day Saints not only firmly believe in this work, but have re-

ceived a spiritual influence which has given them an inward testimony or knowledge that this work is of God. They have no doubt, no dubiety, they know it is true. Hence, when any movement is necessary for the building up of the great work of God, which they know to be true, they feel it is their duty to respond. That is all the bondage there is; that is all the terrorism there is. We have in this Church and in this Territory, perfect liberty. The Gospel is the "perfect law of liberty;" but it is the liberty which is confined to that which is right. There is no true liberty outside the bounds of wholesome law. When we act outside the limits of proper law, and claim that to be liberty, it is not liberty, it is license, and it is injurious to the individual and to the mass. If this people called Latter-day Saints obey any instructions that they may receive from the brethren who are appointed to lead them, they do so in the spirit of liberty. They do not do it because they choose to do it. They do it because they are willing to do it. They do not perform the duty because they are obliged to do it, because of any coercive power exercised over them, or because they will be called upon to submit to any penalty; but they do it because they please to do it, and they please to do it because it is right. I admit that sometimes they may do things which seem at first to be irksome. They could refuse; but they feel that if they do refuse they will suffer loss. In what way? Their religion teaches them that every good thing that they do is bound to bring its reward, and that every evil thing which they do is sure to bring its punishment, either in this world or in the world to come; that is, that sin inevitably brings its penalty, and that right-

eousness certainly brings reward. Therefore, if a Latter-day Saint is called upon to perform anything in connection with this which he feels it is his duty to do, and he neglects that duty, he expects at some time to be punished or suffer loss for that neglect.

Our organization is a very glorious one. It is a perfect organization—perfect—because it is divine. It was not made by man. It was not originated by Joseph Smith, or by any of his associates. It came down from above, direct from the eternal worlds. It was not taken out of the Bible. It was not taken out of the Book of Mormon, or any other book, although it is the same organization that existed on the earth in previous ages, brief accounts of which, in patches here and there, may be found in the various books which compose the Bible. But it was not taken out of that book. God Almighty revealed it. And the authority which men exercise in the Church—the authority of the Priesthood—did not come out of the bosoms or brains of men. It came by direct manifestation from on high. Heavenly beings who were once earthly beings, men who once lived on the earth holding that authority, and who passed away and have progressed (call it evolution if you please), have come back to the earth, and ordained men to the same authority and Priesthood which they held. These men did not take this authority upon themselves from reading the last chapter of Matthew and Mark, in which we read that Jesus Christ sent out eleven men and told them to go to all the world, and preach the Gospel in His name. A great many "Christian" ministers have assumed the authority given to those eleven men, and to no one else. Men who

held this authority in ancient times, on the earth, and have gone into a higher sphere in the due course of their progression, by divine commandment have come back to earth, and ordained men to the authority and power and Priesthood which they held while they were in the flesh. That is why we claim that the authority to administer in the name of the Lord is in this church and in no other church on the earth; that all other Priesthoods, so called, are spurious. We do not say that there are not good men in other denominations, claiming to hold authority to preach and administer in the name of the Lord; but we claim that they have no authority in reality, because they themselves have declared that all communication has been shut off from the heavens, for hundreds of years, and as there has been no communication from the heavens for hundreds of years, no authority could have been conferred, unless it was continuous, from the days of the Apostles to the present day. But most of those persons who now claim to hold authority from God to preach and to administer in the ordinances of the Gospel, repudiate the idea that the authority was continuous, and declare that after the days of the apostles, darkness came in, that the world went astray, and that an abominable church arose in the place of that which was established by Jesus and His Apostles.

Now, this authority which has been sent down from God out of heaven, is similar in its nature to that exercised by men about whom we read in the Bible. We read about one in the patriarchal ages called Melchisedek, who held this Priesthood. Abraham went and paid his tithing to him after he came back from overcoming those kings that he con-

quered. Melchisedek, we are told, was the Prince of Salem, and he was a Priest of the Most High God. And after many generations had passed away, Jesus of Nazareth came upon the earth and claimed to have that same Priesthood. He was called to be a Priest after the order of Melchisedek, that is, He had the same kind of Priesthood that Melchisedek had. We read a little about this Melchisedek, in the Epistle of Paul to the Hebrews, and about the Priesthood he held. Some people in reading this confound the Priesthood or authority which Melchisedek had with the man himself. They read it that he was "without father, without mother, without descent, having neither beginning of days nor end of life. That is a curious kind of man, is it not? Some people say that that meant Jesus himself. But that could not apply to Jesus, for his descent is given in the Bible. He had a reputed father, Joseph, and a real mother, Mary; and His Father in heaven was His real Father; for we are told that He was the first begotten in the spirit and the only begotten in the flesh. This, then, did not apply to Jesus, nor did it apply to any other man; it applied to the Priesthood or authority which Melchisedek held. The Priesthood of Aaron or Levi, came by descent; it came to a man because he belonged to a certain lineage; but this Melchisedek Priesthood did not come by lineage; it came to all upon whom God pleased to bestow it. Jesus was called to be a Priest forever, after the order of Melchisedek, who was the Prince of Salem, a Priest of the Most High God. Moses had this same Priesthood. He received it from Jethro. There was another Priesthood in the days of Moses and Aaron, the Levitical, which de-

scended in a certain lineage from father to son. But when Jesus came on the earth, He received the Melchisedek Priesthood, and that He might receive it in its fullness, Moses and Elias appeared to Him upon the mount of transfiguration. Jesus conferred that same Priesthood upon the Apostles. "As my Father hath sent me, even so send I you. The same authority that Jesus had, He conferred upon His Apostles, and they conferred it upon others, as they were led by the Holy Ghost, the Comforter, which Christ sent to them after His departure.

Now, this Priesthood and Apostleship was held in the early Christian Church; but the people put the Apostles to death. They put to death other men who had been called to hold a position of this same authority and Priesthood, and darknees came into the world, and the people have gone down deeper and deeper into darkness, and further and further away from God as generations have rolled on. They have heaped to themselves teachers, having itching ears; and they have turned away their ears from the truth, and turned unto fables. The consequence is that this Christian generation have departed from the power of God, from the authority of God, and from the Priesthood of God, and as they confess "like sheep have gone astray."

But in our day God has restored the old church back again. He has restored the ancient Priesthood, the Priesthood that Moses had, that Abraham had, that Jesus had, that the Apostles had, and that of which Peter, James and John held the keys. God has restored it in the way that I have mentioned—by the ministration of angels from the heavens. The last named persons came down from on high and ordained

men to the Priesthood upon the earth, to wit, Joseph Smith and Oliver Cowdery, and they, inspired by the Almighty, dictated by the Holy Ghost, the spirit of revelation have called and ordained others to the same authority—to go out into the world and preach the everlasting Gospel, and administer in the ordinances thereof. That is the power of this Priesthood.

Does this authority give men a power to bind the souls of men? Not in the least. Does it give men authority to coerce anybody in any shape, form or manner? Not in the least. On the contrary, we are told in the revelations of God, that the power of this Priesthood must not be used to coerce, not to bind the souls of men. It must be by persuasion, by declaration of the truth, love unfeigned, by the inspiration that attends it, by the manifestation of the power of God that goes with it; it must be used in that way to convince those who hear and who are instructed and directed. Those who have this authority and influence really have it in the power of God, and for the good and blessing and benefit of their fellows, and not to coerce them. There is no coercion or bondage in it. But some people will say, "Is there not a kind of coercion in your political affairs? You seem to be united in your voting, not only in your Church matters, but in your politics. Is it that when your people go to polls, nearly all of them—you say all of them, for there are a few exceptions—vote the same ticket?" Well, we hold conference twice a year, in April and October and upon these occasions the authorities of the Church—the President of the Church, his Counselors, Twelve Apostles, and all the general authorities—are placed before

people for their vote. For let me tell you that in this Church there are two principles combined—some people think they are opposite and cannot come together, but we have proven in our experience that they can—and these are the theocratic and the democratic principles. They are combined in this organization—the voice of God and the will of the people, the response of the people to that which God says. God commands, and the people say, “We obey; we are ready to listen to the voice of God as it comes from on high.” It finds an echo in every heart that is living under the influence and spirit of this work, and the response comes, “I am ready to receive it.” When the authorities of the Church are placed before the people, it is very rarely that a contrary vote is seen. Are the people obliged to lift up their hands when called upon to vote in the affirmative? No. They can keep their hands down. They can either vote for or against. That is their privilege; that is their right; it is so recorded in the revelations of God to the Church. Why do they generally—almost always—vote in the affirmative? Simply because they are satisfied that the men who are called to occupy these various positions are men of God, that they are fit for the positions, that they are properly called and ordained, and that they are the right men in the right place. That is the reason they vote in the affirmative.

The same spirit of unity exists among the people in every capacity. If they are called upon to move somewhere else, they are ready to go. They did this at the time the army was sent here. One of the most foolish things the government ever did, was to send that army to Utah. It came about in this way. There

were certain judges sent here—we do not always get the best kind of judges; sometimes they are very good lawyers, and sometimes we have men that would be a disgrace to any bar that might be named. Well, we had one of that kind at that time, or just previous to that time, and he and his associates were very corrupt. But because his corruptions were not looked upon favorably or unconcernedly—particularly when the Chief Justice took a vile woman upon the bench with him, a woman who had followed him when he came here, leaving his wife behind—he ran away, went back to Washington, and declared that the “Mormons” had burned the law library, purchased by the government for the benefit of the courts here, and that Utah was in a state of anarchy. Now, it is always unwise to judge from one side of a question; unwise for us, unwise for anybody; both sides of the question ought always to be heard before deciding, but the government judged this question before investigating it. Solomon says: “He that answereth a matter before he heareth it, it is folly and shame unto him”—in other words he is a fool. The government was unwise in taking the statements of this without hearing what the “Mormons” had to say upon the question. Hence they sent out an army to put down the “rebellious Mormons,” supposed to be in hostility to the government. After a while they sent commissioners who found out that all the statements made to the government, and which prompted the sending out of that army, were utterly false in every particular. That can be found on record, if people desire the proof, at Washington. And then the government pardoned the “Mormons” for what they did, or rather for what

they had not done. It was very magnanimous, was it not? President Young was governor of the Territory, and the first he heard about this army was that there was an armed mob coming out to Utah, that they boasted they were going to hang the leaders of this Church upon the trees in the mountains, and to take their wives and do as they pleased with them. Well, they did not get here quite as soon as they expected, because some of our brethren went into the mountains to delay the matter for a little while, until it could be investigated. But after a time the troops marched through the city and camped at a place which is now known as Camp Floyd. Before the army reached here, the people had been instructed that the best thing to do was to leave the city and to move south, and to make preparations, if necessary, to destroy their possessions, that they might not fall into the hands of our enemies as they had done before; for this people called Latter-day Saints, had been driven five times from their homes, because of their religion; not for polygamy, because when they were thus driven, except in the case of Nauvoo, plurality of wives was not a part of their creed. The revelation on plural marriage was given in Nauvoo, July, 1843; hence the mobbings, drivings and plunderings to which they had been subjected before that time were inflicted upon them before they claimed to believe in that doctrine. As I have said, they were driven five times from their homes. Many of them were slaughtered; some of their wives were violated; little children were butchered; houses were burned; stock shot down; standing grain was destroyed; and the Saints were driven from their homes because of their faith. Well,

they made preparations when they left this place, to set fire to it, and burn the whole thing, and the people moved south in a body. That was unity, was it not? What was the cause of such unity? President Young gave the word, and they were ready to respond. But they were not obliged to do so. They could have stayed in the city if they chose. There was an army coming. They could have been protected by the army: but they made preparation to set fire to their property, and went forth in a body. How did they come to act in that kind of way? Because they were all moved upon by one common impulse. The spirit that was in the head, was in the body, just as it is with a healthy man. When the head dictates, the whole body responds, to the very extremities, the feet and hands and every part; the whole body thrills with the influence that comes from the head. That is how it was in the Church. The head spoke and the whole body feeling the same spirit, responded.

Now, there is just the same unity in our political matters. They are managed as in other parts of the country. The people hold their primaries or caucuses in the different precincts, and select men to act as delegates to the County Convention. Or, if Territorial offices are to be filled, the people select delegates to the Territorial Convention, and when these men meet they take into consideration what shall be for the best interests of the people, and who will be the most likely men to fill the offices vacant, and when that Territorial Convention makes up a ticket, the people are ready to accept it. If that ticket should not happen to have upon it one or two names that they would like to see there, they forego their private opin-

regard to individuals and
 ether as a whole. Have
 a right to do that? We
 y have. But it is claimed
 urch men interfere. Well,
 t interfere. But suppose
 Suppose the Priesthood of
 h or the Twelve Apostles
 et up a ticket and tell the
 at it was the best ticket
 l be made, have they any
 do that? I think they
 think the twelve men
 ostles, have just as much
 get up a political ticket, if
 e to do so, as twelve law-
 twelve doctors, or twelve
 , or twelve men who are
 or office, and if the people
 their own free will, to
 polls and vote that ticket,
 hey have a right to do so.
 very "liberal" folks who
 re in bondage, want to
 vote as they think—"If
 nly vote our ticket," they
 ill be all right; but if you
 People's Ticket, or the
 ket, then you are slaves."
 ave not been able to see
 of that, for the life of me,
 e looked into the matter a
 . It seems to me that I
 just as much volition or
 in voting for my friends,
 he same faith, men of the
 rests, men who have a
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 nown, men whose actions
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 n Utah Territory, who is

obliged to vote this way, that, or the
 other way, and as a clear proof of
 this the fact remains,—a fact that
 cannot be gainsaid—that our voting
 is entirely secret. Ballots may be
 made by anybody, people vote just
 as they please; but the envelopes
 in which the ballots are enclosed—
 furnished from the county au-
 thorities, uniform in size and in
 color—must not be marked or de-
 faced in any way. When the voter
 goes to the polls, he or she—for the
 women here vote as well as the
 men; they vote in church, they vote
 in state; they have the same free-
 dom and rights in these respects as
 man—he or she takes the ballot,
 with the names on it for whom they
 choose to vote, and then put the
 ballot in the envelope, which is hand-
 ed to the judge, and no one can tell
 how the ballot was cast. There is
 no chance of repeating here. That
 is why some folks don't like our style
 of voting. There is no chance for
 ballot stuffing.
 Now, you may think this has
 nothing to do with religion. In our
 eyes it has a great deal to do with
 it. We think that eating, drinking,
 wearing clothes, and the perform-
 ance of various temporal acts, as
 they are called, are a part of religion,
 that is if they are done under a re-
 ligious spirit and influence. We
 desire to do right, to serve God, and
 to keep from evil. That is religion.
 And I think that religion ought to
 have a great deal to do with politics.
 I do not mean to say that people
 should be compelled by religion or
 any other power to vote or to re-
 frain from voting; but I do think
 that religion should enter into all
 the acts of life, in political as well
 as social matters; religion should
 enter into all things; a religious
 influence should have power
 over the minds of men for
 good.

Now, then, seeing there is a secret ballot, and nobody can tell how a person votes, where can the coercion be? How are you going to find out how this man or that woman voted, or how they did not vote? You cannot do it. The fact remains, then, that there can be no coercion in voting, even if it was desired. I refer to these things this afternoon, in connection with the subject of our liberty, the liberty which the people called Latter-day Saints claim, to worship God or not worship Him; to perform any religious duty, or not perform it; to do anything that is required of them, or to do the contrary; we claim that liberty in church and in state, and in all things.

Now, some people have an idea that in this Church women are compelled to be married! Just think of it for a moment, will you? How are you going to manage that? How are you going to compel a woman to do anything that she does not want to do? Such an idea as that must have sprung up in the mind of some one who does not understand female nature. It is preposterous. There is no such thing in this Church. This Church is a church of liberty; that is, within the lines of the law. If people take the liberty to do wrong, to transgress the laws of God, to do that which is impure, they can be disfellowshipped—cut off the Church; and that is the full extent of the power of penalty in this Church—the power of excommunication, withdrawing fellowship, making a person not a member; that is the extreme penalty of the laws of the Church of Christ—excommunication. I think sometimes we have a little too much liberty in this Church. People are allowed sometimes to go on doing that which is wrong a little too long.

People are allowed to speak evil of their brethren too much. People are allowed to find fault with men that are striving to do them good, and to do the world good. I think sometimes when I look around and see what transpires in this city, that there is a little too much liberty; not that I would infringe upon the rights of any man or any woman; I would give every man and every woman the privilege of doing that which they pleased, so long as they did not interfere with my rights and the rights of others. We do not feel at liberty to interfere with the rights of our neighbors, nor to infringe upon the rights of anybody, nor do we believe that anybody has a right to infringe upon our rights. If they are infringed upon, we will stand up in self-defence and seek legal redress. But our friends (?) on the outside, think we ought not to be allowed that liberty. They say it is treason for us to go into court to test the validity of a law passed against our liberties? They claim this liberty themselves, but they are not willing to accord the same liberty to us.

Again, we hear a great deal about a one-man power. Brother Goss remarked some of the people where he has been laboring, were afraid to investigate our principles themselves—they must first go and consult with the priest. Well, we are not obliged to do that. We can investigate anything we please on our own responsibility. But I must admit that in Utah we have a one-man power, that is of the most irksome character. We have in this Territory a Governor sent by the authority of the powers that be at Washington, appointed by the President of the United States by and with the consent of the Senate. Now, in the first place we have no

the President ; we have no other directly or indirectly,

Senator ; we are without representation at the seat of the government. It is true we voted to elect a Delegate to Congress ; but he has no vote. He sits here and looks on—like the fifth calf did—but he has no voice. Well, we have no power in the election of any man ; and these persons holding office without any voice or consent of ours, send a man to act as our Governor, and always select, with scarcely an exception, somebody who has no connection here, somebody who has no sympathy in common with the people ; as here a stranger. We elect twelve men to our Legislative Council and twenty-four men to our House of Representatives. These men understand our wants, and our circumstances, and make laws suitable to our local requirements and conditions. One man, sent here without the consent of ours in any shape or by simply withholding his assent, can make void and of no effect the labors of the sixty days of thirty-six men we have elected to make our laws ! “ But,” says one, “ how can you pass the bill over his veto ? ” No, sir. He has the power to veto. He can cross out with his pen, or withhold his assent, and that is the end of it. Then, we have a remarkable concentration of power here, have we not ? But it is not of our choosing. It is not in accordance with the spirit of our institutions. It is not a matter of course. It is not “ Mormon.” It is anti-“Mormon,” anti-Christian, anti-American. It is a step towards a certain extent slavery, and assaults. But that is not our

fault ; Joseph Smith did not institute such a power ; Brigham Young did not ; John Taylor does not enforce such a power ; but we cannot help ourselves.

I might go on and enumerate a great many other things that exist in our midst, that are not of our choice. We pass laws for the restriction or suppression of the liquor traffic. If we had our way we would not have any liquor sold in any of our settlements. It might be necessary, perhaps, in a city like Salt Lake City, where there is such a mixed population, to make an exception, for we have no desire to curtail the rights of any one ; but we have proved by experience that prohibition in some places has been attended with good results. We have tried the licensing system, and have found evil resulting therefrom. The liquor traffic results in more police, more drunkenness, more dissipation, and more licentiousness of every kind. Our judges—who are sent to us in the same way as the Governor, without any voice of ours—when ever they can get the chance (with but few exceptions, a few honorable exceptions), to twist a word in favor of the liquor sellers, will do it every time. In one of our cities, recently, where prohibition was established, the liquor dealers tried to establish themselves, and they were taken up and fined. They appealed their case to the Supreme Court of the Territory, and because the charter of that city said that the City Council should have power to license, regulate, prohibit or restrain the manufacturers, sellers or vendors of spirituous liquors and intoxicating drinks of every kind, the majority of the Court decided that as the charter did not say what the manufacturers, sellers, etc., were to be prohibited from doing, the City Council could

not prohibit them from selling liquor. That is the way the law can be twisted, and that is the way it has been twisted over and over again, even in favor of licentiousness. We would have no houses of ill-fame if we had our way; but the courts have ruled in their favor, as well as in the favor of liquor dealers. That is the position we are in.

Well, if there is any bondage here, if there is any coercion here, if we do not have the power of local self-government, which as free men we have the right to enjoy; if we are not in the exercise of every natural right, and every privilege that people should enjoy under the Constitution and laws of this free country, it is not the fault of the Church of Jesus Christ of Latter-day Saints, it is not the fault of this people. In our Church there is liberty for all, and there is liberty within our borders for those who do not belong to our Church, those who do not believe as we believe, who do not see as we see. We do not try to coerce them in the least degree. They can build their chapels, churches and schools unmolested. They may worship an image if they like, or a white dog, and they may do without worship at all, and we will never infringe upon their rights. Liberty is a part of our creed—liberty to all, liberty to every nation, kindred, tongue and people. It is part of our faith that every individual has a perfect right to worship God according to the dictates of his or her conscience. We claim that right, and we are going to stand up for it, quietly but firmly, by the help of God, and we expect to conquer some day. We can wait; we can bide our time; we can suffer; we have suffered over and over and over again. We have learned to be patient under wrong; we have learned to

submit to all kinds of indignities. Our Elders who have been sent out to preach the Gospel have been abused, derided, afflicted and tormented, some beaten with stripes, sometimes tarred and feathered, and some of them have laid down their lives for the truth. But we have learned to endure with patience, and to take it as the lot that must fall to us as the followers of the meek and lowly Jesus. Nevertheless, we are men and women, and we hope some day to be able to show to the nation and to the world, that we are law-abiding men and women, men and women desiring to do right, to serve God, and to keep every wholesome and constitutional law of the land; that we are willing not only to labor for our own rights, but for the rights of others; that we will contend inch by inch for those rights under the constitution of our country, and in the spirit of the Gospel, this perfect law of liberty which God has revealed to us. Our influence and power will extend. Our unity will extend and become a great power; we will contend for liberty to all, liberty to every man and every woman under the canopy of heaven. That is our doctrine and creed. God gave to man his agency in the beginning. We have the liberty of choosing for ourselves. We have come into this Church of our own free will and choice, because we believed its principles. I can speak this for myself. I came into this Church because I believed what was taught to me in my boyhood's days, and left my home for the Gospel's sake. I came into this Church because I believed its principles to be true and according to the Scriptures, which my mother taught me, in my infancy, contained the word of God. I investigated the principles of this Church thoroughly, and became con-

vinced of their truth, because I believed the Bible was true. And when I came into the Church, I came in humbly ; God knows, I came into this Church for no other motive in the world than to serve God, and to do what was right. And when the Elders laid their hands upon my head, I received the Holy Ghost—the spirit of revelation, the spirit of prophecy, the same that makes manifest the things of the Father and of the Son ; I know that I received that spirit, and it has been with me from that time to the present—a light to my feet and a lamp to my path ; a joy to my soul ; opening up the things of God ; bearing witness of the truth of this work ; and that spirit has led me to righteousness, to truth, to purity of character, and would rebuke me when I attempted to do anything wrong, and encouraged me in performing my duty. And I have ever been ready, with the rest of my brethren, to do anything and everything I could to build up this work, because I know it is divine.

I know that there is no power beneath the eternal heavens that can stop its progress. It will go on and conquer. It will grow and spread and increase. It will go to the ut-

termost parts of the earth. The Gospel will be preached to every creature. The Saints of God will be gathered, and there is no power can stop their gathering. They will come to Zion, and build temples to the Most High God. They will unite together, and build up the Zion of God, and prepare the way for the coming of the Lord Jesus, whose right it is to reign ; and every kingdom, every government, every society and every power upon the face of the earth that fights against Zion will become like the dream of a night vision, it will pass away and there will be no place found for it, upon the earth. But Zion will arise and shine, and the glory of God will rest upon her ; and all the kingdoms of this world will become the kingdoms of our God and His Christ. Then there will be liberty to all. Then the chains and shackles that bind the oppressed will fall to the ground, and light and truth will go forth until the whole earth is immersed in the spirit thereof, and every nation, kindred, tongue and people will sing praises to the Most High and to the Lamb for ever.

May God bless you, through Jesus Christ. Amen.

DISCOURSE BY COUNSELOR D. H. WELLS,

Delivered in the Salt Lake Assembly Hall, Sunday Afternoon, October 28th, 1883.

(REPORTED BY JOHN IRVINE.)

THE PRINCIPLES OF THE GOSPEL PROMOTE UNITY, FAITH AND LOVE—THE HUMAN FAMILY ARE FREE AGENTS—THE EVIDENCE OF OUR HAVING DESCENDED FROM THE GODS—THE WORLD IS FULFILLING ITS DESTINY—THE CHURCH AND KINGDOM OF GOD ARISING IN INFLUENCE AND POWER—THE RESTORATION OF THE HOLY PRIESTHOOD—PLURAL MARRIAGE—MORE HAPPINESS IN DOING RIGHT THAN WRONG—ALL REAL ENJOYMENT COMES FROM GOD—THE LATTER-DAY SAINTS TRUST IN GOD—“MORMONISM” THE ONLY RELIGION WORTH LIVING FOR—THE CHRISTIANITY OF THE PERIOD A TREMENDOUS IMPOSITION UPON THE CHILDREN OF MEN—“MORMONISM” WILL EXTEND FURTHER AND FURTHER—CONCLUSION.

THE principles of the Holy Gospel are calculated in their nature to unite the hearts of the people one with another, and to promote faith, union and love towards our fellows.

We are an independent set of beings. The human family possessed of intelligence, are agents unto themselves to receive or reject that which is good or that which is evil. Indeed it was one of the objects, I suppose, of our coming upon this earth, to learn to know the good from the evil, the right from the wrong, the light from the darkness, the bitter from the sweet, the joy from the sorrow, that we might the better appreciate the blessings of joy and peace, of light, of intelligence, of truth, and of every virtue. Now, as it is written, man having partaken of the forbidden fruit became as one of the Gods, knowing the good from the evil. Therefore he

must be cut off; he must not be permitted to live forever in his sins; a flaming sword must be placed to guard the tree of life. Hence mortality, the wages of sin.

Herein lies the great evidence of our lineage, of our having descended from the Gods, reasoning, intelligent beings, possessing the capabilities of the Gods—that is, the power to rise to their capabilities, being of that nature and of that kind of which are the Gods. And I might say that a person who is not capable of being a peculiar agent of the devil need never aspire to become a son of God, for, according to the Scriptures, we are “heirs of God, and joint heirs with Jesus Christ; if so be that we suffer with him, that we may be also glorified together.” If it would have been as well for us to have remained in our pre-existent state; if we could have learned and

gained all of this experience, learned to know the good from the evil, the light from the darkness, do you suppose that our Father in heaven would have sent us forth into the world, subjected us to all these tests and trials and temptations of sin, of sorrow, of misery, sickness, pain and death? I don't.

To me this is a grand old world, and fulfills its destiny and purpose, the destiny and purpose of God our Heavenly Father, in bringing it forth and preparing it for the habitation of man, and bringing forth his children upon it. This world is not here by mere accident, it is not here because it merely happened so; but it was made with a destiny and purpose which it is answering most superbly in my estimation. It gives the people an opportunity of obtaining tabernacles for their spirits to dwell in. This in and of itself is a great thing and a blessing, although some may act in such a manner that it would have been better for them, perhaps, never to have been born. Still it is a blessing to undergo tests, to pass through ordeals, to subject ourselves to the principles of truth and righteousness, rejecting the evil and receiving the good. Why, on natural principles a course of that kind is just as sure to exalt us in the scale of human existence and in the scale of future and eternal existence, as it is that we have an existence at all; whereas a course the reverse to purity, the ordinary course of sin and iniquity and transgression against the laws of God, is sure to debase, degrade, and to lead down to misery, sorrow and death. It is as natural as anything else—as natural as that we exist. These things bring their own rewards and their own punishments naturally. Can a person avoid punishment? Yes.

How? By receiving and obeying the principles of the Gospel and getting forgiveness of his sins, follies, weaknesses, imperfections, and wrong-doings, we can repent and turn away from the evil and do that which is good from henceforth, and the Lord will forgive us. We know better than anybody else if we are forgiven. We will know whether we have turned away from our evils or not. If we have this testimony we may know that the Lord has forgiven us. It is so written in the Book of Doctrine and Covenants, that if a person wants to know whether the Lord has forgiven him, let him examine himself, and see that he has repented with a repentance that needs not to be repeated over and over and over again. The evidence is the turning away from sin; that whereas we did that which was wrong, forsake it and do that which is right, and thus we may know that the Lord has forgiven us. In passing through the ordeals we are subject to in life, we must keep ourselves pure and unspotted from the contaminations of the wicked and ungodly, and walk in the path of life, the path the Lord marks out for us to walk in. Our being here gives Him an opportunity of proving us, whether we will walk in His ways and do His works, or whether we will go our own way. After He has gotten unto Himself a people who will do His work, a people whom He has proved to be faithful and true and full of integrity, why, with such a people He can fulfill His words spoken through His servants centuries ago, that the kingdoms of this world shall become the Kingdom of our Lord and His Christ. Until He does obtain a people of this kind, He cannot consistently bestow this Kingdom.

Now, this work in which we are

engaged, is calculated to produce just this class of people—the Saints of the Most High God. And I rejoice day by day, in having lived long enough to see this Kingdom arise in influence, in power—not to its greatness, still to a considerable extent to its greatness—and to see it put on, to a certain extent, its beautiful garments. I rejoice in my heart that I have been permitted to witness this Kingdom, since I became acquainted with it, become considerable of a power in the earth. And I believe also, nay, more, I feel sure that it will continue so to progress. Many fall away from time to time. It has been so in the history of the past, and probably it will be so in the future. But will that impede the progress of this work? No. It has never seen the day nor the hour from the time of its first incipency upon the earth, but what it has been greater than it was the day or the hour previous. It never will. It is bound to increase and grow, no matter what difficulties it may have to encounter; it is bound to progress and to spread abroad, and to become great in the earth, and no power can hinder it. What! Not if the Saints do wrong? The Saints are not going to do wrong. It is not the Saints that do wrong; it is those that apostatize from the Church and become anything else but Saints, and if those people do not remain Saints and keep themselves faithful who are here to-day, others will come up who will do it. For the Lord will get unto Himself a people who will be faithful, and who will keep His commandments and do His work on the earth even as it is done in heaven. Whether we do this individually, or not, makes no difference to the work of God. All the difference it makes is to us as individuals. Now, we

may have part and lot in this matter if we will. The Lord is willing to work with us, if we will only walk obediently before Him. He will accept of our services, and be glad to get them. He has not any too many people of this kind on the earth; but He has some; He has enough to carry on His work, and He will get more as He needs them, from time to time, because it is the day and age and dispensation in which those spirits that will obey the Gospel and keep His commandments, will come forth upon the earth, and bear off this kingdom victoriously. It is an important era for those that live in this day and age of the world. There are great responsibilities resting upon the children of men in this day. Great light has been made manifest, far greater than in any other age of the world—that is, it has been made manifest to a greater extent. I do not know but what there was greater light in the days of Jesus and the Apostles; but it is and will be made more manifest to the children of men in this day than it was in that day, because it is a greater work. It is the work of the fullness of times, incorporating all other dispensations, and it is to prepare the way for the coming of our Lord and Savior Jesus Christ, to rule upon the earth in power and great glory. This is a preparatory work for those great events that have been set out to transpire. Great events, such as never have transpired on the earth, are to take place in this dispensation of the fullness of times. Hence it is an important era, and great responsibilities rest upon the children of men.

God from heaven has spoken to the children of men in the day and age in which we live. He has sent forth His angels who have commu-

nicated and restored unto man the authority of the Holy Priesthood from heaven, and through which channel a communication has been opened up between the heavens and the earth, through which we may learn the mind and will of our Heavenly Father concerning us, His children. All people may learn to know his mind and will concerning them, through this channel of the Priesthood that has been opened up again in this the dispensation of the fullness of times between the heavens and the earth. That is a great event to say nothing of anything else. Now, God having revealed His mind and will concerning the children of men, having sent forth His angels and a testimony concerning Himself, and the Gospel, which is the power of God unto salvation to all those who obey it, it becomes binding upon the children of men. Great light has come into the world. As the Savior said, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." This light reproves the world of sin and unrighteousness, and tells of judgments to come. It is in force upon the whole human family. It were better for those who lived before this great light came into the world and passed away without a knowledge of the Gospel, than for those who, having been in the world when these events have transpired, and having had an opportunity of receiving the Gospel, reject it; a great deal better. There is not so much responsibility resting upon them. They can be officiated for by their friends in the Temples of the Most High God, which will be built and which are built for the express purpose of going into them and performing the ordi-

nances for the living and for the dead. These things have been restored in this the dispensation of the fullness of times. A knowledge of God has been restored. We know how to repent of our sins. We know how to get them remitted. We have the privilege of knowing concerning the power of God as it is made manifest upon the earth in the hearts of the children of men, which others have not had the privilege of knowing for a great many hundreds of years. We have the privilege of having part and lot in this matter. As I observed before, we can be workers and co-workers for our Father in heaven, if we will only let Him work with us. He is the Master Workman; He is the Great Architect, He is the One who is directing our labors; and if we will seek to obey His laws, if we will walk in the path He marks out for us to walk in, if we will work according to His plan in the building up of His Kingdom on the earth, so as to bring timber to timber, and block to block, and everything in its proper position and proper place, according to the plan that He devises, we may be instrumental in His hands of accomplishing this great work, giving God the glory whose Kingdom it is. There is glory enough for us to be the honored instruments in His hands of accomplishing His purposes and establishing His cause here upon the earth, even the cause of truth and righteousness, and bearing it off victoriously against every obstacle or foe that lies in our pathway. There is honor enough, I say, in being humble instruments in His hands, and in having a lot and part in this matter. I have always felt, ever since I became acquainted with these principles, to make it my life's business, allowing no other

business to intervene—to work for God and His Kingdom. I esteem it a privilege and an honor to do so. “Well,” says one, “Don’t it bring you into difficulties? Have you not a great many things to encounter that you otherwise would not have to encounter? Is it not a hard road to travel?” I do not know that it is. I believe the Latter-day Saints enjoy themselves better on an average in the things of this world than any other people with whom I am acquainted. If nobody but Latter-day Saints had difficulties to encounter in this life, then people might talk.

I don’t often say anything in regard to plural marriage; but there has been a great deal said about the misery of women in that order. Well, if in monogamy women do not have any trouble, if it were all serene in that order of marriage—no cause of difference of feeling or of jealousy—then there might be some cause for this hue and cry. People imagine, you know, that in a man’s family where there are several wives, they must be very jealous of one another—that they must tear each other’s hair and all that kind of thing. Well, as I have said, if there was never any jealousy, or any feelings of unhappiness in monogamic families, then they might say something. I have had a little experience both ways, and though not a woman, yet I am bold to bear my testimony that there is more happiness in the number of families living in plural marriage, than there is in an equal number of families in the other condition. And I speak from my own experience in regard to these matters. I think I lived as happily in monogamy as anybody, and I think, too, that I live as happily in plural marriage as anybody else.

I would like to have people realize that there is more happiness in doing right and in keeping the commandments of God than is afforded by the allurements offered in the world or by the world that are of an opposite character. It is very true a great many things that are counted sins are not sins. I do not believe that it is worth our while to make sin of that which is no sin. There are a great many things counted sins in the Christian world that are not sins at all. Why, there was a great big devil in a very small fiddle, in the estimation of many people where I was born and brought up. I was taught to believe that a man would surely go to hell that would attend a ball or theater. It was thoughtsinful to do that. Well, I do not know but it is a sin to those who make it so—to those who indulge in sin. And so with a great many other things that are counted sins, that are not sins in and of themselves, only as they are made so by the hallucinations and foolish notions of men. Pastime is right and proper. There is no sin in it, only as we make it so. But we should have our pastimes without sin. We should have enjoyment, and there is nothing that is worth having that is precluded by the articles of our faith as Latter-day Saints. I do not know of a single enjoyment; I do not know of a single thing that is a blessing in reality, or that will afford any real or true enjoyment to the human mind, but what comes within the purview of the Gospel. I believe that all enjoyments and all blessings come from God. The adversary, it is true, sometimes perverts these things, and people think that they can have a little enjoyment in some of their excesses. It may bring a little enjoyment for the time being, but it soon passes away,

and leaves a feeling that it has not been real and true enjoyment after all. Therefore, everything that is worth having, and that affords real enjoyment, comes within the purview of my holy religion. Latter-day Saints can pass their time pleasantly in enjoyment of every kind, so long as they will do without sin, never forgetting God. Never do anything—it is a pretty good rule to go by—but what you can ask the blessing of God upon it to begin with. Then it will bring peace, comfort and joy. So that I conclude on the whole that there is just as much happiness and pleasure in leading a religious life—the life of a Latter-day Saint—as there is in any other position in life that a person may find himself in, I do not care whether it is religious or irreligious.

Notwithstanding all the contumely, and all the out-pourings of wrath, and all the difficulties with which the Latter-day Saints have to contend, we can lift up our hearts and rejoice, trusting in God that all is right, feeling pretty comfortable as we pass along in the present, and very comfortable with regard to the rewards that lie at the end of the race.

Let me assure you there is no other religion that is worth living for, other than the one we have espoused. All the ordinances that they profess in the sectarian world to perform are without the authority of God, and mankind, the world over, are just as well off without them as they are with them. I design to be sweeping in this—to include everything of that nature. Not but what the teaching of morality, of belief in God, of belief in Jesus Christ, and all of these things are good so far as they go; I do not mean that; but I mean the ordinan-

ces that they perform; mankind is just as well off and better off without them than with them. Now, it may require a little explanation as to how mankind are better off without these ordinances. Man is naturally a religious being. He has something to satisfy. His heart craves for something of a religious nature. He feels there is some being to worship, or some reverence due somewhere. Now, any system that proposes to satisfy this craving, which is not of God, and which is not right, only deludes the individual into a false theory and a false belief, and at the same time partially satisfies this craving for light, truth, and knowledge, and for a reverence for some divine being. In this way, I say, the human family are often deluded. It makes them so satisfied, that they cease to seek for the true light, and they are thus led astray. Therefore it does injury. Man is better without it than with it. If the principles of the holy Gospel, if the Spirit of the Lord had a clean sheet to write upon and to make its impressions, it could make its impressions quicker than it could do if the slate had to be washed so as to wipe out the marks already imprinted thereon. Therefore it would be better for mankind not to receive of this great superstructure that has been reared in the midst of the earth, under the name of religious forms, ceremonies and ordinances. The world would be better off to day, without it, than they are with it.

The whole system of Christianity is a failure so far as stemming the tide of wickedness and corruption is concerned, or turning men from their evil ways to living lives of righteousness before God our Heavenly Father. I would rather preach the Gospel to a people who

have not got any religion than I would to a people who have got a great deal of religion. You take the Catholic world. What impression can the truths of the Gospel make upon them as a people? Scarcely any impression at all. Why? Because they are satisfied with what they have got, which we know is an error, and which is not calculated to stem the tide of wickedness and corruption which floods the world. It never will convert the world to God or His Kingdom, or convey a knowledge of God unto the children of men, and it is life eternal to know Him, the living and true God. The Christianity of the period will never make the people acquainted with God in the world. It will never bring them to eternal life as spoken of in the Scriptures. It is an utter impossibility. In the first place they do not know anything about God, and in the second place, they apparently don't want to know anything about Him. They have reared a superstructure in the earth which is false. It is and has been a tremendous imposture to the children of men. Some have come out of it, to a certain extent, seeing its incongruity, and yet they have floundered in the dark, not knowing what was right; not having that knowledge of God which is necessary to obtain eternal life, they have been tossed to and fro and carried about by every wind of doctrine, without being able to find the truth. Many who have thus been foundering are honest people; but the so-called system of Christianity is not only an error and a snare, but is a monstrous iniquity fastened upon the children of men throughout the earth. No wonder that people become infidel. The inconsistent and incongruous nature of the system is enough to make any being

who reasons infidel. It was time the truth should be revealed; it was time for the Lord to restore the everlasting Gospel, for men were blind. Darkness covered the earth, even gross darkness the minds of the people in regard to religious subjects. Perhaps a darker time was never known since the earth began its revolutions around the sun. From what I have read and from what experience I have had in life and the intelligence I possess, I make bold to give my testimony that the darkest period the world ever saw was when this work first commenced when it was made known from heaven to Joseph Smith. It was no darker here, perhaps, than in any other part of the world; but it was just as dark in Christian countries as in any Pagan country, so far as true religion and the light of heaven were concerned.

Well, now, this light has broken forth, and it is extending its rays further and further, and will continue to do so. I have seen it between 35 and 40 years myself, constantly extending, and I rejoice in it. I rejoice in this work. It is just as sweet to me to-day as it ever was. From the time I first heard the principles of the Holy Gospel drop from the lips of Joseph Smith, the inspired Prophet of God, the great Prophet of the last days—I say it is just as sweet to me to-day as it was then. I can see a great growth. I am a better man—I will speak of myself—through the influence of “Mormonism,” than I was before I received it. You, too, are better men and better women to-day, as a general thing, than you were before you received it. Take this people as a whole, I am happy in believing that the great majority are for God and His Kingdom, and are desirous to walk in the ways of truth and of

righteousness according to the light that they have and about as well as they are able to. Some don't, perhaps none of us do as well as we know how. I have said before, and I guess it is pretty true, that I don't do as well as I know how. Perhaps I can't. There may be circumstances surrounding me of that nature that I am not able to do as well as I know how. I may say I do as well as I can under the circumstances. Perhaps that is the case with all. Perhaps we might do a little better than what we do, notwithstanding the circumstances. Still I am happy in believing that the great majority of the people are for God and His Kingdom; and those who do not walk up to their privileges in regard to these matters and observe the principles of the Holy Gospel, they only injure themselves, they cannot injure the work of God. It

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is proof against the aspersions of the wicked, the ungodly and the apostate. Me disgrace my Maker! No. What can I do to disgrace my Maker and my Creator? Nothing. I can disgrace myself, but not Him, nor His cause, nor His Kingdom. The higher a man gets the further he may have to fall; but the tree from which he falls would not be apt to be hurt by his falling off it.

I pray God to bless us all; to help us to do right; to help us to make our calling and election sure; to bring us to the full enjoyment of our righteous desires; that we may succeed in obtaining an exaltation in His presence, an inheritance in His Kingdom, an habitation that has been prepared for the righteous, from before the foundations of the world; this is my prayer in the name of Jesus Christ. Amen.

Vol. XXIV.

REMARKS BY APOSTLE GEORGE TEASDALE,

Delivered at the Quarterly Conference, Logan, Sunday Morning, November 4th, 1883.

REPORTED BY JOHN IRVINE.

HIGHLY ESSENTIAL THAT THE LATTER-DAY SAINTS SHOULD BE TAUGHT IN THE THINGS OF GOD—BELIEF IN THE LORD JESUS CHRIST—THE OBJECT OF BEING LATTER-DAY SAINTS—THE PROPER EDUCATION OF OUR CHILDREN—THE KIND OF MEN BY WHOM THEY SHOULD BE EDUCATED.

As I understand it, the object we have in meeting together is to be taught of God through the channel that He has appointed to be His mouth-piece. It is highly essential that we should be properly educated, and the Latter-day Saints believe in being taught of God. That was the promise that was given—that in the last days God would teach His people; that He would reveal His secrets unto His servants the prophets—reveal precious things that had been hidden from the foundation of the world. I presume that if we had a testimony or fellowship meeting, there would be quite a number that would occupy the time in bearing testimony that they knew that this was the work of God; that they knew that He had established His Church upon the earth, and that the gifts and blessings enjoyed by the ancient church were enjoyed by this latter-day Church. Now, in order that we may be properly educated in this Church, we have been instructed to be very particular to preserve the fellowship of the Holy Ghost; because no man knoweth the things

of God save by the Spirit of God, and if we want to understand His ways, if we want to walk in His paths, we must become converted. The Savior established this principle—that unless we were converted and became as little children, we could in no wise inherit the Kingdom of God. Now, I believe in this principle; I believe that it is essential, simply because we are to be educated, we are to receive line upon line, precept upon precept, here a little and there a little, until we shall become perfect in Christ Jesus. This to me is a glorious philosophy, that we can advance from one degree of perfection to another, until we shall obtain a fullness of truth. And in connection with this education it is highly essential that we should lead righteous lives, for we are being educated in a high school. We are being prepared to associate with the spirits of the just made perfect. The Lord is declared to be a man of Holiness. The doctrine that the Savior taught was, "Be ye therefore perfect, even as your Father which is in heaven, is perfect." Now, if there was no

possibility of attaining to this, He never would have taught the principle ; but it seems, if we want to place ourselves in a position to receive this high education, it is most essential that we should lead righteous lives, and have the fellowship of the Holy Ghost.

One of the fundamental principles in the Gospel of Christ is faith. "Believe on the Lord Jesus Christ, and thou shalt be saved." What do we understand by this belief on the Lord Jesus Christ? As I understand it, believe in His doctrine, and if we believe in His doctrine, then we practice the principles or doctrines that He taught. And the very fact of a man being converted to the doctrine of Christ, and of seeing the necessity of rendering an obedience to this principle that He taught, proves that he has faith in God, and that he has faith in the principle. You go into the world. There are millions of professing Christians that say they believe in the Lord Jesus Christ. But they do not believe in His doctrine. They do not understand anything about His doctrine. The calamity that was to come upon the people in the last days, was not because they did not believe. It is said that Jesus Christ would be revealed from heaven in flaming fire to take vengeance on those who knew not God, and who obeyed not the Gospel. Well, now, what is the Gospel? The Gospel is the doctrine of Jesus Christ. The doctrine that Jesus Christ taught, puts us in possession of the Gospel, if we only obey the principles taught, and it certainly is glad tidings of great joy to the believer. Paul said he was not ashamed of the Gospel of Christ, "For it is the power of God unto salvation to every one that believeth ; for therein is the righteousness of God revealed from faith

to faith." To whom was this revealed? To the believer who obeyed the Gospel. You ask the world if they believe in the spirit of revelation, and they tell you no ; but yet they profess to believe in the Lord Jesus Christ.

What is the object of our being Latter-day Saints? Is it not that we may be fitted and prepared for the association of the Father and the Son ; and has not our Heavenly Father declared to us that He cannot look upon unrighteousness with any degree of allowance, showing that we cannot be saved in our sins. We are called upon to repent of our sins, to cease from wrong doing, and the Lord has declared that herein it might be known who had repented, for they would cease from their evil ways.

There are a great many ideas and meditations that might be brought forth in regard to this being converted and becoming as little children. And in this connection I will bring up a very simple proposition this morning. Parents profess to love their children. I will presume this, because it is natural to believe that parents do love their children. You will find this manifested among all sects and parties. For instance, Catholics never send their children to foreign schools—that is, schools outside of the Catholic faith. Why? Because they love their children, they love their religion ; they believe in sustaining it, and they are jealous lest their children should go (to them) in inconsistent ways. Now, would you think that it were possible that a people called Latter-day Saints, professing to have the highest light and intelligence, would allow their children to be educated by an enemy? Those who would allow such a thing might tell me they loved their children, but I

could not believe them. I would sooner my children should go without any scholastic education than that they should be educated by an enemy. There is no common sense in such a course. I cannot see that there would be any common sense in taking our children from the family altar and placing them under the dominion of Baal. I would advise all Latter-day Saints who undertake this suicidal policy, for God's sake, to become converted. Listen to the voice of warning. Have your children trained in the principles of righteousness, for your sake—for your future happiness, and for the future happiness of your children; for as you lay the foundation so you may expect to build upon it. I would like our children when they go from the family altar to go into a school where they would hear the same God addressed, the same blessings sought, the hand of the Eternal acknowledged in their education, as well as to ask that His blessing might be upon them when they surround the family altar. You never can make me believe that a man and a woman have the sense of affection that they should have, who do not place their children in this position, for we have most excellent schools. We believe that our children are our glory, do we not? They say the children are the glory of the woman? Sisters, if you value your glory be jealous that when your children leave your firesides, that when they leave your influence, that they go to a man of God, who will teach them the principles of righteousness, who will instill into their hearts the same principles that you profess to love and look forward to as the means of bringing you happiness and eternal glory in the world to come. I would appeal to my sisters, for I know

they love their children more than we do if it is possible. I would grant you that, because I can appreciate your suffering, I know how you have risked your lives that your children might be born. I understand and appreciate it; hence, I say, watch over your children with a jealous care. And when your husbands are away, gather them around the family altar, plead before the Almighty with all your faith and power that they may enjoy the fellowship of His Spirit, that the Holy Ghost may be their constant companion; and make sure that that Spirit is your constant companion, for you may be entrusted with the care of choice spirits, destined to hold the Holy Priesthood, which is the greatest of all, destined to perform a mighty work upon this earth, that will be to your honor, for you will be reflected in your children.

I feel interested in the establishment of the Kingdom of God, and in my meditations I can see that we must pay the greatest attention to our children. You cannot teach them the principles of righteousness from books alone. No man can understand the things of God, save by the Spirit of God. This Bible has been in the world for ages, and so far as understanding the things of God is concerned, there is nothing but confusion. You can only find a unity of the faith where you have the fellowship of the Holy Ghost; for the spirit of truth always speaks the same. Let me entreat you to have your children instructed in the principles of truth. Put them under the best influence that you can find. If I had my will I would have in every school the best and the purest men that we could find, whose influence would be the influence of love and affection. I can point with pride to my beloved

friend, Karl G. Maeser, in Provo. I have known him for years. I know that he is a man of God. I know that his aspirations are all the time to live a life of usefulness; a man that believes in the Priesthood, and the study of the same, that he may be enabled to comprehend its powers; a man who endeavors to live an exemplary life, and whose object is, in the hands of Almighty God, to be a blessing to our rising generation. I say he is an example to all men who are entrusted with the care of children. He devotes his time and his talents to this end, that he may have an influence in the midst of the heritage of God, entrusted in his hands. Our children are the lambs of God, and they should be taken the greatest care of. They are dependent upon you for their education, and if you want to train them in righteousness place them under the influence of the everlasting Priesthood, men of holiness, men who have been converted, and who have become like little children, like clay in the hands of the potter, able to be moulded and

fashioned into vessels of honor. I think it should be the ambition of every man entrusted with the care of children to lead a life of holiness, to honor the important charge placed in his hands, that he may have an influence over the minds of the young, and be the means of making them bright and glorious in the midst of Israel, by watching over them with a jealous care. You can see the value of this. Mothers, you know how you feel when your sons come home from missions, having filled honorable missions, filled with the Spirit of the Lord, and a clear record; you know how your hearts are filled with delight when they stand up and bear their testimony, and give you a description of their labors as messengers of salvation to a dark and benighted world.

May God give us wisdom that we may be enabled to act wisely our part in our day and generation; that we enjoy the fellowship of the Holy Ghost, that we may see aright, hear aright, and do aright, is my prayer in the name of Jesus Christ. Amen."

REMARKS BY APOSTLE F. D. RICHARDS,

Delivered at the Quarterly Conference, Logan, Sunday Morning, November 4th, 1883.

(REPORTED BY JOHN IRVINE.)

OCCASION FOR GRATITUDE—THE RISING GENERATION—LATTER-DAY SAINTS SHOULD SANCTIFY THEMSELVES—GROWTH OF THE KINGDOM OF GOD—PROSPERITY OF LOGAN AND CACHE COUNTY—THE INTRODUCTION OF SALOONS: A REMEDY TO PREVENT THEIR EXTENSION—A TIME OF PEACE—WHO ARE PREACHERS OF RIGHTEOUSNESS—THE TEMPLE: HOW IT MAY SPEEDILY BE FINISHED—SPREADING THE GOSPEL—GATHERING OF THE JEWS TO JERUSALEM.—EXHORTATION TO FAITHFULNESS—THE REWARD OF THE RIGHTEOUS.

THE present favorable opportunity affords us a proper occasion for gratitude, and to think of and listen to those principles which pertain to our salvation, to our improvement, and our advancement in the knowledge of the truth as it has been revealed to us in this last dispensation.

The earnest and cordial exhortation which we have just listened to is one that appears to me very appropriate and highly important for all faithful Saints to consider. All matters which affect the interest and well-being of the rising generation are to us of the deepest importance. As we hope for the rising glory and the triumph of the Kingdom of God in the earth, so should we labor to educate our children correctly in the fear of God, and in the principles of the everlasting Gospel. For it is righteousness that exalteth a nation, while sin is a reproach to any people. The Lord our God will

make His deliverance manifest, and the exercise of His power, less or more to His people in proportion as His people incline less or more to draw near to Him, and to learn His holy will.

If the Saints would make it their first and leading purpose in all the labors and duties of their lives to draw near to God, to sanctify themselves, sanctify their inheritance, their families, their habitations, their houses and lands, their flocks and herds; if every man in Israel who is the head of a family, and the possessor of property, made it his business to sanctify himself, and all that he has influence over unto the service of God and the building up of His Kingdom, making that the leading matter of his life, we should find ourselves progressing much more rapidly in the way of righteousness and power of truth before the Lord.

We are making advancement by

the directions of the Priesthood in building Temples; we are making advancement continually as God gives us increase by the multiplication of our numbers in the land, all legislation concerning us to the contrary notwithstanding. The Lord is not only multiplying and increasing us numerically in the earth, but He has put us in possession of principles of life, power and increase, which the world know nothing of, and which they despise, which they waste and destroy to the ruin of their souls. He is giving to us these blessings right along with the revolving seasons, with the revolutions of the earth. Every day, every night, every week, every month and every year witnesses increased advancement in some direction; and if we can but make the improvement that we ought to do in our own generation; if our fathers and our mothers can make the improvement which they ought to do, and which they have in their power to do in their generation, this people can become not only a great and mighty people in number, but a vastly greater and more mighty people than the same numbers in any other part of the earth, and the favor of God—which we see and now already is turned toward us—will increase upon us, and His blessings multiply upon us with greater fruition than ever before.

We are approaching the completion of a Temple. When I think of Logan and Cache County, I realize that you are blessed almost beyond our brethren and sisters in other stakes of the Territory. You have an abernacle here, second to none as a place of worship for the Saints of a Stake. You are supplied with finer public buildings that place in a good, comfortable position,

such as a splendid court house, and a good, substantial college building, and you are in a position, as a people, by means of that college, to enjoy all the general benefits of a liberal and classical education and of knowledge that may be imparted unto you, not only in the laws and ordinances of the Church and the Kingdom of God particularly, especially and pre-eminently, but also in the arts as well as the sciences. You certainly occupy a very excellent position. But this is no reason why you should slacken your efforts. On the contrary, this prosperity should induce you to increase your diligence in all good things. For you know very well—you see and have the experience right among you—you have the contending elements striving to bring in drunkenness and iniquity in your midst. This of course we have to put up with when we take it as from the world and the ungodly, on the common ground of our warfare to contend against those powers in high places; but when it comes from those who profess to be brethren, when they undertake to insist and push and crowd these things to the destruction of the souls of their brethren, this seems sometimes to us more than we should be required to bear, unless it be required of us from God. When brethren will undertake to thus sow affliction, destruction and death among their brethren, I do not know how long we shall have to put up with it, and be silent. Our enemies we can bear. Like as one said of old: "It was not an enemy that reproached me; then I could have borne it: neither was it he that hateth me, that did magnify himself against me; then I would have hid myself from him; but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet

counsel together, and walked unto the house of God in company." Well, it seems a good deal the same way, when we see men who are Elders in Israel, partakers of the holy, High Priesthood, striving to urge the sale of liquors, and to promote drunkenness in our midst. It seems intolerable. How long shall we continue to bestow the fellowship and patronage of the brotherhood in promotion of these evils? I would exhort the brethren to be reminded, however, that there is one remedy, one way that we can ward off this mischief from being extended and promulgated among us; it is to let it alone and stay from those places. Although there may be grog-shops, and billiard saloons in your midst, contrary to your wishes and contrary to your feelings, and which you would prefer might never exist among you—they have the liberty, they have not the right—still we have the reserved right to let them alone; we need not patronize them, nor partake of their poisonous draughts, nor gamble in any of their saloons. We are not obliged to get down into their low-lived habits. Although we may have to put up with these things in the sight of our eyes and the hearing of our ears, and have the peace of our streets perhaps disturbed by the cries of the drunken, and by the noise of the lewd, yet we are not obliged to partake of them. And this is one of the reasons why the exhortation of Elder Teasdale is so appropriate and timely; you want your children educated in that way, that when they are grown up they will abhor these places, and touch not, taste not, nor handle the unclean thing. And we ourselves want to work against the appetites which are inbred in many of us. I am not asleep to, nor unaware of the fact that many of us coming from the

world have brought with us a deep craving for spirituous liquors, and for other things which are not good for us, but which we may have dabbled in to gratify a wicked appetite. Parents afflicted with these propensities ought to take warning not to breed them into the natures of their children, and if possibly they have done so, to use diligence to preserve them from being thrown in the way of temptation until they come to years of understanding, judgment and firmness of purpose, which will enable them to practice self-denial, and live as men of God. These are matters that need to be looked after. They are features in the society of the Saints which ought to be considered, and no less but more because you are here, as it were, under the very shadow of the Temple; and are the people who have so abundantly contributed to the construction of this house; they want now to preserve themselves in purity before God, that they may be counted worthy to enter within its walls, and there receive all the blessings which are to be bestowed upon the just. We need this. It is a sentiment that should pervade all the authorities of the Church from the First Presidency down to the President of your Stake, the High Councilors and the Bishops of your Wards, and all the lesser priesthood—all should be inbred with this feeling.

We have had a time of peace, a time of great prosperity, a time when the Lord has so far preserved to us our local government and our rights here in the land. He having thus manifested His kindness to us, in this way, we ought to draw near to Him, and seek to establish the righteousness of God on the earth. I would, therefore, this morning, remind every Elder, Priest, Teacher,

Seventy, that they are called to preachers of righteousness. Brethren, every one of you are called to be preachers of righteousness as much as I am, as much as President Taylor, or any other man in Israel. Every one who has partaken of the Priesthood has covenanted to be a preacher of righteousness, preachers by practice as well as by precept—in your own families, among your children, among your neighbors, among your friends, and all around—and if every one is thus sanctifying his calling, behold! here is the people of God, and the fear of God is upon that people, and the blessings of God cannot be stayed from them, and they will know the right way, and walk in it.

The Temple has proceeded very rapidly. It is very gratifying to me, as a member of the Temple Committee, to observe how the work has advanced, and to hear Superintendent Card say that in about three or four months, with the ability to use certain necessary means, the building will be completed. At a joyful time we have arrived.

Yet here is a little matter of business that needs to be attended to, to complete the Temple and to pay the liabilities that have been incurred, necessarily, in its erection.

Superintendent has endeavored to progress with this work and keep out of debt; but one thing and another has come along so much faster than means have come into his hands, that he has got a little behind. That, however, is a very small matter. If the Presidents of the wards would arise and say to the members, "Let us wake up and pay a dollar a head for the finishing off of the Temple," in three months not only will the Temple be finished, but every dollar of debt will be paid; the Temple could be ready to be

dedicated next quarterly conference, if the First Presidency were so minded. It is but a trifling matter, yet it is a matter of sufficient importance to delay the dedication of the Temple until it is entirely paid for, so that we can offer an acceptable offering unto the Lord. We trust and pray that God may be pleased to make manifest a gracious acceptance of this offering, and that the blessings of heaven may rest down upon His people.

I rejoice greatly in the glorious latter-day work that has been commenced, and that is being extended on every hand. The Gospel is being spread among the nations of the earth, among the islands of the sea, and among the Lamanites, the remnants of the house of Ephraim, here upon this land. Ephraim and Manasseh, a multitude of nations in the midst of the earth, are reaching out after the house of the Lord, and are seeking counsel at the lips of the servants of God. The glad tidings have not only gone to the Sandwich Islands, but also to New Zealand. The aborigines of that country have taken hold, and we learn that something over one hundred of that fraction of their race have engaged in the work of the Lord. And not only so, but the inhabitants of the eastern countries are being wrought upon by the hand of God, and Judah is being turned toward Jerusalem. The reports are that many thousands of Jews have been gathered to the land of Judea, and regions round about, within the last twelve months. Well, the Lord is at work in all these matters, and we ought to realize that we are but an item, as it were, in the great work that is being carried on.

There is a great deal that I sometimes feel I would like to say, but

at this time I do not feel to occupy your time any longer.

I pray that an earnest spirit of improvement and purification among parents, among children, among households, among members of Wards and Stakes, may take possession of the presiding authorities of the laboring Priesthood, and that they may put away iniquity, and all manner of unrighteousness, and become more and more acceptable in the sight of the Lord. Then we shall be more and more ready to do anything that the Lord would have us do in the interests of His Kingdom. We must remember that the strength of the Lord's people does not consist in their numbers; for times have been, and may be again, when they that are with us may be too many. It will be found—if you search carefully among us as a people—that you are carrying a great many people and their sins, and if you don't shake them off they will lead you down, you will be partakers of their sins, and you will have to answer for them. It is necessary that the Bishops—more especially those who have not had experience—learn cor-

rect principles of government—how to build up their Wards in righteousness and in the power of God. And this feeling and influence should be carried into every habitation of the Saints; because where there is righteousness and faith there is the favor and blessing of God; and when the sick are among you and you have this faith, you can call down the blessings of God upon them, and if you don't, and remain careless, then you will find that you have not the power to take hold of and receive those blessings. We want so to live day by day, that whatever affliction may overtake us, we may be prepared for the worst as well as for the best.

May the Lord help us to draw near unto Him, nearer than we have ever done before; that we may be able to go into His presence and realize the association of angels, and that we may realize all those blessings which He has in His hands ready to bestow upon us as fast as we will put ourselves in a position to receive them; this is my prayer and desire and labor in the name of the Lord Jesus. Amen.

DISCOURSE BY APOSTLE F. D. RICHARDS,

*Delivered in the Tabernacle, Salt Lake City, Saturday Morning, October 6th,
(Semi-Annual Conference,) 1883.*

REPORTED BY JOHN IRVINE.

RETROSPECTIVE REVIEW OF THE PROVIDENCES OF GOD IN RELATION TO THE SAINTS—THE WRATH AND SCHEMES OF MEN TURNED TO THE ADVANTAGE OF GOD'S PEOPLE—THE ORDER OF GOD'S CHURCH PERFECT—THE WICKED DISTURBED BY JUDGMENTS WHILE THE RIGHT-EOUS ENJOY PEACE—THE ADMINISTRATION OF THE LAW OF GOD IN RELATION TO OFFENCES—SHOULD BE RESIGNED TO THE WILL OF GOD IN ALL THINGS.

THE Lord be thanked and praised for granting us another so favorable opportunity of meeting together to contemplate the interests of His Kingdom, and our soul's salvation at this Conference. "Day unto day uttereth speech," said the ancient man of God, "and night unto night showeth knowledge." We can say, that week after week, and month after month, since our last Conference, we have had renewed occasion for thanksgiving and praise to Him for the many blessings which He has vouchsafed unto His people.

If we take a retrospective view of His providences to us as a people, especially during the period of our journey in these mountains, we shall find that circumstances have occurred at very short intervals which have kept the people continually awakened to a sense of their liberties, and to a watch care for them, measuring and weighing and noticing the efforts that have been made from time to time to take away our privileges and liberties, and such blessings as were thought could be taken from us which we had entered

into the enjoyment of, since our location in these mountain fastnesses. Step by step every such instance has been attended, if not with all that gift and abundance of favor and mercy which we might have desired, and which might not have been best for us, yet with sufficient blessing to manifest the kind care of our Heavenly Father continually and unceasingly over us.

When we came here and first made our laws, realizing that we were far away from the mass of the people of the States, both east and west of us, we found it was with great difficulty that we could avail ourselves of the few blessings which government seemed to tender to us. We could not even obtain the presence of federal officials in our midst regularly, as was designed by government, and as was needed by the people. Consequently, our isolation required our Legislature to confer unusual powers upon our local courts; but it was not long before the effort was made, and final success was had in taking from our local courts the civil and criminal

jurisdiction. Time will not allow me to enter into minute details. Therefore, suffice it to say, that mission judges have come here fully determined to convert us from the error of our ways, as it appeared to them, to the "purity, refinement and civilization" of the world! After laboring and toiling some years in our midst, finding their decisions frequently overthrown by the decisions of the Superior Court at Washington, and our Prophet, who had been illegally imprisoned, released from his confinement, one thing after another upset their plans and devices; so that the great changes which had been hoped to be brought about among us to make us like the people of the world, signally failed, and the end of that effort was that the poor, miserable man who undertook the job, was carried home in his coffin.

I must notice one or two other important facts which have stood out very prominently before us, and they were, that this people who were not of the world, and had no fellowship or love with the world, must be restricted in their civil rights and military duties, for fear that they should do some mischief on a holiday, therefore they were forbidden by Gubernatorial Proclamation to order out a company of infantry or cavalry to help to celebrate the Fourth of July, as they and their fathers were wont to do from time immemorial.

One after another these and similar efforts have been made to take our liberties and privileges away from us, that we might be brought into some sort of contemptible subjection, it would appear. But without stopping to animadvert upon the folly and nonsense of such a procedure, let me inquire what was the result? What followed the procla-

mation that we should not do military duty as a people, or protect ourselves even from the surrounding savages? Immediately when this occurred, it seemed as if the very heavens were moved in our behalf, all the tribes around us became divested, seemingly, of what hostility they had possessed, and ever since that occurred we have had the most substantial peace and quiet all around us among the natives. How kind of Providence it was to so completely remove the enmity of the natives when this circumstance transpired. We are relieved from the unpleasant tax of military duty, and even our adversaries are made to be at peace with us. What a logic of fact for a contentious world to read.

During the past year, the great efforts that have been made have seemed to prove abortive; special efforts and measures have appeared to miscarry; and we have had a law right from the Capitol, that seemed as if it must tell on the "Mormons." A class of our people have been temporarily divested of the right of suffrage; men and women, who may have violated some law, and many who have never violated any law of Congress, have been deprived of their political rights. But with all this, we still seem to live and thrive and prosper faster than we have ever done before. The very step itself will prove a great blessing to this people by separating a portion of those who have not the highest respect and veneration for all the laws of God, and enabling those who have, to be the wiser counselors and more efficient aids in advancing the interests of the Kingdom in the hands of those who may be more acceptable in the eyes of government to wield administration here locally.

But it is a singular fact, a singular

circumstance, that a man should come here from the heart of the nation—clothed, as was supposed, with every qualification to be a Governor of Utah, and then act as he has acted. He had been through the army in the late rebellion. He was a man capable, as was supposed, of understanding what was right and proper as between the nation and any other part of the country that might seem to feel in any wise oppressed or limited, and who would administer constitutional rights and executive powers with ability and with skill. He came here clothed with the supreme beauty of the State from whence he came. This man by his excessive propensity for figures, as we all know, made some very strange calculations; and then when one thing didn't work another seemed to, until our representative in Congress was removed. But by and by we are blessed with another one in Congress to represent us there. And in a short time we found that, with the special effort that was being made in Washington in our behalf, such a shadow of doubt was cast over a certain portion of the law, entitled the Hoar amendment, when it was thought advisable by the Governor to execute some three hundred commissions, more or less, to men whom he appointed to fill supposed vacancies in this Territory, which if carried out would have turned over the local authority of the Territory into the hands of the avowed enemies of this people, but the supposed vacancies did not exist and the offices continued in the hands of the incumbents. After all, an election was held during the past season, when these offices were filled by the people's candidates. Thus we have occasion again to rejoice that notwithstanding another desperate effort has been made to

take away the rule from the hands of the people, and put it into the hands of their enemies, and make us an outside Territory, subject to their oppressions, subject to all manner of taxation that they might please to impose upon us—we find that the voice and vote of the people are still triumphant, that their candidates have gone into office and are commissioned, the selections having been made from among those whose rights and privileges have been maintained unto them.

It is a singular feature in this matter, that the Governor has taken it into his head to leave the Territory, just at the time when it was supposed he would be required to execute these commissions. But without going into particulars, persons of ordinary discernment observe that the course he has taken is such that he cannot himself cheek it to remain and issue the commissions to the properly elected persons to rule in this Territory; indeed it looks as though the dishonorable, undignified course he has taken is just what has driven him from the Territory, to leave his duty and let the secretary be acting-governor. When men come here full of determination to show their bravery, their ability, smartness and competency, beyond their predecessors, to capture Utah, and turn her over to the hands of the ungodly; it appears that every one who has made such an attempt has met with very signal defeat. When a man defeats himself as perfectly as this last one has, I think the Latter-day Saints have occasion to thank God and take courage; we have reason to rejoice and praise the Lord in all these matters, for whatever our enemies do, He makes it return that, like a boomerang that is thrown out, it comes back and strikes the person that hurled it.

Well, then, my brethren and sisters, seeing that this is the way that these matters all move, the way they all operate, should it not inspire in us the most profound gratitude toward God for these manifestations of his mercy, goodness and blessing unto us. He has made our fields to abound with plenty. He has favored us with blessings innumerable and incomprehensible. We have a peace, a joy and a satisfaction at heart which those men who make these desperate laws cannot contemplate. We rejoice in the blessings that heaven is bestowing upon us. Is it not, then, our bounden duty to testify to God, the angels, and those that attend upon the covenant people of God, that we are determined to love Him more and serve Him better? I was pleased to hear the remark made by one of my brethren yesterday, that he felt on returning here, after an absence of five or six years, that there was an improvement in the spirit and feelings of the people. This is very manifest to those who observe and notice it. But we think there should be a very much greater improvement. Many of us have been very careless of some of the commandments; words of wisdom which the Lord has seen fit to give to us. We have not used that care, that caution, and that sound discretion in our daily lives before Him, which it is becoming we should do. I propose, brethren and sisters, in view of this matter, that we take these things to heart, and see if we can and ought to draw nearer to God, while He is willing to draw nearer to us, and thus more fully sense His blessings, His mercies, and His loving kindness unto us.

This institution—which President Taylor so beautifully reviewed yes-

terday morning in the Assembly Hall, noticing the varied authorities of the Church and their multifarious duties—sets forth to every discerning mind, that the order of God's government presupposes and contemplates the strongest possible form of government that has ever been known on the earth. Men have come here in years past, and in speaking of President Young, they have said that he had a strong government here in Utah; and later on, in speaking of President Taylor, that he had a strong government in Utah, and also that men coming here from abroad to govern the people, simply governed the out-siders, and that the President of the Church governed the Latter-day Saints. This is the way the ungodly speak about it. Latter-day Saints know that the order of God's Church is the perfect order. They know that it is the one intended to give a people strength in the earth, and that strength is in their righteousness, in their virtue, in their purity, and in their union and fellowship with the Spirit, with each other, and with the heavens.

These principles are very dear and very glorious, and we ought to rejoice above all men in the earth. We may look to the east, to the west, to the north and to the south, and we see all governments, all peoples, all nations, all kindreds and tongues stirred up with an activity, a spirit of strife and ambition for superiority, and we see that there is continual commotion among them in their political affairs and in their civil relations. There are a great many disturbances continually going on, and many of the nations are really on the verge of bankruptcy through the vast debts created to maintain their numerous armies, even in the time of peace; while

here among this people, though our liberties are menaced and threatened, and our peace would be sometimes disturbed if we would allow it, yet by the blessing of God we enjoy peace in our hearts, such peace as the wicked cannot give to us nor take from us. The voice of Him that spake to the waves of Gennesaret, and commanded them to be still, speaks to us, and while dark clouds and the thunders and lightnings roll over the political horizon, yet in the hearts, in the homes and in the habitations of the just there is peace, such as the wicked know not of, and it bespeaks the truth of the revelation which says that not long hence the people of Zion shall be the only people that will not be at war among themselves, and that the day will be when they who will not take up the sword against their neighbor, will have to flee to Zion, of which this is the embryo.

Look abroad and see what the Lord is doing in the way of judgments. There has scarcely been a year for many years past when they have seemed to be so terrible as they have been during this present year, so far. Think of one portion of the world where islands of the sea have been sunk, and 100,000 people reported destroyed by earthquake and volcanic eruptions. And another where it is said some 15,000 or 20,000 were likewise destroyed. Think of it! And yet the Lord has preserved us in these mountains—in this region of country that might scientifically be called one of the most volcanic portions of the whole earth. The very face of the earth tells us its character by its extinct volcanoes, its silent craters, and numerous hot springs. Look at the strata of the earth's crust in these canyons, and see its nature.

Also the Lord has manifested His judgments by cyclones, etc. The words of the Prophet Joseph have been and are being verified, those words he uttered before he went to Carthage. Said he: "I call for the four winds of heaven, the thunders, lightnings, earthquakes, whirlwinds, the hailstorms, pestilence, and the raging seas to come forth out of their hiding places and bear testimony of the truth of those things which I have taught to the inhabitants of the earth as is promised in the revelations that have been given." These were some of his last words among the people. And what have we seen? Scarcely a week last summer without a cyclone or hurricane happening somewhere in the States, destroying towns and villages, or parts thereof.

We live in times, if we only considered the matter and looked upon it as we should do, that should cause us to draw near unto the Lord and to live up to every word that proceedeth from His mouth.

I wish to bear testimony that this Gospel and this order of government which I have been alluding to, is that which brings down the blessings of Heaven upon this people. Besides peace and good order, it brings the gifts and blessings of the Gospel, the gift of healing to those who are afflicted and wounded, and who are walking upon the borders of the grave; such are restored and healed by its divine power exercised in the prayers and faith of the Saints.

The fact of the matter is, those things which are held out as menaces to us are the things that preserve us from the hands of the wicked, and keep us from forgetting God, in the time of prosperity. It is one of the greatest blessings to us

that we are kept continually on the alert, dilligently seeking after Him, putting our trust in Him, and then to find how successfully and perfectly He leads us to triumph over our enemies, and makes the mischief they would bring upon us recoil upon their own heads. Saints find it good to trust in Him.

The great work that is now upon us—to build temples and to labor in them, calls upon us to perform our duties faithfully; calls upon Presidents of Stakes and Bishops of Wards that they look well among their peoples and see if they are not taking upon themselves the responsibilities of other people's sins. Presidents, High Councilors and Bishops should seek dilligently the Spirit of the Lord, to know how to deal with and decide between the righteous and the wicked; to know how to pull up the tares without pulling up a great number of the roots of the wheat. When a man has given himself up to be a drunkard, to dishonor the cause of God, and to be picked up in the streets, and to become a reproach, until people say, "that is one of your Mormons," it is time the Bishops or Elders, or those whose duty it is, were looking after him to see that this evil is put away, and to see that his wife, who may be the deepest mourner over this whole matter, and his children, clothed in sorrow over his conduct—to see that they are cherished and sustained and preserved, lest while pulling up the tares you pull up the wheat also. It requires the skill and wisdom of the Holy Spirit in all of these things to know how to deal in the right way, to save those that can be saved, while those who will not work righteousness, may be known as transgressors, and that we may no longer carry them upon our faith, and become partakers of their sins.

In the late organization of 1877, a score of Stakes were organized, a great many more Wards were instituted, many men were called and ordained to be Bishops in the Church who had never given their attention to consider carefully the duties of the bishopric. In view of the responsibilities of this calling—it may not be thought strange that some brethren holding this high and holy office are so afraid that they would do wrong, that they even dare not do right! Now, this is true whether you believe it or not. A great many men hold these important offices who are so timid and so fearful lest they should do wrong, that they are slow and backward in doing the thing which is right. Now, what is it that makes a man useful and strong in his calling and labor? Is it not his constant labor, and the dilligent, actual performance of his duties? What is it that makes the blacksmith's right arm stronger than any other man's? It is because he is all the time using it, and in this way his arm acquires that practice which gives it the greatest attainable strength. If the brethren standing in these responsible places, whether they be Presidents of Stakes or Bishops of Wards, see anything wrong in their Wards, it is their duty to get after it. And it is notably the duty of a teacher to be conversant with the people, and to see that there is no iniquity in the Church. Instead of hardness of feeling or division of sentiment, or mischief of any kind being allowed to exist in your Stake, until it produces party strife, and people take sides with one and sides with another, it is far better to get after the mischief at once, find out where it is, root it out, and set matters right before the peace of families, of neighborhoods, and perhaps

the Ward is disturbed. I wish the brethren in authority would heed this matter and wake up to their duties, and not act merely as figureheads, but more like men of God clothed with authority and power. When men standing in such responsible positions are so backward in their duties, they don't know the power of God, nor the spirit of their callings; but the moment they step forward and take hold with a prayerful heart, coming from their closets, clothed with the Spirit of God, they find they have the power to make peace and restore union, fellowship and love in the midst of the people, and the people love and bless them in return. Blessed are the peacemakers, for they shall be called the children of God.

We need a great deal of missionary service at home. We need a deal of labor in all the spheres of life—in the families, in the Wards, and in the Stakes of Zion, which are organized and are being built up in the Church in these latter times. The work is constantly spreading. Stakes are being organized in different parts of the country, and the work of God is prospering. Our enemies "can do nothing against the truth, but rather for the truth;" for God will sanctify their evil designs and their wicked and ungodly purposes, to bring to pass His ends and to magnify His name and to honor Him in the earth.

Let us humble ourselves before the Lord, let us keep His commandments and teach our children so to do. Let us teach them the principles of purity and righteousness, so that they may go to the house of the Lord pure as they were born, free from sin, and while there to enter into covenants with God that shall abide and stand while time shall last and eternity endure.

Let us draw near to the Lord with our households, and strengthen ourselves in the truth. "Righteousness exalteth a nation; but sin is a reproach to any people."

We ought to be more careful concerning the observance of the Sabbath. We talk of the great things of the laws of God, such as adultery, and those greater crimes, and murder, which are less frequently committed, but which are most terrible in their effects upon those who do, and are terrible also in their effects upon those who are surrounded and are connected therewith; but let us attend also to the Sabbath, to keep it holy, and go to our meeting and be more dutiful in that respect, and not go to the canyons, or hunt stock, and attend to a multitude of things, which otherwise might be avoided. Let us avoid if we are going a journey, starting on a Sunday, "just to save one day more for business." Let us undertake no manner of business on that day. Let us reverence the Sabbath as God has commanded us in the revelations of the last days. It is one of the ten commandments. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. The Lord has been particular.

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He is going to be particular again. We have been in circumstances where we were rudely dealt with. We have had to travel over the plains; but even there we revered the Sabbath. We stopped our teams and let the cattle rest, and attended to our duties. Now we have come into a country where we have hardly had to buy land save at a nominal Government figure. Here we found a new world—a place in which we could make a living; and cannot we afford to take time to serve the Lord? to rest our bodies and refresh our spirits by a study of His holy word, increasing our faith also?

Another thing, we ought not to run after doctors as much as we do. "But," says one, "if we have a bone broken we must have somebody to set it." Yes, that is true, but we need not take all the nostrums they can think of. We ought first to go to the Lord and exercise our faith as far as we can make use of it in that direction, and we will make fewer blunders than we do in placing implicit confidence in the medical and surgical professions. When we do this we are certainly sure of one thing—we secure the help of God, and the help of angels; and if we are appointed unto death, we want to go. We ought to want to go. Our prayers and supplications should be always conditional—that is, if not appointed unto death that he or she should be raised up. And if the heavens want a man to labor there in any sphere, there is where he should be. If a man is wanted to be on a mission in Europe, in

Germany, or in the States, and he stays at home, he is not where he ought to be. He ought to be where God would have him; there the Holy Spirit will labor with him and help him. But for us to importune the Lord to heal those whom He has appointed unto death is just like asking—as we do once in a while—a man to go on a mission, and we get a long petition saying that he is such a blessed dear good man, or he has been such a good school master, "Do, pray, President let him stop." Now, when the Presidency want a man to go on a mission, he ought to go. It is best for that man that he should go. It is best for all concerned that he should go to the place he is sent and labor with all his heart. Just so with us. Here we are on a mission in the world. The matter of death is a very small matter. It is a matter of life or death to be sure; but if the Lord does not want us here, and we are taken away, His will be done on earth as it is done in heaven.

I do not wish to occupy more time, for fear of infringing upon the rights of others.

I pray the Lord to still bless Israel, to bless us with humility, and with faithfulness in the keeping of His commandments; then we shall see more and grander things accomplished on His part, just in proportion to the faithfulness with which we perform the duties devolving upon us. May the Lord help us to do this; and to walk in the way of life, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, Sunday Morning, (Semi-Annual Conference) October 7th, 1883.

REPORTED BY JOHN IRVINE.

INTRODUCTORY REMARKS — INCREASED FAITH IN GOD—THE IDEAS ADVANCED BY JOSEPH SMITH — LAPSE OF EIGHTEEN CENTURIES AND NO VOICE FROM THE HEAVENLY WORLDS! — JOSEPH SMITH'S TESTIMONY IN REGARD TO THE FATHER AND THE SON AND HOLY ANGELS — THE EFFECT OF HIS REVELATIONS UPON THE MINDS OF MEN—SPIRITUALISM—THE ONE POWER THROUGH WHICH GODLINESS, THE POWER OF GOD, AND THE GIFTS OF GOD CAN BE MADE MANIFEST WITH SAFETY *i. e.* THE PRIESTHOOD—JOSEPH SMITH DID NOT ATTEMPT TO PREACH THE GOSPEL UNTIL HE WAS DULY COMMISSIONED OF GOD—JOHN THE BAPTIST—THE HIGHER PRIESTHOOD—THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS STANDS ALONE—THE RESULTS FOLLOWING THE RESTORATION OF THE GOSPEL—WONDERFUL FAITH OF THE LATTER-DAY SAINTS CONSIDERING THEIR TRADITIONS—PROGRESS OF THE CHURCH—THE GENERATION GROWING UP IN THESE MOUNTAINS—CONCLUSION.

PRESIDENT CANNON commenced by reading a portion of the 84th section of the Book of Doctrine and Covenants:

"Which Abraham received the Priesthood from Melchisedek, who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother, who received the Priesthood by the commandments of God, by the hand of his father Adam, who was the first man—which Priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years. And the Lord confirmed a Priesthood also upon Aaron and his seed, throughout

all their generations—which Priesthood also continueth and abideth forever with the Priesthood, which is after the holiest order of God. And this greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God; therefore, in the ordinances thereof, the power of godliness is manifest, and without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live.

"Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might

behold the face of God ; but they hardened their hearts and could not endure His presence, therefore the Lord in His wrath (for His anger was kindled against them) swore that they should not enter into His rest while in the wilderness, which rest is the fullness of His glory. Therefore He took Moses out of their midst, and the Holy Priesthood also ; and the lesser Priesthood continued, which Priesthood holdeth the keys of the ministering of angels and the preparatory Gospel ; which Gospel is the Gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in His wrath, caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb."

After which he said :

In arising to address this vast congregation this morning, I trust I may have the assistance of the Spirit of God, that I may be able to speak in plainness and with a distinct voice, so that all can hear those things that are appropriate to us on the present occasion. Naturally one shrinks from the task of addressing so large an audience. It requires a great physical effort to do so ; besides it is a serious labor to attempt to teach and to instruct the people in the things of God. I would not attempt it if I did not hope to have His aid. But the people have come together this morning to be fed, to have the bread of life administered to them. This is our privilege. We believe in this, and I rejoice that I am identified with a people who have this faith.

When I think of the great change that has been wrought in the earth within the last half century in

regard to faith in God and in the manifestations of God's power, I feel exceedingly thankful, and more especially because I and my family are identified with the people who have this faith.

Fifty-three years ago the religious world stood aghast at the ideas advanced by the Prophet Joseph Smith, and those associated with him.

Eighteen centuries had elapsed from the days of the Savior and His Apostles, and during the greater portion of this time no voice from the heavenly worlds had been heard by man—at least this was the statement made by the religious people of that time. A deep silence prevailed. There had been no voice of God. There had been no manifestations from the Son of God. There had been no angelic visitation. The silence was deep, profound and uninterrupted, as much so as though every possible means of communication between God, Jesus, the angelic hosts and man on the earth had been entirely cut off.

Joseph Smith, inspired of God, came forth and declared that God lived. Ages had passed and no one had beheld Him. The fact that he existed was like a dim tradition in the minds of the people. The fact that Jesus lived was only supposed to be the case because eighteen hundred years before men had seen him. The fact that angels had an existence was based upon the knowledge that men had recorded it eighteen hundred years previously. The character of God—whether He was a personal being, whether His center was nowhere, and His circumference everywhere, were matters of speculation. No one had seen him. No one had seen any one who had seen Him. No one had seen an angel. No one had seen any one who had seen an angel, and all that was

known concerning angels was that which had come down in this book, [the Bible]. Is it a wonder that men were confused? that there was such a variety of opinions respecting the character and being of God? Angels were painted with wings—half fowl and half man, illustrating most perfectly the absurd notions that had generated in the minds of men concerning these beings. How could it be expected to be otherwise? But Joseph Smith, as I said, startled the world. It stood aghast at the statement which he made, and the testimony which he bore. He declared that he had seen God. He declared that he had seen Jesus Christ. He declared that he had seen angels, that he had heard their voices, that they had communicated to him divine truths. It was something entirely unheard of; and because he made these statements, he was deemed worthy of death? It is a most wonderful thing when you contemplate it, that there should have been one man found who, after eighteen centuries of unbelief and incredulity, had faith sufficient to feel after God, and obtain revelation from Him—that one man should have been found who had strength sufficient and power from God sufficient to make so great a departure as to believe that it would be possible for God to reveal Himself to man. All the persecutions that the Church of Jesus Christ of Latter-day Saints endured in the early days were due to the fact that they bore testimony to this great and important truth, that God lived, that God was a God of revelation, and that God had communicated His mind and will to His children no more.

After that revelation faith began to grow up in men's minds and hearts. Speculation concerning the

being of God, ceased among those who received the testimony of Joseph Smith. He testified that God was a being of body, that He had a body, that He had parts, that man was in His likeness, that Jesus was the exact counterpart of the Father, and that the Father and Jesus were two distinct personages, as distinct as an earthly father and an earthly son. He bore testimony also that angels did not have wings, that they were men who had kept their covenants with their Father and their God, and had been exalted, through obedience to the commandments of God to that condition that they could dwell in His presence and become His ministers. By degrees this faith has grown until there are thousands upon thousands who have received it, and who believe it, who know for themselves concerning God, concerning Jesus Christ, concerning His Gospel and the plan of salvation; and the faith that formerly existed has been restored to the earth, and has begun to grow and to increase in the hearts of the children of men.

Not only has faith in spiritual manifestations grown in the hearts of the Latter-day Saints, but something of a similar character has grown up in the midst of the world. The pendulum which had swung in one direction, in the direction of extreme unbelief, of extreme incredulity, concerning everything of a spiritual character, after the organization of this Church, after the restoration of the everlasting Gospel in its ancient purity and power,—the pendulum, I say, that had swung to such an extreme in one direction, began to swing in the other direction, in the direction of credulity, and willingness to have something that might be traced, or that could be attributed to a spiritual origin. Some

fifteen or sixteen years after this Church was organized, spiritualism began to make its appearance, and thousands upon thousands of people were ready to receive anything that any charlatan chose to bring before them as the result of spiritual manifestations, until the whole nation of the United States, as well as some nations in Europe, were humbugged by the most extraordinary statements and ideas set forth by those charlatans. Men are ready enough now in some places to believe anything that makes its appearance in the form of spiritualism. All sorts of stories have been told. All kinds of powers have been manifested. Tables have been tipped. I cannot attempt to describe the many kinds of manifestations that have been had among men. But the same unwillingness to receive the truth, the same unwillingness to receive the Gospel and the blessings and gifts of God, has continued to be manifested, and this belief or credulity concerning spiritualism has not had any favorable effect upon the people in causing them to receive the truth as it is.

Now, there is one power, and one power alone—as I have read to you in this extract from this revelation—through which godliness and the power of God and the gifts of God can be made manifest with any degree of safety—that is, through the Priesthood of the Son of God. Take that authority away from the midst of men, and they would be left precisely in the same condition that the world was in at the time of this revelation to Joseph Smith.

Though Joseph Smith, as I have said, was permitted in his boyhood, to behold the Father and the Son, was ministered unto by holy angels, he did not—and it is a very remarkable and noteworthy fact—he did

not because of these things, those glorious visions that he had, attempt to exercise any authority as a servant of God in the administration of the ordinances of the Gospel of the Lord Jesus Christ. His conduct in this respect stands out in remarkable contrast with the conduct of men, hundreds of whom, because they receive an impression at some time, that they ought to preach the Gospel, take upon themselves that holy calling, without any further authority than a mere impression upon their minds. He refrained from doing anything of this character. He waited the good pleasure of God. And how consistent it was! How much in accordance—now, we look at it in the light of experience and knowledge—with the will and plan of God, that he should thus wait, and that a holy messenger should be sent with the authority from on high to lay his hands upon him and to restore to the earth through him the everlasting Priesthood, by the administration of which the gifts and blessings and power of God had been manifested in ancient days.

Joseph Smith waited patiently for years, until the due time of the Lord, when He should send a heavenly messenger, and He did send John the Baptist. John held the authority in ancient days to baptize for the remission of sins, and had the keys—having inherited them from his great ancestor Aaron, of the Aaronic Priesthood, which Aaron held, and which authority his descendants exercised among the children of Israel, until the days of John, who was called the Baptist. This John, Jesus said, was a prophet than whom none greater had ever been born of woman. He was a mighty man, and was distinguished above all men upon the face of the earth in this, that God chose him to be

re instrument to baptize His Son Jesus Christ in the waters of Jordan. He was a unique character in this respect. John was beheaded, as we now, to satisfy the priests and the murderous disposition of a wicked Roman. When he died he held the keys of the Aaronic Priesthood—the Aaronic Priesthood, as I have said, which was derived from his great ancestor Aaron, the brother of Moses. He carried with him that authority, and here having been no bestowal of it from his day until the day of Joseph Smith, it became his legitimate right, when the authority was once more to be restored to the earth, to come and confer it. He did so. He laid his hands upon Joseph Smith and Oliver Cowdery, and ordained them to the authority which he himself held. He bestowed upon them the keys of the Aaronic Priesthood, that he had exercised while in the flesh. When these men were thus ordained, they then had the right, which they exercised by the command of God, to baptize each other, and to baptize others, who might be willing to repent of their sins, for the remission of sins.

But this was not all. Something more was needed. This higher Priesthood of which I have read—this greater Priesthood, which holds the keys of the mysteries of the kingdom of heaven, the keys of the knowledge of God—this greater Priesthood was still reserved. John did not possess it. “I indeed,” says he, “baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.” John did not have that authority. But Jesus held it. And Jesus had bestowed it upon His Apostles, three of whom were prominent among the Apostles—one as

President, and the other two as Counselors associated with him—Peter, James and John. These three held the keys of this greater Priesthood, which they had received from the Son of God Himself. They came, as Joseph Smith testified, and laid their hands upon his head, and bestowed upon him the keys of the Melchisedek Priesthood, the higher Priesthood, the Priesthood which is after the order of the Son of God. This authority was bestowed once more upon men by the administration of these heavenly beings who had been sent from God, the Eternal Father, to restore it once more to the earth.

Hence this Church of Jesus Christ of Latter-day Saints stands alone. It stands disconnected entirely with every other organization on the face of the earth. It draws its power from no existing organization. It derives its authority, it derives its Priesthood from nothing that exists among men; but claiming that the Church had fallen, that the authority of the Holy Priesthood had been taken from the earth and withdrawn to God in heaven, because of the wickedness of men in slaying those who held this Priesthood, it was eminently proper and consistent that when it was once more restored to the earth it should be restored from heaven by the administration of holy angels.

Time will not permit me to dwell at any length upon the results of what has occurred since then. But I may say this, that a new order of things commenced on the earth from the day that Joseph Smith was ordained, and the day this Church was organized. Once more the Church was organized, having within it all the old authority—the Apostleship, the Priesthood, the gifts, the graces, the blessings that

characterized the Church of Christ in the day when it was upon the earth. Nothing was wanting. The same power, the same blessings, the same gifts, the same union, the same love, the same testimony on the part of those who had received these ordinances, until to-day we have in these mountain valleys a people the exact counterpart in every particular of that primitive Church which Christ and His Apostles organized upon the earth. Every distinctive feature, every characteristic, every power, every ordinance, that that Church possessed is claimed and possessed by this Church of Jesus Christ of Latter-day Saints, and the same fruits, the same characteristics, the same blessings, the same union, the same power, attends the administration of its ordinances, and follows its believers in all their lives and in all their operations. Go with its missionaries to the remotest land, you will find them the exact followers of the disciples of Jesus, who were with Him in the flesh. Did they travel without purse or scrip? So do the Elders of the Church in these last days. Did they exercise faith before God, to have their way opened up before them? So do the Elders in these last days. Did they baptize repentant believers for the remission of their sins? So do the Elders in these last days. Did they promise unto repentant believers who were baptized that they should receive the gift of the Holy Ghost? So do the Elders who go forth in these last days. The same promise, the same gift, the same power, that was promised anciently is again promised, and, what is better still, is again bestowed and enjoyed by those who qualify themselves to receive this precious gift. Did they lay hands upon the sick for the restora-

tion of their health? So do the Elders in these last days; and they are healed; and the power of God is manifested among men as it has not been manifested for these centuries past. Did they, when they had organized a Church, have a people full of union and love, loving one another and willing to do all of kindness to one another, thinking more of their brethren than they did of themselves? So do the Elders in these last days, in organizing branches of the Church, and the same spirit attends their labors and follows as a result of their administrations in every land in Christian lands alone, but in all other lands, and among the nations of our forests and of our mountains. Wherever these Elders go they are accompanied by the power of God. This rests down upon the hearts of those who receive their words, and they are filled with the Holy Ghost. Their hearts are blended together in union and in love, which cannot be found elsewhere upon the face of the earth—God in this wonderful manner bearing testimony to the labors of His servants and to the word, and fulfilling their promise by bestowing those gifts upon all upon all men who bow in subjection to the Gospel which they preach. There is not a single characteristic that the ancient Church possessed that is not manifested in the days in the Church of Jesus Christ of Latter-day Saints. The persecution of the Church, the hatred, the same inclination to shed the blood of inoffensive, innocent men and women, to drive them from their homes and to treat them with the utmost cruelty upon less charges and misrepresentation—that characteristic is not wanting either. It follows the Church, and follows the Elders of the Church.

where they will. They may be as pure as angels—so far as it is possible for earthly beings to be—nevertheless they are followed by this flood-tide of falsehood, of slander, of misrepresentation, and also by the same disposition to kill them, to shed their blood; and Prophets have been slain in our day, the blood of apostles has been shed in our day, the blood of disciples and Saints has stained the earth in our day for the testimony of Jesus and for the word of God. There is not a single characteristic lacking; and to day this Church stands as a living testimony in the eyes of all nations, that God has indeed restored the everlasting Gospel, that God has indeed once more spoken from the heavens, that He has indeed restored the everlasting Priesthood, through the administration of which all these blessings have come in so remarkable a manner to men.

Considering what an age of unbelief we have had, considering the traditions that we have inherited, it is wonderful the faith that has been manifested by this people called Latter-day Saints. When I look at it from a certain standpoint, I am amazed at what I witness. The fathers of this people had not faith in anything of this kind. Imbued with the traditions that were prevalent throughout Christendom, they believed that the heavens were sealed, that all communications had ceased between God and man, and that all we had to depend upon was this book [the Bible] for the knowledge of God. This was the tradition instilled into the minds of our ancestors, until it has become a crystalized belief. One of the most difficult things to make men believe, when this Church was first organized in these last days, was that it would be possible for God to speak, that it would be possible for angels to come

to the earth, that it would be possible for that power to be manifested once more. All these things were associated with imposture in the minds of men. A man who made any such statement was immediately accused of being an impostor, and of trying to deceive somebody.

This Church has made its onward progress, despite this crystalized unbelief, which has been like a wall of adamant in front of us, hedging our way, barring our progress in the midst of the human family. Men would listen and then turn away with a sneer when they heard a statement of the truth. Yet notwithstanding that, it has a foothold in the earth. And what is the result? A generation is growing up in these mountains filled with the old faith, to a certain extent free from the traditions of their fathers. My children I hope will have more faith than I, as I had more faith than my father. I was trained in this faith. My children, I trust, will have more faith than I, and the children of the present generation will have more faith than their fathers for this reason, that we are endeavoring to instill into their minds this faith; endeavoring to promote it; endeavoring to make them believe that God is a God of revelation, that God is not afar off, that He is not remote, but that He is near at hand; endeavoring to make them believe that God will answer prayer, and you can tell what the result will be. Every young man who goes out—as in the case of our young men who are constantly going—goes without purse or scrip. What is the result? They have to feel after God. If they want a pair of pantaloons they have to ask God to obtain them. If they want a meal of victuals, they have to exercise faith

on this account. In sending out my sons to preach the Gospel, or having them go, I would not give them one dollar to go with ; and while I am on this subject I will say, the father who gives his sons money to go to preach the Gospel, does them the greatest injury he can do. I would not do it if I had millions at my disposal. I would not give them a dollar. Let them go out and feel after God, and obtain a knowledge of God, through faith and through mighty prayer. When a man is hungry ; when a man is without friends ; when a man has no place to sleep, he will, if he believes in God, and His gifts, be certain to go to Him and ask Him to furnish that which he needs, and when his prayers are answered he has greater faith next time. When he lays hands on the sick and the sick are healed, he has greater faith next

time to go and administer to sick, and in this way faith is growing and increasing in the midst of Latter-day Saints, and the power of godliness is being made more and more manifest. But we are far from being what we should be.

I have not time to dwell further on these things. I would like to talk on kindred subjects ; but time is passing and I am now trespassing.

I pray God to bless you, to give you with the Holy Ghost, and help you to seek after God with greater faith ; I pray that He will help you to put away your sins, to keep His commandments perfectly so that you may receive the blessing that He has in store for all the faithful, which I ask in the name of Jesus Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered in Kaysville, Davis County, Sunday, December 9th, 1883.

(REPORTED BY JOHN IRVINE.)

THE AGE IN WHICH WE LIVE—THE POSITION THE LATTER-DAY SAINTS OCCUPY—THE PROGRESS THEY HAVE MADE THROUGH THE MEDIUM OF THE GOSPEL—THE HATRED MANIFESTED AGAINST THE SAINTS OF GOD—CAIN—SUFFERINGS OF FORMER-DAY SAINTS—SUFFERINGS OF THE LATTER-DAY SAINTS—THE ATTACKS OF RELIGIOUS FANATICS AND POLITICAL DEMAGOGUES—THE MORMONS ARE NOT SCARED—DUTIES OF THE LATTER-DAY SAINTS—THE CONSEQUENCES OF ALLOWING OUR CHILDREN TO BE EDUCATED BY OUR ENEMIES.—THE WORK OF OUR ENEMIES; THEIR AIMS—FREEDOM EXTENDED TO ALL SECTS IN UTAH—WHAT THE MORMONS CLAIM—THEIR BELIEF IN PLURAL MARRIAGE—INSTITUTIONS INTRODUCED BY CHRISTIAN CIVILIZERS—NO YIELDING OF THE PRINCIPLES GOD HAS REVEALED—CONCLUSION.

If you will give me your attention and your faith and prayers I will endeavor to address you. It always affords me pleasure to meet with the Saints of God. In company with my brethren we have been traveling up and down lately, associating with the Saints in the different conferences, trying to speak of things in which we are all interested, things pertaining to the building up of the kingdom of God, and the establishing of His Zion upon the earth.

I have been very much interested in the remarks which have been made by the various speakers who have addressed you. They have touched upon subjects which concern the whole people.

We are living in a peculiar day and age of the world, a day that is pregnant with very great events, a

day that has been spoken of by all the holy prophets since the world was. We are living in an age when the Gospel has been restored to the earth; and that Gospel in this day, as in other ages of the world, has brought life and immortality to light. The spirit of truth, even the gift of the Holy Ghost, has again been restored to the children of men by the opening of the heavens, by the ministering of holy angels, and by the voice of God. A message has been sent forth to the nations to gather together His elect from the four quarters of the earth. We have been gathered together, therefore, according to the word of the Lord, and notwithstanding the numerous afflictions and trials to which we have been exposed for these many years, we possess many privileges, many enjoyments. In a

word, we have been greatly blessed of the Lord. Instead of wandering about in sheep skins and goat skins—we have done very little of that comparatively speaking—it may be said of us that “the lines have fallen unto us in pleasant places; yea, we have a goodly heritage.”

It behooves us, therefore, at all times, as far as possible, to comprehend the position which we occupy. Especially does it rest upon the Holy Priesthood, who have the manipulation and management of the affairs of the Church of God upon the earth, to comprehend the position and relationship which they sustain to the kingdom of God, to the people of God, to the Church of God, and the Zion of God, that they may be enabled to act wisely, prudently and intelligently, and to pursue that course, and help others to pursue it, which leads to prosperity, peace and happiness, in this life, and to exaltations, thrones, principalities and powers in the eternal worlds. We are here for that purpose. We are thus gathered that we may be instructed in regard to those principles, that we may obtain a knowledge of the way of life. Therefore, it is well for each and all of us to consider the position that we occupy.

There has been a good deal said about schools, and a variety of other things, all of which has been very well said and very correctly. If men were wise they would need no instruction of that kind. But then we are not wise, we are not educated, we are not intelligent, in regard to the things of God, and yet, comparatively speaking, we are. When we compare ourselves with the rest of mankind, we have made very great progress; for through the medium of the Everlasting Priesthood, by the revelation of the will of God to man, and through the ministration of His

Holy Spirit, we have drunk of the stream whereof maketh glad the city of our God. That life and immortality which has been revealed through the Gospel, has given unto us a glimpse of things that the rest of mankind are entirely ignorant of. No matter how sincere they may be, and many of them are very sincere in their religious faith and worship, yet they are ignorant of many of the great principles pertaining to the kingdom of God, and they can only know them in the same way, and through the same channel that we received our information—that is, by obedience to the Gospel of Christ, and by the reception of the gift of the Holy Ghost. For we are positively told that no man knoweth the things of God, but by the Spirit of God, and the way to obtain that Spirit is the same now as it was in former times. How did they then receive it? What was the instruction then given? “Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins.” And what then? “And ye shall receive the gift of the Holy Ghost.” This is the way pointed out in the Scriptures. Are there any other instructions given at variance with this? Certainly not. And if a knowledge of the things of God can only be obtained through the medium of the Spirit of God, and if that Spirit can only be received through obedience to the plan or order laid down in the Gospel, then those who have not yielded obedience to that Gospel are not competent judges of those principles. Then, again, when we come to ourselves, the same reasoning and the same principles hold good. When men are humble, pure and virtuous, and seek unto the Lord for His guidance, for the light of His Holy Spirit to lead them unto the paths

of life, that they may comprehend His law, His word and His will—and then obey it as it is made manifest to them—such persons, those brethren and sisters who follow this plan, are a thousand times more likely to comprehend the things of God, than those who are careless, indifferent, foolish and wayward, and who neglect the blessings and the opportunities which are offered to them. The light that is in those people becomes darkness, while the path of the others is like that of the just which shineth brighter and brighter unto the perfect day. The whole human family, it is true, have a portion of the Spirit of God, but not in the light that we speak of it. A portion of the Spirit of God is given, we are told, to every man to profit withal; but it is the Gospel that brings life and immortality to light. It is the Gospel that places men in communion with God. It is the Gospel that puts us in possession of that principle of certainty that no one can comprehend but those who are in possession of it, and therefore in that respect there is a very material difference between them and us.

It is not strange to me to see the kind of spirit and animus that is frequently manifested against the Saints of God. This principle and spirit of antagonism to the rule of God, and to His government and laws, is as old as the creation of the world. It began in heaven. The third part of the hosts of heaven, we are told, were cast out because of their rebellion against God. We are informed in our late revelations, that Satan desired to take away the free agency of man, just as men are seeking to take away ours; just as men have sought to do in different ages. Satan rebelled against his Father, and he was cast out, and

one-third of those spirits that had not received tabernacles were also cast out with him. What did he do when he was cast out? He began to persuade the sons of men to do the same thing on earth that he had done in heaven. You can read of Cain and the course he pursued, and yet Cain professed—and there are a great many who do it now—to recognize God his Heavenly Father, while at the same time he was in league with the devil. Cain was called the great Master Mahan. Still he was a religious “cuss.” Excuse the expression; but we have a great many such to-day. Abel was told to offer up sacrifice, and he did so. He brought the firstlings of his flock and offered them up as a sacrifice to the Lord; and the Lord accepted his offering. Cain offered up the first fruits of the earth. He was going to be, as I have said, a religious “cuss,” a religious hypocrite—as if God was not acquainted with what he was doing!—as if He could not read the contents of his heart!—as if He did not know that Cain had made a compact with Satan! He knew all about it, and understood all about the principle. Cain went to work and offered his sacrifice. But the Lord knew of his hypocrisy and deception, and of his plotting and planning against Him; for we are told that Cain loved Satan more than he loved God. The Lord would not accept his offering. Cain felt annoyed about it. He wanted to serve the devil, and at the same time receive the blessing of God, the same as many do to-day. They would like the blessing of God, but want to have the devil mixed up with it. Finally, the Lord spake to him. He asked him why he was wroth, and why his countenance was fallen? I presume that he tried to make out that

he had not been treated right, in that the Lord accepted his brother's offering and would not accept his. But the Lord told him: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." After a while he began to do something that men are guilty of to-day. What was it? He coveted his brother's flocks and herds, as many people covet our property here. What else? In order to get him out of the way, he killed him. He apparently had nobody to recommend to do the killing—as some are recommending that we be killed—so he had to do the business himself. The Lord again interrogated Cain. "Where is Abel, thy brother? And he said, "I know not; am I my brother's keeper?" "What hast thou done? the voice of thy brother's blood crieth unto me from the ground." And the Lord went on to tell him that for his crime he should be looked upon as a fugitive and a vagabond in the earth.

I need not go into further detail: I simply desired to show that this spirit of hatred against God, His laws and His people is nothing new. The history of this world is full of examples of this kind. We are told that in former times the servants of the Most High wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy): they wandered in deserts, and in mountains, and in dens and caves of the earth; and it was said in Jesus' day, that they killed the Prophets, and stoned those who were sent unto them; and finally, when the Son, himself, came, they said this is the heir, let us kill him, that the inheritance may be ours. Jesus said, if they do these things in the green tree, what will they do

in the dry? They beheaded the Baptist; they crucified Savior; and His Apostles were tyred for the same truths that himself, had proclaimed; and Christians of those days under rule of Pagan Rome, were thrust into the arena, to be devoured by beasts; they were imprisoned, slaughtered, and tortured in a conceivable way; and it is said one Roman emperor, Nero, they had the Saints covered with inflammable material, and then set on fire to light the streets of the Imperial City. When Christians were in session of the same spirit, they were no better, as exhibited in the persecutions and destructions of the Waldenses, the Albigenses and Huguenots, in the application of tortures of the thumbscrew, the faggot and the fire, and of every species of refined cruelty by those who professed to be the followers of the meek and lowly Jesus.

Our history has been a history of the same kind of scenes. Josiah Smith, in his lifetime, was persecuted and driven from place to place. He was maligned, vilified, scourged, tarred and feathered, and finally murdered in cold blood by a mob with blackened faces, in violation of the pledge of protection of the governor of the State of Illinois. It may be asked, why have we here to day in these valleys and the mountains? Because we fled from Missouri to Illinois, from Illinois into these mountains to seek for that protection against the savages of the plains which was denied us by the civilization of the age under the auspices of a boasted Christianity; and the same spirit of vilification, falsification and abuse still follows us.

At frequently recurring periods frenzied demonstrations are made

by religious fanatics and political demagogues against the Latter-day Saints; a hue and cry is set up by these pretended apostles of freedom and champions of the rights of man, and it is made to appear that "there are terrible things in the land of Ham, and wonderful things by the Red Sea."

Some people get scared. I am not a particle scared. "Why," they say, "Don't you think they will swallow us?" If they did, I think they would be something like the whale that swallowed Jonah—they would throw us up again. I do not think we are quite swallowed up yet; but we should have been but for the interposition of the Almighty. There is one thing, however, that the world does not comprehend—and I think, sometimes, that the Saints do not comprehend it—and that is that the Lord reigns. There is a Scripture which says: "The Lord reigneth; let the earth rejoice. The Lord reigneth; let the people tremble." If the Lord did not reign we should be in a very peculiar position; in fact, to use a somewhat vulgar expression, we should be "in a bad row of stumps." But the Lord has decreed to accomplish certain purposes. He decreed it before the world was framed or the morning stars sang together for joy. He laid out the plan associated with humanity that He decreed should be accomplished. He understood about the fall of man. He understood about the redemption that would be required to redeem man and bring him back into his presence. He understood all about the opposition to the principles of truth, and the power of Satan, as it would be manifested in the different ages of the world, and the ruin, desolation, misery, confusion and destruction which would issue in conse-

quence of Satan possessing this power and dominion, for he is called the prince and power of the air, who rules in the hearts of the children of disobedience, and leads them captive at his will. They don't know this, but it is nevertheless true. And then the Lord understood another principle, namely, that the time would come when the power of Satan, and the power of the wicked would be overthrown; when the Zion of God would be established; when a reign of righteousness would be introduced; when there would be a communion between the Priesthood on the earth and the Priesthood in the heavens, and when correct principles would be introduced, and the rule and government of God would be established in the earth, and continue until the kingdoms of this world would become the kingdoms of our God and His Christ, and He would reign with universal empire over the nations of the earth. This is a thing that has been spoken of by all the Prophets, and it is the time of the restitution of all things since the world was.

Very well, this is the work, then, which is committed unto us, and it is well for us to comprehend the position we occupy; to understand the path we walk in; as the Scriptures say: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

As a people we have an important work to perform. We must proclaim the Gospel to the nations of the earth. For this purpose, we are first gathered together. Then we are taught, then we are organized. We have our quorums of various kinds. We have the First Presidency; we have the Twelve; we have the

Presidents of Stakes ; we have High Councils ; we have Bishops ; we have Priests, Teachers and Deacons ; we have Seventies, High Priests, etc., and all of these various organizations have their several duties to perform. It behoves every one of them to comprehend those duties, and to fulfill them. And I would say to the Presidents of Stakes ; I would say to the Bishops ; I would say to High Councils ; I would say to all men holding authority, Priests, Teachers, etc., that they are not here to condone men's offenses and to pass by and look over the iniquities of men, but to purge them out, to prune the tree, to purify the Church of the living God. These officers are placed in the Church for the perfecting of the Saints. Do the Saints need perfecting ? Yes, or you would not find such things as Brother Joseph F. Smith referred to this morning. They would not be known among us. People would not be found shuffling their children over into the hands of the enemy to be educated—to be let down to death. If such people ever get into the celestial kingdom—and I very much doubt that they ever will—they will find the children that might have been there with them, wallowing in misery ; and those children will point up to them, if they may, and say, "Father ! mother ! I blame you for this ; for it was you that led me to it." I tell you such people will sup sorrow in this world and in the world to come. Therefore, be careful how you treat your children : act the part of fathers and mothers to them, and not the part of unnatural monsters, who, having been enlightened to a degree by the Spirit of the Lord, trample under foot the things of God, and cast your offspring into the arms of

the corrupt, of the evil, and of those who are seeking your life, and striving to destroy you.

What, then, would you do ? Would you entertain harsh feelings ? No ; but if I had been living in Adam's time and had had children, I do not think I should have sent them to be educated by Cain. Would you ? I think some of you would. I do not think I should. I do not think I would do it now, and I do not think any decent man would—no man or woman who has the light of the Spirit of God, could do it. Well, but what would you do ? Would you persecute them ? No ; but I would let them severely alone. They are very plausible. They are very nice. So was the devil. Like him some of those people would like to deprive us of our free agency. They are of their father, the devil, and the works of their father they will do. There are some ministers of the Gospel, even, occupying prominent positions, who advocate the use of the cannon, the musket, and the bayonet, in order to rob, murder and plunder the Latter-day Saints. What for ? Because we happen to claim the right of free agency in regard to our religious worship, and think we ought to enjoy it, and when we do we feel we are simply carrying out a constitutional principle, and are not interfering with anybody. Whose religion do we interfere with ? In Salt Lake City we have Methodists, Baptists, Presbyterians, Catholics and others ; do we interfere with them ? No. Do we persecute them ? No. Do we get up tirades against them ? No. Do we publish falsehoods about them ? No. The truth would be too bad, if told about some of them. There is no need of lying ; and if any of them were persecuted in

any way or in any place among our people, I would be the first to step forward in their defence; because I do believe in the free agency of man, though they don't; and while they boast of this being a land of freedom, they seek to bring us into bondage. Why is it then that we are persecuted? Who have we sinned against? What laws have we broken? Will they please tell us wherein we have violated the laws or the Constitution of the United States? Will any of the savants at Washington, or anywhere else, tell us what we have done? They make us guilty of crime only on the principle of falsehood, defamation and the violation of truth; for you know, and we all know, that ninety-nine out of every hundred of the charges that are made against us are baseless fabrications. I am not speaking of these things in anger. I feel more to sympathize with those people than anything else; but I certainly don't want them to teach my children. As I have said, we do not interfere with them in their religious worship. Are they Baptists? They can baptize by immersion if they like. Are they sprinklers? Then they can sprinkle if they like. I do not propose to interfere with them. But because we believe in certain principles which God has revealed, they must go to work to deprive us of the privilege of putting our belief into practice. As I have said, there is nothing new in that. It don't affect me one particle, but I wished to mention some of these particulars for your consideration, that you may comprehend your true status to-day. For example, they passed a law which we consider unconstitutional, and which interferes with our religious rights. If I were to ask this congregation if they believed plural

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marriage to be a part of our religion—and that it was revealed by God, and that we did not enter into it until He revealed it unto us—why this congregation would all say they believed in that principle. What! believe in plural marriage? Yes. Why do you believe in it? Because it is according to your preconceived ideas? No; but because God revealed it. That is why I believe in it. That is why you believe in it. Now, all who believe as I do, hold up your right hands. [A sea of hands went up]. All of a contrary belief make it manifest by the same sign. [Not a hand was raised.] There is not one contrary vote. Now, they interfere with us, and say we shall not worship God according to the dictates of our conscience; but that we shall marry just as they do, and commit vile irregularities “out of the marriage relation” as they do. What is that? Why, it is a doctrine of the devil. As I have said, he sought to take away the free agency of man, and because of that he was cast out of heaven. They are striving to do the same thing in these United States to-day. They are seeking to deprive you and me and thousands of people in this Territory of religious liberty, without trial, without investigation. They have proceeded on the principle of tyranny and coercion, if not on the principle of blood, just as Cain did. Well, shall we feel very angry? I don't, I honor men who act as men, but I cannot honor men whom I know to be hypocrites. Still we have these things to suffer. Our Elders go out to preach the Gospel, and they meet the hireling priests, who, because they cannot withstand their arguments, get angry, and when some men get angry, as you are aware, they act on the “knock-down” principle—or use tar and feathers, the bludgeon, or some

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others of those refined adjuncts of civilization, and if these will not do, then they take to shooting—a practice which has been resorted to in different places not so very long ago, against our Elders. Why do they do this? Because, say they, we preach false doctrine, and they recommend that the musket and the bayonet be brought to bear upon us. What a strange argument against truth! Yet these are things that are sought to be crowded upon us because of our religious faith.

As I have already inquired, what shall we do? Do as they do? Oh, no! They talk about our corruption. Let me ask you who introduced prostitution here in our midst? Has it been done by this people—the Latter-day Saints? No; for a man or a woman guilty of anything of that kind is immediately severed from the Church. You know they are. Who, then, introduced prostitution? Our Christian civilizers. Who maintains prostitution here? Our Christian civilizers. That is a fact. And they are making some headway in this Stake, I am told in regard to billiards, etc. Let me ask, who introduced billiard halls, and gambling hells in our midst? Our Christian civilizers. Have any of our people done so? If they have, I say to you Bishops, cut them off from the Church. Who maintain these institutions here by law? Our Christian civilizers—Christian judges, associated with Christian churches—crowd them upon us and we cannot get rid of them without violating law. That is the position we are in to-day? Do we want much more of that civilization? I think not. Who sustain drunkenness and saloons in our midst? Our Christian civilizers. How many saloons have we in Salt Lake City? [President Joseph Smith: Forty-five].

Forty-five rum shops in Salt Lake City! Who sell this rum and these establishments? Our Christian civilizers. And who patronize these places? Sometimes some of our people thus disgrace themselves who ought to hide their heads in shame to be found mixed up and taking part in these corrupt and damning influences. Can't Latter-day Saints let such things alone? Oh for shame! For shame! Have we any people engaged in degrading business that we know of? [President Joseph F. Smith: In Salt Lake City two, who profess to be Latter-day Saints]. They ought to be cut off from the Church. No man who will deal in that line of damnation ought to be cut off from the Church. They don't belong here. A saloon is not one of the institutions of Zion. It is one of the institutions of modern Christianity. Shall we join hand and glove with them? No, we can't do it. Do we hate them? I don't. If they are hungry I would feed them; if they were naked I would clothe them; if they were sick I would administer to them; that would be my feeling, but I say, my soul, enter not into their secrets, and mine heart with them be not thou united. That is what I say; and while I will treat them aright, and treat them kindly, yet I don't want them to teach my children; I don't want them in my house or to be associated with them. What, with no considerations? Yes. There are thousands of honorable men, tens of thousands and millions of them in the United States and all over the world. There are not honorable men who engage in the things that we are talking about, but a bastard Christianity, which in its present methods toward us is a system of hypocrisy and falsehood.

What then would you do? Why, let us attend to our own business, go on with the work that the Lord has given us to do. Let us look well to ourselves, every man and every woman. Let us train up our children in the ways of life. Let us see that they are instructed in the laws of God, and that they are kept from the snares of the adversary. Avoid corruption of every kind. Preserve our bodies pure. Preserve our spirits pure. Be honest, upright and virtuous. Sustain every principle that is good, everything that is calculated to lead to God, to truth, to virtue, and to the establishment of correct principles among men. God expects these things at our hands. It is for the President of this Stake, and for the Bishops he has around him, and for all men in authority, to set their faces against wickedness and corruption, and wherever they find any evil, to root it out and not condone it. We do not want corruption in our midst; and men or women, professing to be Saints, that cannot preserve their bodies and spirits pure, and that can not adhere to the principles of the truth as God has revealed them, we don't want them among us.

Again, there are some other things to which I wish to refer. I have heard some people say, "Don't you think that we are in very great danger now?" We should be if the Lord did not rule. We should always have been in danger if the Lord did not reign. We should always have been in danger if He had not taken care of us. "But," say some, "don't you think that when our Legislature meet they had better go to work and pass a law doing away with polygamy?" No; no such thought ever enters my mind; and as I said in the few remarks I made this morning:

"We want no cowards in our ranks,
Who will our colors fly;
We call for valiant-hearted men,
Who are not afraid to die."

No yielding up of principles that God has revealed. What, turn our backs on Jehovah! and place ourselves in the hands of men who would deprive us of the last vestige of liberty, and take our lives if they had the power! What! shall we forsake God our Heavenly Father? No, never! And all who are for God and His Kingdom say Amen. [The audience responded with a loud "Amen."] We want no trembling in the knees, nor anything of that kind around us. Let those who hold such ideas go among the other class and advocate their views with them, but not with us. These are my feelings and my views in relation to this matter. If we can be true to ourselves, true to our God; if we can maintain our virtue, our uprightness, our integrity; if we can be honest and upright and cultivate the spirit of kindness, harmony and union among ourselves, God will take care of Israel, for He will fight our battles. And what else? I will tell you what you will see by and by. You will see that Scripture fulfilled wherein it says, "the wicked shall slay the wicked." And the time is not very far distant when another Scripture will be fulfilled, namely, "that every man that will not take up his sword against his neighbor, must needs flee unto Zion for safety." In Zion there will be safety. We must therefore cleave to the truth and work righteousness, and God will take care of the balance. The kingdom of God will be built up. The will of God must be done on the earth as it is in heaven. Will such a thing as that ever take place on the earth? Yes, as sure as you and I are here to-day it

will. Then, if the kingdom of God is to come; if the will of God is ever to be done on the earth as it is done in heaven, where can it commence except it is among the Latter-day Saints; for there is no other people under the heavens who acknowledge the authority of God? They do not really acknowledge the rule of God, or the Government of God, anywhere among all the nations of the earth; and if His will is ever done on earth as it is done in heaven, where shall it start but in the land of Zion, and among the people of Zion?

Now, I would say to your Presidents, and to your Bishops, and to your High Counselors, and you brethren holding the Priesthood in this Stake of Zion, cannot you begin to introduce these principles here; and cannot you fathers and you mothers do the same? It will not be long before the most of us who are present will pass behind the veil, and would you not like to be found on the side of the kingdom of God; that when you meet the general assembly and Church of the First Born in the heavens, and God the Father of all, you can say, "I have been true to God; I have been true to the principles which He has revealed; I have been true to the kingdom of God, to the Zion of God, and to the Church of God, and now I am here, O Father, in thy hands, and I am ready to do

anything that thou hast for me to do?" This is the position in which we want to place ourselves. I do not want to know what we shall eat or what we shall drink. We are doing first about these things. You don't know as if you suffered much in the past here about. And I will tell you another thing, and that is, as far as you are prepared for it, God will only deliver you from your enemies but He will pour riches into your laps, until you will not be able to contain them, although to so many riches would be the greatest blessing that could be given them. You, people of Zion, will be the richest of all people. You will possess not only the riches of this world, but the riches of the world to come; when the earth is redeemed we expect to come back and inherit it. We shall then have a new heaven and a new earth, wherein dwell the righteous. We expect then to have our place here, for "blessed are the meek for they shall inherit the earth. We are working about these things, and we will go on with the work and let the world wag. Let them get up a commotion once in a while. There is nothing new in this. It is the old trick. If we are faithful God will bless us, and Zion will arise and shine, and the glory of God will rest upon her. But woe to them that fight against Zion, for God will fight against them. Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

Delivered in the Salt Lake Assembly Hall, Sunday Afternoon, December 2, 1883.

REPORTED BY JOHN IRVINE.

CONDITIONS ON WHICH THE SAINTS SHALL PREVAIL — PREVALENCE OF PEACE—THE FEELING IN THE EAST—FALSEHOODS SWALLOWED BY A CREDULOUS PUBLIC—NO REAL INJURY --IMMEDIATE PROMISES—ONLY ONE THING TO BE FEARED—THE SAINTS SHALL PREVAIL—THE SAINTS SHALL PREVAIL THROUGH FAITHFULNESS—THE PRAISE OF THE WORLD A SIGNAL FOR SORROW — POWER OF A UNITED PEOPLE—THE FIERCEST PERSECUTION ANTECEDENT TO POLYGAMY—SALT THAT HAS LOST ITS SAVOR — ONLY ONE CHANNEL OF REVELATION—*Vox Dei, Vox Populi*—THE AARONIC AND MELCHISEDEK PRIESTHOODS—WRITING AND SPEAKING — SPIRITS THAT PEEP AND MUTTER — DECEITFUL DEVICES OF THE ENEMY — THE MEN WHO HAVE AUTHORITY — THE PARABLE OF THE SHIP — THE MAN WHO PRESIDES—INVOCATION.

WILL read a portion of the 103rd section of the Book of Doctrine and Covenants, commencing at the 5th paragraph :

"But verily I say unto you, that have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord their God, shall give unto them.

"Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour.

"And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are all subdued under my feet, and the earth given unto the Saints to possess for ever and ever.

"But inasmuch as they keep not my commandments, and hearken not to observe all my words, the

kingdoms of this world shall prevail against them.

"For they were set to be a light unto the world, and to be the saviors of men.

"And inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is henceforth good for nothing but to be cast out and trodden under foot of men.

"But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the land of their inheritance, and build up the waste places of Zion.

"For after much tribulation, as I have said unto you in a former commandment, cometh the blessing."

I am thankful, my brethren and sisters, for the opportunity of meeting with you to-day under such favorable circumstances, and partaking of that peaceable influence

which prevails always in the midst of the Saints of God. It is a great blessing which God has bestowed upon us in giving unto us peace. It is a blessing that is beyond price, incomparably greater than almost any other blessing that we can enjoy; for without it the other blessings that we might have would be, to a great extent, obscured by the absence of peace.

I have been asked by a few whom I have met since my arrival yesterday morning in the city, if there is not a great deal of excitement in the east concerning us. Some of the utterances of the papers probably have given this impression. But so far as my observation has gone I have seen no greater excitement at this time than is usual, or has been usual in years past, prior to the meeting of Congress. There is doubtless a desire on the part of those who are anxious to do us an injury, to endeavor, by misrepresentation and falsehood, to arouse feelings against us, and to make it appear necessary to politicians and public men that something should be done with us to check the growth of this much feared organization of the Church of God. And it is astonishing—it would be at least astonishing if we had not seen so many instances of this character—how men resort to the most unfounded falsehoods—falsehoods which do not have even the color or foundation or the semblance of anything real and truthful—to accomplish their purposes. But presuming upon the credulity of the public respecting everything connected with our Church and our organization and movements, men abandon themselves to the most reckless assertions concerning us, without seeming to have the least fear of their being contradicted, and thinking, appar-

ently, that anything they can say about us, however false, will be swallowed by the credulous public. In this very thing consists, to a great extent, the weakness of the opposition that is arrayed against the Church of God. Falsehood has no existence only so far as the mere relation or statement of it is concerned. There is no foundation to it. There is nothing tangible about it. It is a lie, and it may be said, therefore, to be non-existent. And this opposition against us—that is, opposition of this character—can do us in the end no real injury, because truth must eventually prevail, in our case at least. That which is real, that which is true, that which is genuine, that which has an existence, must in the very nature of things prevail in the contest with falsehood and misrepresentation. In this consists, I may say, our strength. We know that these statements which are made, so many of them, concerning us are false, and we can afford to wait to see the developments which will follow, especially when we understand, as we do, that God, our Eternal Father, has made promises unto us concerning this very condition of things to which I am now alluding. It is not a new thing for us to have this to contend with. We have been warned about it from the beginning, and in fact before the Church itself was organized. The Prophet Joseph was told what he might expect, and what all who associated themselves with him in the belief and practice of the truth might expect, and the warnings that were then given, and which have been so often repeated since to us as a people, certainly have had the effect of preparing us—to some extent at least—to encounter the evils with which we have been assailed and with which

we have had to cope. God, our Eternal Father, as I have said, has made promises unto us concerning this. We are not left to imagine what shall be the result. The mind of the Latter-day Saint is not left a prey to apprehensions and fears ; for God, by His word, has removed these, and has given us immutable promises which the experience of 53 years has proved to us to be reliable. We have proved them to be true in the past, and we certainly can rely upon them for the future.

There is only one thing connected with this work—speaking for myself individually—concerning which I have any fear, and that is ourselves. I never had any feeling of fear while I was at Washington, and the clouds were dark and menacing, and our enemies were threatening and active in their preparations to assail us ; I never had, I can truthfully say, any fear as to the result of their operations so long as the Saints at home were united and were seeking to keep the commandments of God. But when I heard, as I did upon one or two occasions, about division—for instance in election matters—and hearing of brethren not being united upon questions of policy, then, I confess that a feeling—a sickening feeling, if I may so describe it—would sometimes take possession of me.

God, in the revelation that I have read to you, has plainly given a promise unto this people, this Church.

“But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord their God, shall give unto them.

“Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour.

“And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet and the earth is given unto the Saints to possess it for ever.”

Now, here is a promise that the Lord has given, He says, by a positive decree. It is a promise given with conditions, and if the conditions should be observed we may rest assured that the promise, in its entirety will be fulfilled. There are no reservations about it, only the reservation connected with the condition upon which it is made. “They shall prevail,”—that is if they keep His commandments, if they observe the counsel which He has given unto us. Now in the next paragraph he says :

“But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of this world shall prevail against them.” Our fate, therefore, as a people—that is, as individuals at least—is plainly pointed out unto us in these two or three paragraphs. The principle upon which we can be successful as a people is given unto us so that we cannot be mistaken concerning it. Also if we should be unsuccessful, if we should fail and become subject to our enemies, the causes by which subjection shall be brought to pass are plainly pointed out to us. The experience of the years that have elapsed since this revelation was given in which these promises are embodied, has proved to us most clearly the truth of the word of the Lord here spoken. There has never been an hour since the Lord gave this word unto the Church—not one hour—that they have not prevailed over His enemies, when they have hearkened unto

His words and kept His commandments. Where we have been surrounded by circumstances of the most threatening character, when there seemed to be no possible way of escape, God has opened, in the most marvelous manner, the path before this people and made it plain, and that which has seemed like an impassable barrier before them has been removed, and they have been enabled to pursue the path that was right for them to walk in. We know by experience that when the Latter-day Saints have been most faithful, have been most diligent, when they have been most zealous in preaching the Gospel, in building temples, in carrying out the word of our God as He has given it unto us, then the anger of our enemies has been most fierce against us. But notwithstanding the fierceness and the heat with which it has burned, it has been powerless against this people to injure us or to interfere in any manner with our growth, and with the accomplishment of the purposes of God entrusted to us. God knows this is so, and we know it. We have proved it to our entire satisfaction—it seems to me so at least. It is no good sign for us to be beloved by the world, and to be spoken kindly of by the world, however pleasant it may be to us, and however much we may shrink from the opposite condition of affairs, and dread its manifestation, and wish that it could be otherwise—and it is natural to human nature to shrink from these trials—nevertheless it is one of the worst signs for us as a people to be spoken well of by the world, and to be free from threatenings, from opposition, and from hatred. It is not the true condition for the Church of Jesus Christ of Latter-day Saints to be in, to be petted by the world, to be fostered by the

world, to be spoken well of by the world, to be welcomed by the world, to have favor showered upon it by the world, because we ought not to be of the world, God having chosen us out of the world. Our true condition is that which we occupy to-day. I welcome it; I thank God for it; for the manifestations that I see around me concerning us, bear ample testimony to me that the Latter-day Saints are striving to keep the commandments of God; that they are doing the will of God, or this anger, these manifestations of hatred, this intense opposition, these groundless accusations would not have an existence against us. I say this is the condition that God has designed that we should occupy, and instead of our feeling to dread it, to wish it were otherwise, to shrink from it, let us rather glory in it, thank God from the bottom of our hearts that we are connected with his work and have the privilege of taking part in such scenes as these—scenes in which our predecessors, who have gone to the rest of our God, have shared, in their day and generation. Let us thank Him that we live upon the earth and have this opportunity—this great and glorious opportunity—of showing unto Him that we are devoted to that Gospel that He has revealed, to its principles, its ordinances, its endowments and powers, and to the Church that is organized upon the earth, in the plenitude of its power, in these last days. These are opportunities for which we should be most profoundly grateful. Instead of shrinking from them, instead of being sorry for them, instead of feeling to dread them, we should have the opposite feeling, one of thankfulness and gratitude unto God that we are permitted to share in them, and to live at a time

like the present. I thank God with all my heart for this myself: and so far as these manifestations are concerned, they cause only one feeling within me—have done so far—and that is a feeling of rejoicing and thanksgiving within my bosom to see the fulfillment of the predictions of the holy prophets concerning this work, and the hatred of the world against it.

Now, what have we to fear? The only cause of fear in my mind is, as I have said, concerning ourselves—divisions, differences of views, ideas concerning the course that should be pursued, that may not be in accordance with the mind and will of God. It is of the utmost importance to us as a people that we should be united. Our strength, our prosperity, our success in the past, have been due to union. It is the union of the people that has been hated, and that has brought upon us the persecution that we have had to contend with. That is all that gives us importance in the earth. Strip us of union, and what is there about 200,000 Latter-day Saints in the Rocky Mountains that is at all remarkable or worthy of note? Well, we would be like 200,000 people anywhere else, full of division and strife, who do not amount to anything or have any particular importance. But unite 150,000 or 200,000 people together, of one heart and of one mind, a people who are increasing, and there is a power manifest that impresses men. They feel that there is an unusual power and influence there which they can not comprehend, it is so different from the systems with which they are familiar. The fact that these people are united creates a dread in the breasts of those who dislike them. It is this, my brethren and sisters, that has given us influence,

that has given us importance, that has made us what we are, that causes us to occupy the position that we do. Take this away from us, and we are indeed, as this revelation has said, like salt that has lost its savor, good for nothing but to be thrown out and trampled under foot of men. Take away from us as a people the principle of union, and you take away from us the salt that makes us the savor that we are to-day. And it is of the utmost importance for us as a people, that we should keep this constantly in view. It is against this and against that authority which makes us a united people, that the whole of the attack against us is directed. It is the revelations of Jesus Christ, through that Priesthood coming unto us, giving testimony unto us by the Holy Ghost, that has brought us unto this union, unto this oneness that is so characteristic of this Church. It is against the authority that has produced these results, that the whole strength of the adversaries of this kingdom is directed.

We hear about plural marriage, or polygamy as it is termed. That is merely a war cry. It is merely used because it is a popular catch-word, and they who use it know full well that they only use it in that form and for that purpose; but that is not the real thing at issue. There is something more than that, deeper than that, higher than that, broader than that; but it is not necessary to let it be known that they are aiming at that. Polygamy, therefore, answers the purpose. It appeals to the ignorant; it excites the clergy; it stirs up the passions of the impure, and it inflames the hatred that is necessary to intensify this conflict. But if such a thing were possible that polygamy could be wiped out to day, without wiping out our

faith and making us apostates, and every man who has a plural wife was to put her away, it would not lessen the hatred of those who oppose this work—not one particle. Of course, if we became apostates we would be like the world, and we would be of the world. But I repeat, it is not polygamy; we know that. We know that the fiercest persecution we have passed through in our experience was anterior to the practice of polygamy, was when polygamy was not a doctrine of this Church, when it was not a practice of any member of this Church. Therefore, the hatred that is entertained to-day against this work is not traceable to that doctrine nor to that practice. It is the organization of the Church of God upon the earth. It is the restoration of the Holy Priesthood. It is the authority by which man is bound to man, by the effective bond of union that has been so wonderfully manifest in the history of this people from the commencement until the present time. It is that which is hated. It is the gathering of the people together. As General Clark said, Who led the militia at Far West, when the brethren were prisoners: said he: "I would advise you to scatter abroad, and never again organize yourselves with Bishops, Presidents, etc., lest you excite the jealousies of the people, and subject yourselves to the same calamities that have now come upon you *

* * my advice is that you become as other citizens lest by a recurrence of these events you bring upon yourselves irretrievable ruin."

Unwittingly he told a great truth pregnant with meaning. That is really the great cause of hatred against this people. If you were to divide up and cease to listen to your Bishops, to your presiding author-

ities, to the Presidents of your Stakes, to the Apostles, to the Presidency of the Church, what is there about you that would excite opposition? What is there about you that would make you worthy of newspaper notice? As I have said, you would be like any other number of citizens who are not banded together by the ties of the everlasting covenant and of the Gospel. Having had the truth, and having had the savor of righteousness, you would be like salt that had lost its savor, it would be good for nothing, fit for no other purpose but to be cast out and trodden under the feet of men. This figure of the Savior's in this revelation—and as He used it to His disciples—is a most forcible and comprehensive figure. There is no article in the world that is so utterly worthless as salt, after it has lost its savor. You cannot use it for any purpose, and it is good for nothing except to be trodden under the feet of men. And how truthfully it is exemplified in the history of this people. When a man has lost the Spirit of God, become an apostate to the work of God, of what further use is he? He is good for nothing. He don't make even a good sectarian. And it would be so with us as a people if we were to lose the salt of the Spirit of God; we would be good for nothing.

Now, there is only one way in which the commandments of God can be revealed unto us. God has not left this in doubt. He has not left us to grope in the dark respecting His methods of revealing His mind and will unto His children. In the very beginning of the work of God in these last days, to remove all doubt upon this subject, God gave revelations unto this Church in exceeding great plainness, and there was one principle that

emphatically dwelt upon and forced, namely, that there was but one channel, one channel alone, through which the word of God should come to this people. The word of God was not to come to the people up. It was not *populi, vox dei*, but it was to be *dei, vox populi*—that is, the voice of God and then the voice of the people — from God downward through the channel that He should point; by the means that He should institute, that word should come to the people, and when obeyed by the people would bring forth union and the love and the strength consequent upon union and love. And this has been the peculiarity and the excellence of the work of God thus far in the Church. Its excellence has consisted in this. Its power, its glory, the glory that we have as a people, the glory that belongs to the Church, all consists in this peculiar feature, that the word of God to us comes from God and not from the people. As received by the people, accepted by the people, submitted to by the people, and this has produced the union and the love, as I have said, that have characterized the work of God thus far in its progress in the earth. Take away from it this feature and it becomes weak as water that is confined. There is no strength to it. There is nothing to be feared in it. There is nothing to excite animosity or hatred. But give it this feature and it becomes a power on the earth. Even if there were only six men it would be a power. If there be twelve and it is twice as much power, and you go on doubling it and it increases in a proportionate way, and it will do so, as long as the principle is maintained and carried up to. God revealed that prin-

ciple in the beginning. Oliver Cowdery—a representation of whose ordination is given to us on this ceiling—received at the same time that the Prophet Joseph did the Aaronic Priesthood. John the Baptist, who last held the keys of the Aaronic Priesthood in the flesh upon the earth, laid his hands upon Joseph, the Prophet, and him at the same time. He afterwards received, in common with Joseph, the administration of those who had held the keys of the Apostleship in the flesh on the earth—that is, Peter, James and John. They administered unto him at the same time that they administered unto Joseph, upon the same occasion, and he became an Apostle with Joseph, being the second Apostle in the Church of Jesus Christ of Latter-day Saints. Now, it might be thought that a man thus favored, favored to receive the Aaronic Priesthood, favored to receive the Melchisedec Priesthood and Apostleship at the same time with the Prophet, favored with the privilege of baptizing the Prophet of God, and of sealing upon him the gift of the Holy Ghost; it might be thought, I say, that a man thus favored would have stood alongside of the Prophet and been of equal authority in giving the word of God in writing unto the people. But no. God drew a distinction and plainly told Oliver Cowdery that that which he wrote to this Church should not be by way of commandment to the Church, but by wisdom. The Lord said to him, "If thou art led at any time by the Comforter to speak or teach, or at all times by way of commandment unto the Church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom." It was only one man's privilege, one man's authority to stand pre-eminent

in the earth at one time holding the keys and giving the commandments of God—or rather the Lord giving His commandments through him in writing to the Church.

In the early days there was a man that was a witness to the Book of Mormon, who had been selected by the Lord to handle the plates, to heft them, and then to write his testimony concerning that which he had seen and felt. He obtained possession of a seer stone—or as it is called sometimes, a peep-stone. Through this peep-stone he professed to obtain revelations, which he wrote. And the Lord gave a commandment upon the subject, and Oliver Cowdery was commanded to take Hiram Page by himself, and talk to him upon the subject. He was instructed to tell him that that which he had received through that stone was not of God, and that Satan deceived him. He was told that this power was not given to him, and “neither shall anything be appointed unto any of this Church contrary to the Church covenants.” That is, there was only one man upon the earth who had a right to give to the Church commandments concerning the word of God, and the conduct of the word of God, and that was the man whom He had selected. Thus plainly in the very beginning of this work, the very threshold of it, there was no doubt left upon the minds of those who received the revelations of God concerning the policy of the Lord in the building up of this work upon the earth. You can see, readily, if you will reflect for a few moments upon the subject how necessary it is that this should be the case. Invest two men with that power, and what is the result? Why, there is an opportunity for division. Invest

twelve men with it, and you have the same result to an increased extent. Invest the whole body of the people with it, and what would be the result? You can understand this by a very little reflection. It is not God’s way of doing. It is not God’s manner of building up His kingdom. It is not the way that He has founded His Church, neither in this day nor in any other day when He had a church upon the earth. It is through this source that commandments must come to the people of God. It is through this source that the word of God has come to this people during the 53 years that have now elapsed. The prosperity of this people, their success, and the triumphs that have attended this work are due to this, that God has chosen one man, and through him has given His word unto His people, and by listening to His counsel, by obeying the manifestations of God through him, they have been led in this career of prosperity upon which we have entered, and in which we are now traveling. I wish to impress this with all the power of which I am capable upon the minds of my brethren and sisters who are here to-day, and upon this entire Church. I wish them to understand it. I bear testimony, as a servant of God, that this is the way, God having revealed it unto me to my perfect knowledge, to my perfect satisfaction and understanding. There can be no two channels; there is but one; God having chosen but one. Now, as long as we keep this in mind we are in no danger as a people—that is if we keep it in mind and obey it. I am willing to stake my reputation—I never claim to be much of a prophet; I do not talk much about prophecy—but as a servant of God I am willing to stake my reputation in making

statement, that if you will listen to the voice of God as manifested through His servant who stands at our head, you never will, from this time forward until eternity dawns upon you—you never will be overcome by your enemies, by the enemies of God's kingdom. Now this as well as I can know of a thing that has not been accomplished. There is danger among you of becoming divided. We are menaced now by our enemies. They would like to divide us. Already they have made a discrimination which they hoped would be rewarded with some great results. They have by their laws deprived the fathers of this people, the leaders of this people, the men who have borne the heat and the burden of the day—they have deprived them of those rights which belong to them as much at least as they belong to them. They have sought to bury us in the dust. The *elite* of the people, the foremost men, the men who have been the foremost in surprise and in every good work—

this is not saying anything disagreeing concerning those who are of this class—have been singled out just as you would single out of a conquered tribe of Indians the chiefs. The chiefs have been marked, the ruling men have been deposed, another class have been told they now can come to the front. It has reminded me of the policy which has been so obnoxious in times past—the tyranny of Great Britain in her treatment of the people of India. The ruling men all deprived of their power.

The king deposed. But this has never been done except as a result of war. The king deposed; ruling men, men of influence, authority and power among the people, have been stripped of all, and another

king and other chiefs set to rule, by the authority of the conqueror. But this has never been done unless as a consequence of war. But here in a time of profound peace, in a Territory unexampled for its prosperity, the wonder and admiration of every candid and reflecting mind; a Territory of this kind, because our religion is not popular, and because of our union that is so dreaded, the ruling men, without any trial or conviction, without proof of any guilt, have been removed, so to speak—that is, everything has been done that has been possible to take away from them that authority and that influence which rightfully belongs to them, which they have earned by long years of faithful labor in the midst of the people, earned them legitimately and properly, having no influence that they have received from ancestry or from wealth—having no influence but the influence that God has given them, and that they have earned by their own good deeds. These men, in the attempt to break up this people; to divide them asunder—these men have been told, “You step aside. We will strip you of your power and of your influence. We will humble you in the midst of the people. We will take away from you all the influence that we can, and we will see if we cannot divide you by this process.” That is the object. It is, as I have said, to divide us, to arouse ambitions in the minds of others, to endeavor to stir them up to pay no heed and to disregard entirely the counsels and the examples of the men who have been faithful, and who are thus thrust aside. What will be its effect? Ask yourselves. Answer this question yourselves. You Latter-day Saints, with you remains the answer. It is for you.

to say whether the devices of the wicked are going to have the effect of causing you not to heed the man of God, the man who holds the keys of the Eternal Priesthood of God, the man chosen by eternity, by the Lord himself; it is for you to say whether you by these devices, will no longer pay heed and attention to his counsels. It is for you to answer this momentous question. I am in no fear as to the result. I have no doubts myself as to the result. There may be unwise persons among us. There may be some who may not have faith. There may be some who may be prompted by some improper ambition; but I am glad that in the providence of God there is an opportunity given to all such to show their true characters, if there be such among us. I accept all these things as wise in the providence of our God, He having this work in charge; I accept it as one of His divine providences in regard to this work, to test this people, to prove us, to put us upon trial, to have us learn ourselves; and not only this, but to show the world—the great world of mankind, who are looking now with intense expectation, watching the results of these experiments in Utah—that we may show unto them that God is still with us, and that notwithstanding all the efforts of the wicked, we are still a united people, willing to listen to the voice of God, through his divinely appointed servant—the medium that He has chosen. The world must know that the men through whose administrations we have received these precious gifts of the Gospel, are still the men who have authority with God, and who have a claim upon His blessings and His sustaining care. These results I expect to see wrought out by this that is now being done.

It is a most extraordinary thing that this Edmunds law—a law which is so unconstitutional in every aspect—should now be looked upon almost as a meritorious law, and that because we have not split into pieces under its operation, and it has not produced the results designed by its author, and those who urged its passage—it should now, as I have said, be talked about as though it were a benign law, and designed for our good; and because we do not accept it as such it should be considered as a sufficient reason that there should be additional legislation! It is a most extraordinary position to assume. Yet this is the position that is taken by many.

Now, my brethren and sisters, I used a figure many years ago, when we used to meet in the old bowery, before the new tabernacle was built, to which I will refer to-day. It was at a time when there was considerable talk about our moving away from here. Astrologers were predicting this, and there were some who seemed inclined to put credence in their sayings. In remarks upon one occasion I said, that it had been my habit when I crossed the ocean—and I had been on both the Pacific and the Atlantic oceans many times—when a storm came up, or we appeared to be in danger from ice or any other cause—to watch the captain of the ship. I noted his demeanor, and I thought that by it I could form a correct idea of our danger. He knew the ship. He knew her capabilities. He knew, probably better than anyone else about our position and our danger, and therefore, as I have said, I took pleasure in watching his demeanor. And so it is in regard to the work of God. It is my privilege as an Apostle of the Lord Jesus Christ to have the revelations of Jesus. It is my

privilege to live so as to have the gift of prophecy, and to have wisdom and knowledge from God. It is my privilege to have all these gifts and blessings resting down upon me by virtue of my calling. If I am faithful thereto they will rest upon me. But it is not my privilege to guide this ship. It is not my privilege to write revelations or commandments to this Church. Much as I may rejoice in the knowledge of God, much as I may be possessed of the revelations of Jesus, that is not a privilege which has been accorded unto me, nor has it been accorded unto any other Apostle, or officer, or member of this Church, but one, and that is the man whom God has chosen to hold the keys. Therefore, in times of danger, whatever my own feelings may be—and as those who are acquainted with me know, I have pronounced opinions generally upon every subject that is brought up—withstanding this characteristic, I look always, and always have looked to the man whom God has placed to preside over His people. I watch his demeanor. I know that it is for him to give the signal. It is for him to direct the movements of the crew of the Ship Zion. It is for him to direct how she shall be steered, so far as human power is necessary for this purpose, and when there are no tremors in him, when there are no indications of fear on his part, when he feels serene and confident, I know that I can do so with the utmost safety, and that his entire people can trust in that God who has placed a prophet, a seer, and a revelator to preside over his people upon the earth. We need not be afraid. We need not tremble. We need not give way to anxiety. That which we ought to do is seek for the mind and will of God.

I wish that the men of Zion would do this more than they do. I am jealous for my God. I am jealous for the authority of the Holy Priesthood that He has bestowed upon men. I dislike to see my brethren yield to the influence of those who are outside of us, and who assail this work and say, "you are governed too much by your leaders." When I see men doing that I fear and tremble for them. They yield to an influence that is not of God, the influence of the world, the influence that is fighting Zion. I like to see a man loyal to this work, loyal to the cause of God, loyal to the Holy Priesthood, determined to stand by it. It is all that has saved us thus far; it is all that has given us power thus far in the earth, and when we desert that, God will desert us and leave us to ourselves. I am jealous, therefore, for my God. I am jealous for the Holy Priesthood. I am jealous for the honor, the dignity of the man who presides over Zion, and I always have been. Through my entire life I have had this feeling. It is not a new feeling. It is one that was born in me, and it continues with me, and I pray that it always may be my feeling as long as I live upon the earth. I want to die having that feeling; I know that it is the right feeling, and that we are always in the right path when we are seeking the counsel of God through His appointed servant.

God help you, my brethren and sisters; God help every man in Zion; God help me and all who stand in leading positions in this Church to bear this in mind, and to be humble, meek and lowly obedient to the counsel of God's servant, that in the end God may crown us in His celestial kingdom, which I ask in the name of Jesus, Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

Delivered in the Meeting House, Provo, Sunday Morning, September 2nd, 1883.

REPORTED BY JOHN IRVINE.

TRAVELING THROUGH THE SETTLEMENTS — THE NECESSITY OF THE SETTLEMENTS BEING VISITED—REVELATION—BOGUS AUTHORITY OF SECTARIAN PREACHERS—THE CLAIM THAT THE CANON OF SCRIPTURE IS FULL — THE CAUSE OF THERE BEING NO COMMUNICATION WITH GOD — VISITATION OF THE FATHER AND SON AND HOLY ANGELS TO JOSEPH SMITH—MAHOMED—THE WORLD NO IDEA OF THE CHARACTER OF GOD — RESTORATION OF THE KNOWLEDGE OF GOD—ANGELS NOT FEATHERED BEINGS — NO WONDER THE WORLD HAS GONE ASTRAY — SPACE BETWEEN DEATH AND THE RESURRECTION—THE REIGN OF SATAN — JOSEPH SMITH ACCOMPLISHED HIS MISSION — PERSECUTION — THIS NATION MAKING JOSEPH SMITH A PROPHET—NO SURRENDERING THE KINGDOM OF GOD — GOD WILL DELIVER HIS PEOPLE — TEMPLES — SHALL THOSE WHO HAVE OBEYED THE LAW OF GOD BE LOOKED DOWN UPON BY THOSE WHO HAVE NOT?—CONCLUSION.

I FEEL as though I would much rather sit still and listen to somebody else, than to attempt to speak myself.

For a number of weeks past the First Presidency of the Church have been traveling through the various settlements, and such counsels and instructions have been given to the people—mingled with kindly reproofs and warnings as the Spirit has seemed to dictate—and in the meetings we have held there has been a goodly outpouring of the Spirit of God; the people have rejoiced in their meetings and in that which they have heard.

There is a constant necessity for the visits of those whom God has called to preside over the affairs of His Church, and to hold the Apos-

leship of the Church, in the midst of the various Stakes of Zion. It is true that God our Eternal Father—in accordance with the promise which He has made unto those who would receive the Gospel in humility and with sincerity of heart—has poured out His Holy Spirit upon the people, and they are led by it in the most of instances, and the gifts of the Spirit are manifested. At the same time there are other agencies which God calls into requisition to teach and instruct His people. He has placed in His Church Apostles, Prophets, Pastors, Teachers, etc. He has given unto them certain specified duties. He requires them to discharge those duties in His fear, and holds them accountable for the condition

f the people—that is, to a very great extent. He has placed certain men whom He has chosen as watchmen upon the walls of Zion; He has placed them as shepherds of the flock of Christ; and in their capacity as watchmen and as shepherds He expects them to exercise that vigilance and care which are necessary for the protection and preservation of the people. The Lord has promised unto His servants that He will give them the necessary qualifications for, and that He will sustain them in the discharge of the duties that devolve upon them; and through the varied experience of the past 53 years this has been the case. The Lord has not left His people without proper care, and He has not left His servants destitute of His word and of a knowledge of His will, but has given these to them at the very time when they have been needed. No evil or difficulty has ever occurred in the Church or outside of the Church affecting us that we have not been warned of by the servants of God, and prepared for by their teachings, their counsels and their warnings. This constitutes the great difference between the Church of Jesus Christ of Latter-day Saints and the other churches that are organized among the children of men, and called by various names. God has made promises unto this people; He has provided for them; He has revealed himself unto them, and has extended His power for their preservation and safety all the day long.

Now, this is a new thing, it may be said in the earth—that is, comparatively new. Previous to the organization of this Church there was no claim made by any of the churches of the day to hold direct communication with Deity. Preachers, and those who lead in these

various sects, base their claims for authority upon that which was given in former days to the ancient servants of God. They are honest enough to make no pretense of having received communication from heaven, or direct revelation from God, calling them to the ministry or designating them to occupy the places they fill; but, as I have said, claiming the commission that was given to the ancient Apostles as the basis for their labor, they proceeded to teach the people such doctrines as they considered essential to salvation. God's voice was not heard. The silence that existed between heaven and earth—and which had existed after the slaying of those who had received authority from God, and unto whom He gave communications—was still unbroken—there were no heavenly messengers descending from heaven to earth and making manifest the mind and will of God unto the inhabitants of the earth, but it was as though the heavens were as brass over the heads of the people, and as though—so far as the voice of God was concerned—He took no interest in the affairs of the children of men. And this was the conclusion to which the whole religious world had come—that God had withdrawn Himself from communicating with his children, that He had revealed his mind and will as it is recorded in the Bible, and that therefore the canon of Scriptures was full, and there was no longer any necessity for further light or knowledge from Him. This was produced as an argument against the Elders of this Church, when they commenced to teach the doctrine of new revelation; when they went forth proclaiming unto the inhabitants of the earth that God had spoken; that the silence between heaven and earth had been broken;

that angels had descended from heaven once more and communicated God's will unto man; that the Holy Ghost had been poured out according to the ancient promise; that the Church had been organized according to the ancient pattern, and that the gifts had been restored as they existed in former times. The argument that was used against these testimonies was this: that for nearly 1800 years or thereabouts, there had been no communication of this character, there had been no heavenly visitations; prophets had not been known among men since the days of the Apostles, and, therefore, this being the case, it was an evidence, they contended, that it was not God's design that there should be any of those gifts and blessings, and that that condition of affairs which existed—or which they declared existed—was the condition that God designed should exist and should continue to exist until the end of time.

Now, the world in this way took advantage of its own wrong, and sought to justify itself by that which had been brought to pass by its own actions, attributing to God that which was traceable to man, and which was the result of man's conduct; for the unbroken silence which reigned between heaven and earth was not because God preferred to have that condition of affairs exist, but was the result of man's own actions. God had sent messengers; He had sent His only Begotten Son, and had given unto Him His Gospel to declare unto the inhabitants of the earth, and after a short residence among them they slew Him. They would not have Him or His teachings, and they were determined that He should have no place among them. Not content with slaying Him, they continued the warfare

against the organization that He established upon the earth at that time, until they slew every man whom He had chosen—that is, they either slew them or drove them from their midst. The result was that the earth was stained with the blood of the Son of God, and of His chosen Apostles and Prophets. No one could live among the inhabitants of the earth at that time who professed to have any revelation from God, or to be a divine messenger; for if he made such a proclamation, and it was in truth, the whole power of Satan, manifested through the inhabitants of the earth, was hurled against him, and he was either slain or compelled to flee.

This being the case, is it any wonder that there should be no voice of revelation—that God should leave His children to themselves? I will tell you how I feel about my family. If I had children that were determined not to listen to my counsel, nor to obey that which I said to them, but should treat my instructions with contempt, I would say to them: "You can go your own way. You and I have chosen different paths. You have chosen one path and I have chosen another. Now, if you and I go together, you will have to go with me, and not I with you, and if you don't do that we separate; you take your path and I take mine." And it seems as though the Almighty had taken that course with His children. They had slain all His chosen people and had left none of them upon the earth. They had hunted them, persecuted them and slain them until there was none left; and the authority which God had bestowed upon men through His only Begotten Son had fled—that is, the men who held it had been exterminated. What then? "Why," said He, seemingly—that is, we may

judge so by the result—"you have chosen this course, you have slain my chosen Apostles and servants, and now I will withdraw myself from you, and leave you to yourselves;" and for 1800 years, or nearly that—probably 1600 or 1700 at least, so far as that continent was concerned—there had been no man left upon the earth who held the Priesthood, that we know anything about. If there are any among the children of men who held it, they are in some retired place, inaccessible to the wicked. When the set time had come for God to re-establish His Church and to bring to pass the fulfillment of that which had been spoken by the mouths of the Prophets, He came himself.

The first account we have of the visitation of divine beings in this dispensation, is the account that is given to us by the Prophet Joseph Smith himself, concerning the visit of the Father and the Son. There had been men, doubtless many men in the various ages of the world, who had light and who had a degree of the Spirit of God. I believe myself that Mahomed, whom the Christians deride and call a false prophet and stigmatize with a great many epithets—I believe that he was a man raised up by the Almighty, and inspired to a certain extent by Him to effect the reforms which he did in his land, and in the nations surrounding. He attacked idolatry, and restored the great and crowning idea that there is but one God. He taught that way to his people, and reclaimed them from polytheism and from the heathenish practices into which they had fallen. I believe many men were inspired who lived after him and before him, who, nevertheless, did not have the Holy Priesthood, but were led by the Spirit of God to strive for a better con-

dition of affairs and to live a purer and higher life than those by whom they were surrounded were living. But while this was the case it was the Spirit of God that did it. We have no account—no authenticated account at least—of angels coming from heaven, or of the Father manifesting Himself unto the children of men. And we have no account of the Priesthood being restored; in fact, there is every reason to believe it never was restored after it was withdrawn. The first that we knew concerning God, was through the testimony of the Prophet Joseph. Even the personality of God was doubted. The traditions of men were so false respecting God, that the idea of a personal Deity had faded from the so-called Christian mind. Though Jesus had appeared on the earth as a personage having a body, parts and passions, and declared Himself to be the Son of God, and the Apostles declared Him to be in the express image of His Father—notwithstanding that fact and that the record bore ample testimony to it, so long had been the silence that had existed between God and man, that the very conception of the nature of God—that is, of His characteristics—had entirely faded from the human mind, and He was deemed to be something other than He is. The common sectarian idea was that His center was nowhere, and His circumference was everywhere. There was no man scarcely upon the earth that had a true conception of God; the densest ignorance prevailed; and even ministers of religion could not conceive of the true idea, and there was mystery associated with what is called the Trinity—that is, with the Father, the Son, and the Holy Ghost. But all this was swept away in one moment by the appearance of the

Almighty Himself—by the appearance of God, the Father, and His Son Jesus Christ, to the boy Joseph, as he kneeled in the forest beseeching God for knowledge concerning Him, and concerning the Gospel of salvation. In one moment all this darkness disappeared, and once more there was a man found on the earth, embodied in the flesh, who had seen God, who had seen Jesus, and who could describe the personality of both. Faith was again restored to the earth, the true faith and the true knowledge concerning our Creator, our Father, the Being from whence we derive our origin. This revelation dissipated all misconceptions and all false ideas, and removed the uncertainty that had existed respecting these matters. The Father came accompanied by the Son, thus showing that there were two personages of the Godhead, two presiding personages whom we worship and to whom we look, the one the Father, and the other the Son. Joseph saw that the Father had a form; that He had a head; that He had arms; that He had limbs; that He had feet; that He had a face and a tongue with which to express His thoughts; for He said unto Joseph: "This is my beloved Son"—pointing to the Son—"hear Him."

Now, it was meant that this knowledge should be restored first of all. It seems so, at least, from the fact that God Himself came; it seems that this knowledge had to be restored as the basis for all true faith to be built upon. There can be no faith that is not built upon a true conception of God our Father. Therefore, before even angels came, He came Himself, accompanied by His Son, and revealed Himself once more to man upon the earth.

As I have said, the set time had come, the instrument had been born—the instrument that had been selected doubtless as much as the Son of God had been selected to accomplish His mission—that is, He had also been selected from before the foundation of the world, to come and to be the instrument in the hands of God to again lay the foundation of His Church upon the earth—that instrument had been born and the set time had come for the establishment of the work of the Lord. Joseph Smith had the necessary gifts and qualifications by which he was enabled to seek unto God with such irresistible faith that God heard his prayer and granted unto him the desire of his heart by revealing Himself unto him and giving unto him the instructions which He did. This was followed by other ministrations—the ministrations of angels. In the sectarian world you can scarcely see a picture of an angel without having a pair of wings attached, and every angel looks like a woman. Such ideas have come down through ages. And who knew differently? Who could tell anything about it? As with the being of God Himself, so there were false conceptions concerning the character of angels, and there was no man who could correct them, because all were alike in ignorance, and all were alike a prey to the traditions that had been handed down. But when Joseph received the ministration of an angel—or angels, for he was visited by more than one—he saw that they were men, and that they had not feathered after death, that they did not have wings, but that they were glorified men, or men who had received glory from God; they were personages like they were on the earth. Thus a true conception

to dawn upon the minds of a few individuals, who believed his testimony concerning these

When I see our sisters and brethren buying pictures of the to which I have alluded—es in which are angels having—a sort of hermaphrodite, or worse—I wonder that they

hang such things on their and then allow this false con- to be perpetuated in the of little children concerning character of these heavenly be-

I think it is just as wrong to ent an idea falsely by a picture, is to teach it falsely by words, se an impression is made on ind by either means. Pictures at kind should not be patron- by our people. Our children d not be allowed to come to sions upon such false repre- sions.

It to be wondered at, my breth- and sisters, that after so many of darkness and unbelief, so ages of ignorance concerning concerning his true character, ming heavenly beings, that the world should have gone astray ming the Gospel of Christ and ifts of that Gospel and the e of heaven and the future of existence? Is it to be erred at that the whole world d have gone astray concerning ese things, when they were so astray concerning God Himself, ming angels, and concerning heavenly things? Is it any er that we have difficulty in ing the Gospel, and in reach- e hearts of the people, when sider that they are the inheri- those false traditions that have down intensified and strength- by the ages of transmission, g through one age to another, hey have reached the present

time? It is not to be wondered at that the Latter-day Saints themselves have so little faith concerning these things, when we recollect the pit from whence they have been dug; and the rock whence they have been hewn. Well might the Savior ask; if He should find faith on earth; when He should come again? In looking down through the ages that would succeed His own, He saw the terrible condition of ignorance that would prevail upon the earth. Why, this so-called Christian world is as far from God, as any heathens that ever lived upon the face of the earth. Yea, they are worse than the heathen, because they think that they are in the full light of the Gospel, and that heavenly rays are shining upon them, when in reality they are sitting in the deepest darkness and are surrounded by clouds of ignorance that are impenetrable to them. How can men know anything about God, when He never speaks to them? How can men find out whether there is any revelation from heaven, when no revelation comes from that source? How can men find out about the future, if no one comes to tell them what the future is? It would be impossible for them to do it. It requires knowledge from God, concerning Himself; it requires knowledge concerning angels, it requires knowledge concerning eternity, to give men proper conceptions about these things. Hence it was that Joseph Smith, having had these visions opened to his mind, moved like a being from another sphere, among the children of men. God had opened his mind and revealed to him heavenly things. He saw them in their true light; he knew about them; and when he talked to men he was in their midst like a being from another world. That which he told them appeared, in

some instances, to be false, to be nonsense. They could not comprehend it, because they had none of the Spirit of God about them, none of the knowledge of God, and they refused to accept him as an exponent of divine truth. So it is with the Elders who go out at the present day, to talk to the inhabitants of the earth. They are looked upon in the same light; though there is this to be said: that which has been taught by the Elders has had effect in the earth, and much misconception has gradually disappeared. There are men even now, for instance, who are ready to believe a doctrine which, when it was first preached, they rejected—the doctrine that there is a space between death and the resurrection in which a man can repent of his sins. Now, when that doctrine was first taught, some 42 years ago, it was looked upon by many as an absurd doctrine. They said it was contrary to the divine will. If man, they contended, did not receive the Gospel or the truth here in this life, he lost his opportunity, and would be damned throughout all the endless ages of eternity. That was the popular idea, and many believed it. Many believed that this would be the case with pagans, and with these Indians that we know something about, and with other heathen peoples, who had never heard the name of the Son of God—the only name under heaven by which man can be saved; many believed those people were to be consigned to hell by millions, never to be delivered therefrom, and yet they called God just, the God they worshiped.

Joseph Smith taught a different doctrine even before the Church was organized. He taught the doctrine, in a revelation given to Martin Harris,—it had to be given with great

care, because it was entirely different to what was generally believed—that “eternal punishment is God’s punishment;” but it does not follow that those who come under God’s punishment are to be punished throughout the endless ages of eternity. He taught that grand truth in the year 1829. Then it was followed up by the Vision, which explained in the most wonderful manner the goodness of our God, and showed Him to be the being that He is described to be by all the holy Prophets—a being just and merciful, a being who labored to save His children, and had their salvation at heart continually.

But Joseph taught in later years, this doctrine: that there was a space between death and the resurrection, and during that space the children of men who had not had an opportunity of hearing the Gospel in this life, could hear it proclaimed by men who had authority in the spirit world; and he explained that the Savior himself, during the time that His body was in the tomb, “went and preached to the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah.”

It was a doctrine that was new to the sectarian world; new to every one; no one had ever thought of such a doctrine. But now I see by allusions in the newspapers occasionally, that popular ministers are taking hold of this idea and ventilating it and speaking about it. How wonderful! is it not? It shows that when knowledge is upon the earth, there are some at least who profit by it, though they may not accept it as coming from God. In this way the preaching of this Gospel has had its effect upon the inhabitants of the earth. I have seen of late, and doubtless you have, many

arguments in favor of God being a personal being, of there being a personal God—that is, a God with a form like a man, or that man, rather, had a form like God. The world has profited by the ideas which the Prophet Joseph received from heaven. Until these truths were revealed all was vagueness, doubt, uncertainty. Satan reigned over the earth. He swayed, it might be said, almost an undisturbed sceptre. There was no one, scarcely, upon the face of the earth to dispute his reign. A few that did so, even though they did not have the Priesthood, were speedily crushed. For instance, the Huguenots, and others, who, in mountains and recesses and distant places, sought for a purer worship, were speedily extirpated. Satan was determined to reign with undisputed sway. During this reign he had slain the Son of God, and every man who testified of Him. He was determined to control this earth, and that has been his determination all the time. When the Prophet Joseph received those revelations from God, he leveled at him all his artillery; he made him the target for all his attacks; he hounded him from morning to night; he concocted every plot that could be conceived of, to destroy him from the face of the earth. Joseph's great anxiety all the time was to bestow the keys and authority of the Holy Priesthood, so that at his death they would not be taken from the earth. His aim from the beginning was to this end. He urged the Saints forward to build the Temple in Kirtland, so that he might bestow upon some that knowledge and authority which God had given to him. And then afterwards in Nauvoo, the burden of his thoughts and talk was to urge the Saints to push forward the Temple there, so that

he could bestow upon them the keys and authority which God had restored from heaven. He feared lest he should die until these were bestowed upon men. But God preserved his life until every key, every authority, every power and every gift that he had received from the eternal worlds, through the ministration of angels, from the days of Adam down to the days of Moroni, was again restored to the earth and sealed upon the heads of men, and then it proved more difficult for Satan to accomplish his purpose. He slew Joseph; but it was too late to prevent him communicating that authority which he had received; and the Church organization was preserved on the earth. Joseph lived long enough, as did our Elder Brother Jesus, to accomplish the work God sent him to do. He laid the foundation of the Church. He laid it so deep that it will never be overthrown. He bestowed upon man the everlasting Priesthood, with all its authority, from the Apostleship down to the authority of a Deacon, with every key, every endowment and every ordinance necessary to accomplish the work of God upon the earth. Then Satan raged, and he has raged ever since. You wonder many times, doubtless, at the hatred exhibited to this Church and people. If you could see the eternal worlds; if the vision of your mind could be opened to the scene; if you could have the veil withdrawn, you would not wonder at it when you understood the real character of the stake that is being fought for. It is the supremacy of this earth that is being contended for. Satan is determined that God shall not have this earth, and that He shall not reign here; he is determined in this, and if he could he would shed the blood of

every man and woman on the face of the earth, rather than it should go into the hands of God. All those who are connected with him would, if they could, slay every man that stands in their pathway. The more faithful a man is in the cause of God, the more the hatred of the wicked is manifested against him, illustrating the truth of that statement made by the Apostle Paul, that "all that will live godly in Christ Jesus, shall suffer persecution"—not *may* suffer it, but they *shall* suffer it. Hence a people who seek to establish the cause of righteousness, to build temples, to restore the authority of God, will be hated to the death, and thus the prophecy will be fulfilled concerning them. We were told in the beginning of this work that we should be hated by a township, then by a County, then by a State; but after a while it would not be the opposition of a State, of a County, or of a township against this work, but that it should be the united power of the nation itself, against this work. We live and behold a fulfillment of that prediction; we are living witnesses of it; and this nation is fulfilling just as fast as it can do, the predictions of the Prophet Joseph Smith. They are making him a Prophet by their conduct, and fulfilling everything that he has spoken concerning this work. And it will not be confined to this nation. After a while it will gain such a foothold in the earth, and excite such fear, that the nations of the earth will band themselves against it. You need not expect any other result. This warfare will not cease. "But," says one, "when this present excitement passes over, will we not have a time of peace?" God forbid that there should be peace on such terms as our enemies would have us make; for peace means

surrendering the Kingdom of God; surrendering and giving up by the servants of God, that which they have undertaken to do, namely, to restore the reign of righteousness and truth upon the earth, the reign of God and of heaven. Such peace as our enemies have in view, means the surrender of this upon our part. When we are ready to surrender these things, then there will be peace, but it will be the peace of death, it will be the peace of hell, it will be the triumph of Satan, and the destruction of everything that is pure and holy, and godlike, upon the face of the earth. Men say, "Let us compromise." This means the giving up of this principle and that principle for the sake of the world's favor. And when we commence giving up, where shall we stop? I want peace on no such terms as these. We have engaged in this warfare to build up the Kingdom of God upon the earth, let the consequences be what they may. They can only kill this body of ours; but let us fear Him who is able to destroy both soul and body in hell. God has said that He will bear this Kingdom off triumphantly, and that it shall not be given into the hands of another people, and as sure as He has spoken, His word will be fulfilled. It may seem sometimes as though there was no ray of light, as though all was darkness, and as though our destruction was inevitable; but there is a God in heaven who, under these circumstances knows our condition, and remembers the promises that He has made concerning Zion. His arm will be stretched out to save, and He will deliver us from the greatest perils that may environ us. This is true—true as God lives, and we shall realize it in the future just as we have in the past.

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BY

PRESIDENT JOHN TAYLOR,

HIS COUNSELLORS,

THE TWELVE APOSTLES

AND OTHERS.

REPORTED BY

GEO. F. GIBBS, JOHN IRVINE AND OTHERS.

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P R E F A C E .

IN presenting this TWENTY-FIFTH Volume of the Journal of Discourses to our readers, we express the hope that they may be inspired by the same spirit in perusing those discourses, that our brethren enjoyed in delivering them, and that the fruits may be seen in increased diligence and faith in the lives of the Latter-day Saints.

THE PUBLISHER.

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JOURNAL OF DISCOURSES.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

delivered in the Meeting House, Provo, Sunday Morning, September 2nd, 1883.

REPORTED BY JOHN IRVINE.

(CONCLUDED FROM PAGE 376, JOURNAL DISCOURSES).

LING THROUGH THE SETTLEMENTS — THE NECESSITY OF THE SETTLEMENTS BEING VISITED—REVELATION—BOGUS AUTHORITY OF SECTARIAN PREACHERS—THE CLAIM THAT THE CANON OF SCRIPTURE IS FULL — THE CAUSE OF THERE BEING NO COMMUNICATION WITH GOD — VISITATION OF THE FATHER AND SON AND HOLY ANGELS TO JOSEPH SMITH—MAHOMED—THE WORLD NO IDEA OF THE CHARACTER OF GOD — RESTORATION OF THE KNOWLEDGE OF GOD—ANGELS NOT FEATHERED BEINGS — NO WONDER THE WORLD WAS GONE ASTRAY — SPACE BETWEEN DEATH AND THE RESURRECTION—THE REIGN OF SATAN — JOSEPH SMITH ACCOMPLISHED HIS MISSION — PERSECUTION — THIS NATION MAKING JOSEPH SMITH A PROPHET—NO SURRENDERING THE KINGDOM OF GOD — GOD WILL DELIVER HIS PEOPLE — TEMPLES — SHALL THOSE WHO HAVE DEFEYED THE LAW OF GOD BE LOOKED DOWN UPON BY THOSE WHO HAVE NOT?—CONCLUSION.

that is necessary on our part to hear God and keep his commands—to be brave and loyal true to the cause that He has committed upon the earth—to live lives of purity as shall enlist men in our behalf. That is all that is necessary for us as individuals, as a people, to do. God is doing great work among us, much greater than many of us imagine. We do not see Him, but He is nevertheless in our midst. We do not see angels, but they are nevertheless in our midst. God is working to get this people to the perfection that He

desires them to attain. We are building Temples. Who shall enter these Temples when completed? Shall the adulterer? Shall the whoremonger? Shall the thief? Shall the drunkard? Shall the blasphemer? Shall the Sabbath breaker? Shall the men who defile themselves by the sins of the world enter therein and receive all those precious blessings that God has to bestow? Ask yourselves who shall enter therein. I tell you, my brethren and sisters, that God demands of us a holiness of life that we cannot conceive of at the present time; but there are duties we can conceive of, that we should attend to. We should

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put away sin far from us. We should live so that our God will be very near to us. And we should encourage faith in our hearts.

There is a class of people who have been disfranchised because they have chosen to obey the word of God; they have been excluded from the polls, excluded from office, and another class of Latter-day Saints are now in possession of the offices. Shall those who have not obeyed the law of God as perfectly as their brethren and sisters—shall they look down upon those who have obeyed that law and say: "You have been put out of office; we have chosen the better part; we have done that which has resulted in the most good; and if it had not been that we were reluctant to obey that law, this Territory to-day would not be in the hands of the Latter-day Saints?" Shall that be the expression of feeling on the part of those who have been, for various reasons, prevented from obeying the fullness of the law of God? Woe! to this people if that were to be the feeling. I bear my testimony this day that God has commanded us, His servants, to obey His law, and I would not, for all this world, for all its honors, and for everything that is within the power of man to bestow—I would not be in any other condition than the one I am in, so far as that law is concerned. I dare not risk my salvation outside of obedience to that law. There may be men who will get into the celestial kingdom who have not obeyed that law—God will be their judge—but I dare not put myself in that position; I dare not risk my eternal salvation and exaltation on any such contingency as that. The law has been revealed. The moment the revelation was published and it came to my knowledge, it became a command to

me—though I was not mentioned personally—and I accepted it as such. I have obeyed it as such, believing in my heart that God will save and exalt all those who perfectly carry it out. It is the hatred of that principle among others, that creates excitement. Yet, by that principle, God has designed to accomplish His purposes on the earth, and to redeem His people from the evils which afflict mankind at the present day. The other agencies that are at work among men to-day, are complete failures. What has all Christendom done towards stopping or arresting the progress of prostitution? All the preachers combined have no more effect upon it than the whistling of the wind. It increases and spreads. And who shall deliver mankind from that sin and dreadful train of evils? There is nothing can do so but the power of God, the commandments of God, and the revelations of God. God has revealed the law by which it shall be accomplished, and we have seen the effects of it to a certain extent. We see a generation growing up here, young men and young women, who are the admiration of all who behold them—fine physical specimens of manhood and womanhood—pleasant faces and lovely countenances and forms—showing that the blessings of God have evidently rested upon the parents. I thought of Brother Smoot's case. I remarked but for plurality, he would to-day have been without a child of his own. But see what a number of children he has, and what beautiful children they are. It is so everywhere throughout these mountains. The blessing of God has rested down upon His servants. Their houses are filled with beautiful children. The blessing of God has attended

the men who have obeyed His law, and the women also. They have had their trials ; but these have had the effect of purifying them. They have gained strength and power with God, and with man also, and the day will come when they will be honored men and honored women on the face of the earth. That day will come. It may be distant yet for a little while, but it will come most assuredly.

I pray God my Heavenly Father, to fill you with the Holy Ghost, that you may be enlightened thereby, and that you may be led to see and comprehend the greatness of the work in which we are engaged, and the character of those influences we have to contend with. There are unseen influences on both sides.

There are unseen and invisible agencies that God our Heavenly Father has brought to bear upon this work to aid us, and there are on the other side those unseen agencies of evil. We can tell them by their fruits and by the results of their actions upon the children of men. Let us remember that it is not that which is before us alone that we have to contend with, but that there are powers behind those that we see in the flesh, and those powers are determined to destroy this work. It is a contest between Satan and God, and there can be no doubt as to the result ; and if we cling to the truth we shall take part in all the glorious triumphs of this work, which I pray for in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT WILFORD WOODRUFF,

*Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon,
January 6, 1884.*

REPORTED BY JOHN IRVINE.

“TRUTH IS MIGHTY AND WILL PREVAIL”—INTRODUCTION OF THE PRINCIPLES OF ETERNAL TRUTH — FULFILMENT OF PROPHECY IN OUR OWN TIME — PRINCIPLES OF THE GOSPEL WORTHY OF CONSIDERATION—THEIR UNPOPULARITY—PECULIAR POSITION OF THE LATTER-DAY SAINTS — THE KINGDOM OF GOD PREDICTED BY THE PROPHETS — JOSEPH SMITH — NO POWER CAN STAY THE HAND OF ALMIGHTY—THE GOSPEL OF CHRIST IS THE LAW OF SALVATION—PERSECUTION — POLYGAMY—TREAT OUR FELLOW MEN ARIGHT—COMMENCEMENT OF THE MILLENNIUM — WARFARE BETWEEN GOD AND THE DEVIL—FAITH — THE SECRET OF THE STRENGTH OF THE SAINTS — RESPONSIBILITY OF RULERS, ETC. — RESPONSIBILITY OF THE SAINTS.

THERE is a proverb or saying which I have heard a good many times in my life, and which I think bears a great deal of weight, and that is, “truth is mighty and will prevail.” I think this has been manifested in every capacity in which truth has been used, whether applied temporally or spiritually; whether applied in the capacity of nations, or families, or individuals; whether applied to the world or to the kingdom of God. I think that in every age of the world, truth, whether it has been popular or unpopular, has proved itself, in the end of its labor, to prevail in all cases. When Columbus was moved upon by the Spirit of God, to cross the ocean to find a new continent, his object and desires were unpopular with those by whom he was surrounded, and it was only after a good deal of labor that he gained favor in the eyes of any of the rulers of the nations

whereby to receive assistance sufficient to carry out his wishes. But in the end he prevailed. He found a new world, as it were, which to-day contains a population of the Anglo-Saxon race, numbering fifty millions of people. The commencement of Columbus’ project was certainly unpopular, but the result has proved it true. And so in all cases, whenever men have been inspired to receive truth, or to promulgate any principle, which would be a benefit to the human family, they have generally been unpopular. When Robert Fulton undertook to demonstrate the power of steam in a steamboat, the crowd which gathered to behold the event, did not gather to see success; they gathered there to ridicule, to see a man fail in performing a work which they considered impossible. But when the steam was applied to the vessel it moved. The invention was certainly

very crude, but there was truth in it, and it has prevailed to a great extent; for steam is the great motive power of all the machinery in the world, in a great measure. And so with a Scottish Earl when he announced that there was a man going to try and light the City of Edinburgh with smoke. The man was looked upon as crazy. But there was truth in that smoke, and it lit the city, and it has given light to a good many other cities since. The principle prevailed, and is now adopted throughout the world. So with Mr. Morse, the electrician. He unsuccessfully in the first instance, [in 1837-8] sought aid both from the American Congress and the English government to enable him to carry out his ideas; but ultimately [in 1843] he gained assistance from Congress, and his invention of telegraphy was demonstrated a success, and is now made use of throughout the civilized world. And so we might go on to show that in almost every instance when men have undertaken to introduce new principles—principles of truth—principles that would benefit the human family—they have generally been very unpopular, until the truth was made manifest to the world.

The same thing may be applied to the introduction of the principles of eternal truth pertaining to the salvation of the human family in a spiritual point of view. When our Lord and Savior Jesus Christ, stepped forth into the world to occupy the position to which He had been ordained of God, there were but few individuals who had faith in Him, or who were looking for the coming of the Son of Man in fulfillment of prophecy. Jesus, all His life, it may be said, from the manger to the cross, was very unpopular with the mass of the human family, more

particularly the inhabitants of Jerusalem. His history is before the world. He died an ignominious death upon the cross, and those of His own Father's house, the High Priests, and the leading men of Jerusalem, were all in favor of His death. Yet the Savior possessed truth. He offered truth to the world; He offered life and salvation to the world. But the principles He taught were unpopular in His day. He gathered around Him a few followers; but the acceptance of His principles cost them their lives, as it did the life of the Savior Himself. I do not know of a man—except it was John the Revelator—who escaped. They all died violent deaths. They had to seal their testimony with their blood. Some were crucified; others were sawn asunder, beheaded, or in some way put to death for the word of God, and the testimony of Jesus Christ. They were put to death for their religion. How is it to-day? What name has been more honored, or more held up as an ensample to the world than the name of Jesus Christ? The Catholic world, the Protestant world, in fact the whole Christian world are professing to honor the name of Jesus Christ. The Savior had truth, but it was not received in His day and time.

With regard to our own time my mind is often led to reflect upon it. Half a century has past and gone before the eyes of this generation, since the God of heaven commenced, as in former ages of the world, the fulfillment of prophecy and revelation contained in the Bible—this good old book that the Christian world profess to believe in so much. The Lord has set His hand to bring to pass some of these prophecies and principles which He had fore-ordained before the world was, and

which He has left on record through the medium of holy men who wrote and spoke as they were moved upon by the Holy Ghost from generation to generation. Those prophecies are with us to-day. They are contained in the Bible, a book that is published by millions throughout the Christian world. The Christian world profess to honor the Bible, and to honor the prophecies and sayings of Christ and the Apostles. But do they believe in the fulfillment of these things? Do they believe in the fulfillment of these principles and truths which are to-day being fulfilled in the eyes of heaven and earth? No. Those prophecies and those principles—which the God of heaven has set His hand to carry out—are as unpopular to-day throughout the Christian world as they were when Jesus of Nazareth stood in the flesh and proclaimed the same to the Jewish nation. We occupy the same position that they did in that day and generation with regard to these truths. Now, as I have said, truth is mighty. It always has prevailed in every age of the world. It will prevail in this dispensation as it has done in others. The God of Israel will no more fail to-day to carry out the principles which He has stretched forth His hand to establish, than he did in the days of either Adam, Enoch, Noah, or Jesus, or in the days of any other dispensation.

The principles to which I allude—the principles of the Gospel—are worthy the attention and comprehension of at least the Latter-day Saints, and it would be well for the Christian world to take them into consideration also; for if truth is going to prevail in the earth it certainly will involve the destiny of this whole generation, Jew and Gentile,

high and low, rich and poor, Zion and Babylon. It will involve the destiny of the whole world—of the fourteen hundred millions of people who breathe the breath of life in it. And I bear record and testimony, as a servant of God, that the God of heaven has set His hand to carry out those great and eternal principles which He decreed before the world was made and which He has left on record through the mouths of His prophets, to be fulfilled in the last dispensation and fullness of times. Are those principles popular to-day? They are not. Why not? Because the world is not governed by the spirit of inspiration; because its people do not seek the Lord; because they do not honor His name; but they are governed and controlled by other principles. But the Lord will rule over His own Kingdom, notwithstanding the Devil has great dominion to-day as he has had in almost every age of the world. The inhabitants of the earth have their agency. They must use that agency according to the desires of their own hearts, whether they be for good, or whether they be for evil. But the day is at hand when the Lord will show the children of this generation that there is a God in Israel, as He has done in other dispensations when He has reigned. In all the history of the dealings of God with man this one principle, sooner or later, has manifested itself: that virtue exalteth a nation, while sin is a reproach to any people. You will see that this has been manifested in the history of all nations under heaven—in their rise and progress and prosperity, and in their fall and decline and in their final overthrow and destruction. You will find in every instance that sin, error, darkness, falsehood, wrong-doing, have laid the foundation of the overthrow

of every nation and city under heaven from the foundation of the world until the present time. What men sow they will reap, and what measure they measure to others will be measured unto them.

To-day we occupy a peculiar position as a people—as Latter-day Saints here in these mountains. Here is a people growing up in the earth who are organized into a Church, called the Church of Jesus Christ of Latter-day Saints. How did the organization of that Church come about? Why, the God of heaven has proclaimed through His prophets Isaiah, Jeremiah, Ezekiel, and others, whose writings are contained within the lids of the Bible, that in the latter days He would set His hand to call forth His Church out of the wilderness and out of darkness and error, and establish it upon the foundation of truth, Christ Jesus being the chief corner stone. The God of heaven also proclaimed through Daniel, 4,000 years ago, that in the latter days he would set up a kingdom which should never be destroyed; and the kingdom should not be left to other people, but it should break in pieces and consume all these kingdoms, and it should stand forever. That prophet also declared that a little stone should be cut out of the mountain without hands; that the stone should become a great mountain and fill the whole earth; and that it should break in pieces all other kingdoms. Was that Prophet inspired by the Spirit and power of God? I say in the name of Israel's God he was, and so was Isaiah when he spoke of the gathering of the people unto the mountains of Israel to establish the Zion of God in its beauty, strength, power and glory. The God of heaven also inspired a prophet as he stood upon the Isle of

Patmos—John the Revelator—and in connection with the great events of the last dispensation and fullness of times he saw, in vision, an "angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, fear God and give glory to Him; for the hour of His judgment is come." Now I want this congregation; I want the world; I want the Christian world; I want the priests of the day who cry aloud for the blood of innocence to be shed to carry out their desires—I want these priests and all who are laboring to overthrow "Mormonism," to carefully inquire, whether those prophets were inspired of God. And if they were inspired of God, whether it is right for them to make war against the work of God in the earth? Whether it would not be better to let these things alone—to leave them in the hands of the Lord, and allow Him to govern and control as He sees fit? And if these men were inspired of the Lord and made those proclamations—with thousands of others in the Bible and in the revelations of God—the question is, whether this warfare against God and against His work is going to prevail? The wicked will have no such power; for the Lord has set His hand to fulfill these things which have been predicted by His Prophets—to establish His Church and Kingdom upon the earth. He has called Prophets, and they were inspired of God. Joseph Smith was a Prophet of God. He was a man raised up by the power of God. He received the testimony of the Gospel of Jesus Christ by visions and revelation as did John the Revelator. Angels appeared unto him and taught him the ways of life.

Those men who held the Priesthood—who were put to death in the flesh for the word of God, and the testimony of Jesus Christ—visited Joseph Smith. John the Baptist conferred upon him the Aaronic Priesthood; Peter, James and John, the Apostleship and Melchisedek Priesthood; and all the Prophets who held any keys and powers belonging to the Gospel these also visited Joseph Smith, and conferred upon him those keys and powers and authority to administer them on the earth. These are eternal truths, as the God of heaven lives, and they will prevail whether men believe them or not, or whether the wicked war against them or not. These truths belong to God Himself. He is the author of them. He has given forth certain decrees, and they will have their fulfillment in the earth.

Now, as far as the Latter-day Saints are concerned, I will say to my brethren and sisters, we ought to contemplate these principles. There is no power organized beneath the heavens that can stay the hand of Almighty God. He has set His hand to carry out His purposes. The world hate this people, because the Lord has called them forth out of the world, the same as He called His disciples of old. This is the position we occupy to-day, as His people. Though our numbers are small, yet “a little one shall become a thousand, and a small one a strong nation:” and the Lord will hasten it in His time. A little one has already become more than a thousand, or a hundred thousand, and in spite of all opposition this small one will become a great nation, and God will hasten it in His time, because God is our friend. Now, these are truths. They have emanated from God Himself.

The Gospel of Jesus Christ is the law of salvation. No man can be saved without it. The Gospel is the power of God unto salvation to every one that believeth—to Jew or Greek, Catholic, Methodist, Baptist, or any other sect or party on the face of the earth.

We, as Latter-day Saints, are called upon to build up Zion. We have been gathered to be instructed by inspiration and through the medium of the Holy Priesthood, in the principles of eternal truth. This is our condition to-day. Fifty-three years have passed since this work commenced. Joseph Smith dwelt in the flesh some fourteen years after he organized this Church. He holds the keys of this dispensation on both sides of the veil, and will hold them forever. God ordained him to perform a certain work. He performed it. He stayed on earth until his work was finished. All the keys, powers and principles which God gave unto him he left with his brethren; although whatsoever he left with his brethren did not take from him; for as Jesus says in a revelation given in regard to the Priesthood:

“Whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

“And he that receiveth my Father, receiveth my Father’s Kingdom; therefore all that my Father hath shall be given unto him;

“And this is according to the oath and the covenant which belongeth to the Priesthood;

“But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world

to come."—Doc. and Cov., Sec. 84.

Thus, although the Lord bestows upon His servants the same powers and blessings that He Himself holds, it does not take away these powers and blessings from the Father. The Father possesses all He had before. The Son possesses all that he hath given unto him. So do the sons of the living God. When a man bestows those gifts and blessings and powers upon others, he does not lose them himself. The Lord raised up Joseph Smith. He organized this Church. It has been organized for 54 years next April. And what has been the consequence? Have we had opposition? Yes. Have we had persecution? Yes. Is not the desire of a great many millions of people for our overthrow? Yes; and a great many wish us put to death. Some men go so far as to be willing to slay, utterly, men, women and children, because they believe what is termed "Mormonism," but which is really the Gospel of Jesus Christ. These things are proclaimed to the world to-day. What is the matter? Mormonism is unpopular. Why is it unpopular? "Because," say the priests of the day, "it interferes with our rights. We preach for hire and divine for money, and if the Mormons were to prevail in the earth, we should lose our business, and we cannot endure it." "Why," says the world, "you profess to believe in polygamy, and that is why you are persecuted." No, you are mistaken about that. The worst persecution this Church ever endured was before polygamy was revealed to the Church. We have had more prosperity since we carried out that law, and endeavored to fulfill it according to the command of God, than we ever had as a people before. And here is the principle with me—I speak as an

individual; I speak for myself—if this work is of God; if the Gospel of Jesus Christ, as revealed to Joseph Smith, is true, then God will take care of it; if the patriarchal law of marriage comes from the God of Israel, He will take care of it; He will protect and defend it, and He will uphold the people that carry it out. I say this is in the name of Israel's God. And if it is not of God, who wants it? I don't, neither do this people. I speak of this principle because I want my brethren and sisters to understand the views I have upon it.

I know we are engaged in the work of the Lord. I know this is His Church. He has organized it with Prophets and Apostles in fulfillment of predictions made thousands of years ago. This is a work which was ordained before the world was. The Lord Almighty never created a world like this and peopled it for 6,000 years, as he has done, without having some motive in view. That motive was, that we might come here and exercise our agency. The probation we are called upon to pass through, is intended to elevate us so that we can dwell in the presence of God our Father. And that eternal variety of character which existed in the heavens among the spirits—from God upon his throne down to Lucifer the son of the morning—exists here upon the earth. That variety will remain upon the earth in the creations of God, and for what I know, throughout the endless ages of eternity. Men will occupy different glories and positions according to their lives—according to the law they keep in the flesh.

But I want the Latter-day Saints to understand their position. Our trust is in God. With regard to men, it is our duty to treat our fel-

low-men aright ; to leave them in the hands of God if they persecute us. The Lord has a controversy with this generation. This Bible, the Old and New Testament, contains a vast amount of, I will say, tremendous revelations, tremendous events, which hang over the heads of the people of this dispensation. Are these events going to fall unfulfilled? No ; no more than they did in the days of the fall of Babylon, of Nineveh, of Jerusalem, and of other cities in the nations of the earth. When the inhabitants of Jerusalem became ripe in iniquity ; though Jerusalem was the royal city, in which was the Urim and Thummim, and in which sacrifices were made unto the Lord, yet the city was laid low, and the Jews have been trampled under the feet of the Gentiles for 1,800 years. We are living at the commencement of the Millennium, and near the close of the 6,000th year of the world's history. Tremendous events await this generation. You can read an account of them in the revelations of St. John ; the opening of the seals ; the blowing of the trumpets ; the pouring out of the plagues ; the judgments of God which will overtake the wicked when Great Babylon comes in remembrance before God, and when the sword that is bathed in heaven shall fall on Idumea, or the world who shall be able to abide these things? Here we are living in the midst of these tremendous events.

We are in the hands of God ; our nation is, and so are the nations of the earth ; and when they undertake to overthrow the Kingdom of God, which is decreed shall be established, they have somebody to fight against besides Joseph Smith, Brigham Young, or John Taylor, or any other of the leaders of the Church of Jesus

Christ of Latter-day Saints. This warfare is between God and the devil, between light and darkness, truth and error, between the heavens and the earth ; and that God who has supported His work from the creation of the world, is bound to do it unto the end. Where have you ever read that the Kingdom of God would be overthrown in the last days? You cannot find it anywhere on the pages of the records of divine truth. No ; the revelations of God will be fulfilled. And we must exercise faith in that direction. As the ancients had faith ; as the world was created by faith ; as Noah built an ark and preached the Gospel of repentance for 120 years by faith ; as Abraham went out not knowing where he was going by faith ; as the ancients performed many mighty works, such as the subduing of cities and kingdoms by faith ; therefore I say to the Latter-day Saints, you are required by the God of Israel, your Heavenly Father, by his Son Jesus Christ, by the holy angels, and by every principle of eternal truth, to exercise faith in the revelations of God, for they will be fulfilled as the Lord lives. God is with this people. But we are required to hearken to his voice, obey his commandments, and humble ourselves before him. And I thank the Lord that I have lived to see the time when I believe there is a great improvement among the Latter-day Saints. I believe they are exercising greater faith in God. And there is a calmness prevailing among the Mormons—so called—that is a marvel and a wonder to the world. The world wonder why we are not excited over the opposition that is brought to bear upon us by the millions of people who inhabit this continent, as well as by the people of the nations of the earth. The

reason of our calmness is—God is our friend, our lawgiver, our deliverer. If the Lord cannot sustain His work, we certainly cannot. But He can. He has always done it, and will do it to the end. Therefore I say to the Saints, fear not. Trust in God. Let not your hearts be faint. Let your prayers ascend to the ears of the Lord of Sabaoth, day and night. Ask what you want. When you do that, the Lord will answer your prayers, if you ask what is right. There is where our strength lies. It is in God. I have no hope in anything else. But I do look upon the Latter-day Saints as occupying a most glorious position in this day and age of the world. This is the first time since God created the world that he has ever established a dispensation to remain on the earth until the coming of the Son of Man—to remain in power and strength and glory, until the Millennium, until He reigns whose right it is to reign. Behold what lies before you! Behold the power of God! Behold the prosperity of Zion! Behold the blessings which have rested upon your houses, your lands, your flocks and herds, your children—the blessings of the earth as well as of the heavens—in this mighty barren desert! Then should we have any doubts or fears with regard to the Kingdom of God? No! As a people we should rise up in faith and power before God, and make our wants known, and leave our destiny in His hands. It is there anyhow. It will remain there. And with regard to our nation, I leave them in the hands of God; but I would to God their eyes were open to see and understand the responsibilities that rest upon them. I would to God that the rulers of our land—the President of the United States, the

Congress of the United States, the Supreme Court of the United States—would learn the responsibility the God of heaven will hold them to in the administration of those glorious principles laid down in the Constitution of the government of this country. The God of heaven will hold this nation, as well as all other nations, responsible for the manner in which these principles are used. If they misuse them, it will be their loss. If they trample the Constitution under foot; if they undertake to deprive any portion of citizens of the rights the Constitution guarantees unto them, they will be held responsible, and will have to pay the bill. When innocent blood is shed, it costs something; and I would to God that our nation could understand the blessings they enjoy. There is no nation on the face of the earth that has the same liberty that is guaranteed to us by the Constitution of our country.

Have we any warfare with our Government? Have we any reproach to offer them? Not at all. I feel sorry that this nation should sow seeds which when ripe will bring destruction; for I know as God lives that if this or any other government departs from the principles of truth, becomes ripened in iniquity, forsakes the Lord, forsakes the principles of life and liberty, the God of heaven will hold it responsible. Judgments will come upon the wicked. When men depart from the principles of truth and cleave unto darkness and wickedness, they reap the whirlwind; they lay the foundation for desolation.

I pray God my heavenly Father, that his blessing may rest upon us as Latter-day Saints; that we may comprehend and understand our position, our duties and our responsibilities to God. When I look,

brethren and sisters, upon this handful of men and women here in these mountains of Israel, say 150,000, out of the fourteen hundred million people that dwell on the earth; when I realize the responsibility that God has laid upon the Latter-day Saints, the responsibility of building up this great kingdom of our God, of proclaiming the principles of eternal life, light and truth to the world; when I reflect upon these things I ask myself the question, What manner of men ought we to be? Our numbers are small compared even with the inhabitants of this nation, not to speak of the inhabitants of the world; yet, as I said before I say again, the God of heaven looks to the Latter-day Saints to carry on His work.

Then let us be careful. Let us realize our condition. Let us realize we are here upon a mission. Let us realize that we will be held responsible for the manner in which we fill it. We should be willing to sacrifice everything for the upbuilding of the Kingdom of God. Any man who will seek to save his life and desert the principles of the Gospel, is not worthy of eternal life. How many have laid down their lives since the creation of the world for the sake of the truth? Jesus Himself descended below all things. He

descended, I believe, lower than any other man will be called to descend. Are we greater than Jesus? If we are called upon to-day to lay down our lives, what of it? Is it not as well to die for the Gospel's sake as to die for anything else? A million of men, a few years ago, sacrificed their lives for the honor of this nation. No matter what we may be called to pass through, let us maintain our integrity to God. Where is the man whose mind has been lit up by the inspiration of God to comprehend the celestial kingdom, or the celestial law, or the Gospel of Jesus Christ, who can bear the idea of pursuing a course whereby he will be cut off from inheriting the blessings for which he has hoped in the future? No, I would rather die a thousand deaths than be deprived of these blessings. We have a long time to live when we get through here. There is all eternity before us. It will pay you, it will pay me—no matter what comes, no matter what this nation may do to oppress us—to be true and faithful to our covenants, to our wives and children, to our God and to our country; it will pay us to be faithful to the end.

I pray God that this may be our lot, that we may be true and faithful unto death, and inherit eternal life, for Jesus' sake. Amen.

DISCOURSE BY APOSTLE GEORGE TEASDALE,

*Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon,
January 13th, 1884.*

(REPORTED BY JOHN IRVINE.)

JOSEPH SMITH'S TESTIMONY NEVER PROVEN FALSE—PRIMITIVE ORGANIZATION OF THE CHURCH—WORK OF CHRIST NOT COMPLETED WHEN HE SAID, "IT IS FINISHED"—WHY SHOULD SO MUCH FAULT BE FOUND WITH THE LATTER-DAY SAINTS?—THE WORLD'S OBJECTION TO "MORMONISM"—HISTORY OF THE APOSTLES—AUTHORITY TO PREACH THE GOSPEL RESTORED—TEMPLES—BAPTISM FOR THE DEAD—BOOK OF MORMON—RESTORATION OF THE PRIESTHOOD—CAUSE OF PERSECUTION—NO SURRENDER—PLURAL MARRIAGE..

I LIKEWISE can bear my testimony to the truth of this work that the world please to call Mormonism. The "Mormon" problem" is very easily defined if we consider the pretensions of the people called "Mormons." From the time that Joseph Smith first declared that he had had a vision of the Father and the Son—from that time to the present, I know that the world have never been able to prove that his testimony was false. I know that they have never been able to prove that Moroni did not give to him the plates of gold, or that the translation called the Book of Mormon is false. I know that they have never been able to prove that John the Baptist did not visit Joseph Smith and Oliver Cowdery, and confer upon them the Holy Priesthood, even the Aaronic Priesthood; neither have I ever heard that it has been proved that the Melchisedek Priesthood and Apostleship were not restored by Peter, James and John. There has been a great deal said about Mormonism; quite a number of books written upon the

subject; a great deal of derision has been made of it; but the testimony of the Latter-day Saints has never been proven to be false.

We have declared to the world that God has spoken from the heavens; that angels have appeared to the children of men; and that the keys of the Priesthood and intelligence have been restored to the earth—and we know it. We have invited the people to search the Scriptures to see if these things were not predicted—to find out if it had not been declared therein that it should come to pass in the last days that the God of heaven would establish His Kingdom upon the earth. There had to be a commencement. We read in the Bible that God set in the Church firstly Apostles, then Prophets, then Evangelists, and Teachers, for the work of the ministry and for the edifying of the body of Christ. Paul declared that the Saints were the body of Christ, members in particular, and he bore the same testimony to the Corinthians that he bore to the Ephesians, concerning the fact that God had

set in the Church firstly Apostles, then Prophets, etc. Might I ask where the revelation is that at any time set in the Church firstly Popes, then Cardinals, Archbishops, and Right Reverend Fathers in God? Might I ask where the revelation is authorizing the establishment of the Episcopal Church? Might I ask where the revelation is authorizing the alteration of the order of government which God had set in the Church? We are calmly told that these things are done away with. Who says so? Men whose business it is to try and prevent people from thinking for themselves, and to do the thinking for them. But as a responsible being I am bound to do my own thinking; and when it comes to a question of my eternal welfare, I take the liberty to think for myself. I am told that holy men of old wrote and spoke as they were moved upon by the Holy Ghost, and that the Scriptures were not to be understood by private interpretation. I believe as a child of God, that I have a right to receive intelligence, for it was predicted ages ago that God would give to those who loved Him line upon line, precept upon precept, here a little and there a little, until they were perfected. The object of the Apostleship was the edification of the Saints. Now, I can understand the value of this Apostleship. Those who hold it are to be taught by the revelations of God, and have authority to call upon men everywhere to repent, to believe in the living and true God, to cease from their heresies, to cease from their wickedness and abominations, to lead perfect and pure lives, and to give them the privilege of being baptized by immersion for the remission of sins, and to have hands laid upon them, that they may receive the Holy Ghost. This, we are

given to understand by the historians, was the manner in which the Kingdom of God was established in the days of the Savior, and if it had remained upon the earth there would have been a continuation of the Apostleship.

When Jesus said, "It is finished," He did not give us to understand that the whole work was finished so far as we were concerned as individuals; because the last instructions that He gave to His Apostles, as recorded by the historian Mark, and which were given after His crucifixion and resurrection were: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." And we are told that the Apostles went and preached this doctrine; called upon men everywhere to repent of their sins, called upon them to repent of their false modes and manner of worship. They preached exclusive salvation. They had the only way to be saved. This was what rendered them so unpopular. This is what renders us so unpopular to day. But if we preach the same doctrine, if we have similar power, if God has spoken from the heavens and has declared to His children the necessity of their repentance, and has chosen men to hold the Priesthood, and go forth to the nations of the earth; if this is the case, where will the wicked and ungodly be? I think, myself, it should be a matter of interest to all classes of people, especially rulers, to make themselves

acquainted with the doctrines of the Latter-day Saints, with the principles which they teach, so that they may act in wisdom. They have to give an account of the deeds done in the body; they will have to stand before the bar of God; their record will be there; and I say it is to the individual interest of every man, whether he is a king or a beggar, to make his record of such a character that he will dare to meet it; because as sure as we live to-day, we shall have to face the record we make upon earth.

Now, why should so much fault be found with the Latter-day Saints? Right here, I would ask, why should so much fault have been found with the Lord Jesus Christ? Why should so much fault have been found with the Apostles and their followers? Why did they not, when they found it was distasteful to the majority of the people, give up their belief and become one with them, as we are kindly invited to do? Why did they not, in the midst of their persecutions—when they were being torn to pieces by wild beasts, etc.—rise up and say: “Will it not be better, seeing our religion is so distasteful to mankind, to stop our mode of worship, and worship with the majority?” Why, they never dreamed of such a thing. I have never heard of a faithful man that ever lived who dreamed of such a thing as giving up that which he believed to be true for the sake of the approbation even of millions. Joseph Smith, the Prophet, Seer and Revelator, stood alone and declared that God had spoken from the heavens, and when people believed his testimony, when they accepted the doctrines he taught, God bore witness to them that he was a true Prophet. They discovered that the doctrine which he taught

was that which was taught anciently; they discovered by the revelations of the Lord Jesus Christ, that in the last days the Kingdom of God was to be established upon the earth; and in their simplicity they believed that it had to be commenced with a few; and that it had to commence wherever the Great Eternal determined that it should commence. He revealed Himself that He might have a testator on the earth who knew that He lived, who knew that Jesus was the Christ. He revealed Himself to the boy Joseph Smith, who had sought Him in perfect faith. And, then, in order that the world might be left without excuse, when He sent the angel Moroni to reveal the history of the house of Jacob on this continent, He did not leave the fact of his visit dependent upon the testimony of one man. Others were privileged to receive the visits of heavenly messengers, that in the mouth of two or three witnesses, every word should be established. When did the three witnesses—Oliver Cowdery, David Whitmer, and Martin Harris—ever declare otherwise than that they saw an angel, and that they heard the voice of God declare that the book called the Book of Mormon, had been translated by the power of God? They were never known—though they left the Church—to have flinched from that testimony, and their testimony is as good as the testimony of any body else. It never has been impeached. And then again: Oliver Cowdery and Joseph Smith both declared that John the Baptist came and laid his hands upon their heads and ordained them to the Aaronic Priesthood. Who had any idea that there was any necessity for John the Baptist to come? Where were there any records to that effect? And yet we are told

emphatically that John the Baptist was the forerunner of Christ. But the world contend that he filled his mission as the forerunner of Christ in His first coming. I will take the privilege of questioning that, if you please, and will tell you why I do so. By referring to the 40th chapter of Isaiah, we there find these words: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." It then goes on to say: "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make strait in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low." Now, when John the Baptist came, did he speak comforting words to Jerusalem? When the Priests and Pharisees—those professedly holy men—came to him to be baptized in Jordan, what did he say to them? "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance, etc." He was the forerunner of Christ. He declared so himself. The Lord Jesus bore testimony of him. He said: "This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare the way before thee." Now, it is true that John the Baptist came as the forerunner of Jesus; it is true that he filled his mission so far; but we know very well that the people generally did not receive him, and ultimately they beheaded him. We know that they did not receive Jesus. They crucified Him. Instead of speaking comforting words to Jerusalem, He exclaimed: "O Jerusalem, Jerusalem, thou

that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Were these comforting words to Jerusalem? I think not. It is very evident that John the Baptist was not only the forerunner of His first coming, but also of His second advent. The Scriptures are plain on this matter.

But let us follow the history of the Apostles, and what do we find? Martyrdom for every one of them, John the Revelator alone excepted. What do we find concerning the Saints? Cruel persecution and death, until, in consequence of the awful crime of the shedding of innocent blood, God in His displeasure withdrew the Priesthood from the earth, and left it as it was before the coming of the Messiah, without divine authority. Was this state of things predicted? Most assuredly it was predicted by the Prophets of old. It was foretold by Paul, who declared that after his departure grievous wolves would enter in among the flocks and destroy them. He also beseeches the Thessalonians not to be soon shaken, or troubled, in regard to the day of Christ being at hand. He told them not to be deceived by any means: "for that day shall not come, except there come a falling away first." Has there been a falling away? Why, the prediction is verified by every sect in Christendom, when they calmly tell us that the spiritual gifts of the Gospel have been done away with, and that they are no longer needed. I argue that it is just as necessary to-day—if God is an unchangeable God, if He is the same yesterday, to-day and

forever—that we should enjoy the spiritual gifts of the Gospel as in former days, above all the fellowship of the Holy Ghost, the spirit of truth by which I may comprehend the relationship that exists between me as an individual here upon the earth and my Father who is in heaven. By carefully reading the revelations of St. John, you will find the apostasy foretold. You will find the Church represented as a woman surrounded by twelve stars. You will also find the history of the bringing forth of the Priesthood, and of the woman going into the wilderness for a season. You will also find the history of the establishment of the church of Satan—which is likewise represented by a woman sitting upon a scarlet colored beast; she was proclaimed the Mother of Harlots—a church that was to hold dominion over all the nations of the earth. John also saw the restoration of the everlasting Gospel, as proclaimed in Revelations, 4th chapter and 6th verse: “And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of water.” Now, if the Gospel was upon the earth, there certainly would be no necessity of an angel bringing the Gospel; there would be no necessity for the restoration of any thing that had not been lost. But seeing that this order of government had been lost—this order of Priesthood—this authority which was given unto the ancient Apostles—it was absolutely essential that it should be restored, otherwise,

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how could the Gospel of the Kingdom be preached in all the world for a witness before the second advent of the Lord Jesus Christ? For Christ Himself declared: “This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

Now, is it not tidings of great joy to learn that God has spoken from the heavens; to know that there are men upon the earth who have authority to preach the Gospel; to know that we can receive a remission of our sins, that we can be made clean, and that we can be taught the ways of the Lord, that we may walk in His paths? Is not this tidings of great joy when we think of the confusion and ignorance that exists in the world to-day? To all reasoning men it must be a source of great consolation. I know it is a cause of great joy to me to know that the Apostleship has been restored, to know that these principles are true and faithful; that God is the same yesterday, to-day and forever, when faith is manifested; that the signs follow the believer according to his faith; and that all who do the will of the Father are most assuredly put in the possession of the knowledge that the principles that were taught by the Messiah and by His Apostles are true.

Since I last had the privilege of bearing my testimony from this stand, I have visited the temple of God at St. George, and spent a season there, and I want to bear my testimony to the truth of the doctrine of baptism for the dead. When Paul was arguing with the Corinthians, some of them were foolish enough to contend that there was no resurrection; they had believed, had been baptized, and they had been a certain portion of time

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in the Church ; but their traditions and their lack of understanding caused them to believe that there was no such thing as the resurrection. Paul, in his argument, made use of the following language : " Else what shall they do which are baptized for the dead, if the dead rise not at all ? Why are they then baptized for the dead ? " Do you know why the ancient Saints were baptized for the dead, and do you know why Paul used this argument when they were disputing this principle of the resurrection ? We do, for God has revealed it. He says : " Why stand we in jeopardy every hour ? If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not ? Let us eat and drink ; for to-morrow we die. " Now, don't you think it would have been wise in Paul to have taken the advice that some of our friends pretend to give us ? Don't you think it would have been wise in Paul, when he stood in jeopardy every day, to give up those principles which rendered him so unpopular among the people ? The same question is propounded to us to-day. People say, " Give up your religion ; it is unpopular ; we don't like it, and we are fifty millions strong. We want you to please do as we do, say as we say, and be as we are. " But in order to make the thing not quite so glaring—not quite so gross an injustice—they say, " Will you please give up your plural marriage and do as we do ? If you must have a plurality of women, marry one and keep the others and raise illegitimate children as we do. " That is the English of it. It may be distasteful to tell so much truth in one afternoon ; but that is the English of it. I have traveled in a few of the nations of the earth ; I have seen some of their finest cities ;

and I have seen the effects of the workings of what is termed high Christian civilization.

But before referring to this allow me to go back a little with regard to the pretensions of Joseph Smith ; because this is the " Mormon " problem ; " it lies in a nutshell. " Joseph Smith was a true Prophet sent of God, or he was not. He held the keys and powers of the Priesthood, or he did not. These he conferred upon other men in the Church of Jesus Christ of Latter-day Saints before his death. Now, those upon whom he conferred these keys have the Apostleship, or they have not ; they have the authority of God, or they have not ; they hold the keys of the Priesthood, or they do not ; God our Eternal Father, reveals His mind and will from the heavens to His children in these valleys of the Rocky Mountains, or He does not. We testify He does.

Without quoting any more Scripture, let us reason together a little while. Who knew of the necessity of the Aaronic and Melchisedek Priesthood ? Joseph Smith had a vision of the Father and the Son. Who ever conceived of the necessity of such a vision ? There was an absence of the knowledge of God. The world by wisdom know not God. The being that is worshipped by so-called Christianity, is a being without a body, parts or passions. In order that He might have a testator upon the earth, God revealed Himself, so that we might understand a little concerning the personality of God ; as it is written, we are created in His image. Then the Book of Mormon was brought forth. Jesus Christ declared, " other sheep I have, which are not of this fold. " Those " other sheep " had to be visited ; and the Book of Mormon gives us a history of Christ's visit

to them—the aborigines of this continent, called the American Indians, but really the descendants of Jacob. We have given unto us within the lids of this book (Book of Mormon) the fullness of the everlasting Gospel. We have the principles of the Gospel laid down in their simplicity—plainer by far than in the Bible, though agreeing with that sacred record. It is in reality the stick of Judah that is contained in the Bible; the stick of Ephraim is contained in the Book of Mormon. Isaiah prophesied concerning the coming forth of this book. In fact the writings of the Prophets are pregnant with predictions concerning the establishment of the Kingdom of God in the latter days.

Joseph Smith declared that John the Baptist came and restored the Aaronic Priesthood, and also that Peter, James and John restored the Apostleship, and the keys and powers thereof. Please tell me who it was that put it into the heart of this so called impostor (Joseph Smith) regarding the coming forth of this book? Will you please tell me where he acquired the wisdom to concoct such a record? Who taught Joseph Smith the necessity of the Aaronic and Melchisedek Priesthoods? Who taught Joseph Smith the perfect system of the organization of the Church of Jesus Christ of Latter-day Saints? Who taught him the necessity of three High Priests presiding over the Church of Christ like unto Peter, James and John? Who taught him the necessity of the Quorum of the Twelve Apostles, and of their powers and duties and the presidency thereof? Who taught him the necessity of the High Priesthood in their presidings? Who taught him the necessity of the Seventies and

their organization? Who taught him the necessity of the Elders' Quorum, the Priests' Quorum, the Teachers' Quorum, and the Deacons' Quorum? Who taught him the organization of the Stakes of Zion with their presidency, their High Council, their Bishops, Teachers, etc? Who taught him the necessity of baptism by immersion for the remission of sins, and the laying on of hands for the reception of the Holy Ghost? Who taught him the necessity of holding keys of Priesthood, and that God would reveal principles through this channel that had been hidden from before the foundation of the world? Who taught him of the pre-existence of the spirit of man? Who taught him the philosophy of our probation upon the earth, and the results that would flow from a faithful observance of the principles of righteousness? He declared that Jesus Christ taught him; he declared that all these things were received through the revelations of the Lord Jesus Christ to him. When people say that Joseph Smith was an impostor, they make him one of the greatest men that ever lived in view of the religion he founded. Again, who taught him the necessity of marriage for eternity? Who taught him the doctrine of baptism for the dead? Who taught him the principles of the resurrection and eternal judgment, as described in this Book of Doctrine and Covenants? I answer, God the Eternal Father.

Now, will you please tell me why the world are so embittered against us as a people? I will tell you. It is upon the same principle that they were embittered against the Messiah. The Messiah came with His bowels filled with compassion and love for the human family. He taught them how to be saved to the uttermost.

He taught them exclusive salvation. Joseph Smith was a servant of the Lord Jesus Christ, and acted under His instructions. His life and works boldly tell that he was no impostor. He was, indeed and of a truth, a true Prophet of God. He declared the principles of eternal life, and those principles have been carried to the nations of the earth. What has followed the preaching of the Gospel? Judgment, calamity and desolation have come, in many instances, upon those who have rejected it; upon those who have cast us out and spurned the message of life and salvation: for it has been decreed by the Almighty. The hour of His judgment has come. You take this large congregation. If they had the opportunity of testifying, they would declare in words of soberness that God had revealed to them the principles of the Gospel, and that it was for that reason that they left the States, the islands of the sea, the nations of Europe, and came to this country; it was because they received a knowledge that these principles were true. They had been impressed by His Spirit to gather here; it is the gathering of Israel. In doing this they were told by their friends that they were deceived; but I ask any man who has accepted these principles, who has practiced them in solid faith, if he has ever been deceived? Never, no never. God has been true to His word. He has done His part. He has placed us in the possession of a knowledge of these principles. He has brought us home to Zion from the various nations where we were scattered. He has taught us the principles of righteousness through His appointed channel, by His Holy Spirit, and woe be unto us if we harden our hearts and close our ears against the pleadings of the Holy Ghost.

We should sanctify ourselves before the Lord, and live holy and pure lives. We are living in the last days. We have no time to trifle. We are in the midst of the judgments of Almighty God. He has declared that desolation should cover the earth, and that He would waste the inhabitants away who would not listen to His voice. How can the Latter-day Saints escape if they neglect so great a salvation? We are called upon to be ministers of righteousness. We are building temples. We have no right in those temples unless we can go in as saviors upon Mount Zion. We never can be upon Mount Zion unless we save ourselves from this untoward generation. We must practice the principles of righteousness. We must give up our follies, our light speeches, our loud laughter and our inhuman feeling with regard to our children—placing them in a position where they are under the dominion of Belial, and under that influence that would wean them from the principles of righteousness. We must repent of our sins. We must listen to the voice of God through His servants. We must sanctify ourselves before Him or we cannot assist Him in the establishment of His righteousness upon the earth. You know this as well as I do. What right have I to require of anybody what I will not do myself. What right have I to expect of anybody what I do not do myself? No, we must save ourselves. We must make our calling and election sure. Who is afraid to die but the sinner? Who is afraid of death but those who have sinned and who dread to meet the consequence of those sins behind the veil? But those who love the principles of righteousness and who practice them know that they have passed from death unto

life. They know that they are redeemed through the precious blood of the Redeemer. When they pass into the spirit world it is not in blindness. They know that they are going into the presence of the Lamb, and the Church of the First Born. They know that they belong to that Church, and they also know whether they have kept their garments clean or not. Have we any occasion to fear the people? Have we any occasion to fear nations? Do we fear when we go forth in their midst, traveling one or two at a time in the midst of our enemies with threatenings on every hand? Do we fear under those circumstances? No; and if we can trust ourselves in the hands of God, under those conditions, I think we can trust Him to-day. And as far as I am concerned as an individual, not one principle that God has revealed from the heavens do I dare to go back on—not one principle. I believe in the fullness of the everlasting Gospel. I believe in plural marriage as a part of the Gospel, just as much as I believe in baptism by immersion for the remission of sins. The same Being who taught me baptism for the remission of sins, taught me plural marriage, and its necessity and glory. Can I afford to give up a single principle? I can not. If I had to give up one principle I would have to give up my religion. If I gave up the first principle of the revelations of the Lord, I would prove before my brethren, before the angels, before God the Eternal Father, that I was unworthy the exaltation that He has promised me. I do not know how you feel; but I do not fear the face of man as I fear the face of God. I fear lest when I go behind the veil and have to meet my progenitors, that I should meet them as a traitor, as a man who had

not the backbone to stand by the principles of righteousness for fear of my life; or for fear of some calamity that might come upon me. How would they look upon me? How we would be condemned if we dared suggest such a thing as to say that we would give up the first principle of eternal truth! I bear my solemn testimony that plural marriage is as true as any principle that has been revealed from the heavens. I bear my testimony that it is a necessity, and that the Church of Christ in its fullness never existed without it. Where you have the eternity of marriage you are bound to have plural marriage; bound to; and it is one of the marks of the Church of Jesus Christ in its sealing ordinances. "Whatever you bind on earth is bound in heaven." We know how sensitive the Prophet Joseph was to introduce this principle. He knew the feeling that was against it. It had been taught from the days of heathen Rome down to the present time that a man should have but one wife, which has resulted in the prostitution of many of the fair daughters of Eve as mistresses. Here we have too much love for women to see them trampled in the dust. Here we have too much respect for unborn spirits to have them come into the world branded as bastards, illegitimate, in shame, without knowing their fathers. The children we have are legitimate. They are our own. We honor them and our wives. Our children are given unto us of God, for our wives are given to us of God. We never should have thought of practicing this principle if God had not revealed it from the heavens and commanded it, and we must stand by it and by every principle that He has revealed. It is more than I dare, to go back on that principle or any

other principle ; and I have besought the Lord with all my heart that He would give me strength according to my day that I might never fail in my integrity, but that I might stand firm as the pillars of heaven to the truths that He has revealed for the redemption of the human family. I understand my own weaknesses ; I understand my own insufficiency ; but my trust is in the living and true God. And I have a testimony that for over thirty years He has sustained me through some very crooked and tight places by His Almighty power. He has stood by me, been my friend ; and so far my testimony

and my love for the principles of righteousness are as deep and earnest as my first love, and more so ; for I have witnessed His loving kindness in the sealing powers and bonds of the everlasting covenant ; I have been privileged to see the magnificent manner in which He has provided for His children, in placing them in a position that they may become like unto Him—eternal, without end of years.

That God may give us grace to stand true and faithful to our covenants, and endure to the end, is my prayer in the name of Jesus Christ, Amen.

DISCOURSE BY PRESIDENT GEO. Q. CANNON,

*Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon,
January 6th, 1884.*

(REPORTED BY JOHN IRVINE.)

TESTIMONIES OF THE SERVANTS OF GOD—ILLOGICAL MANNER IN WHICH THEY ARE MET — ONLY TRUE WAY TO OBTAIN A KNOWLEDGE OF THE GOSPEL — SECRET OF THE STRENGTH OF THE CHURCH OF CHRIST—WORK TO BE ACCOMPLISHED—STRUGGLE BETWEEN SATAN AND GOD—INFLUENCE BROUGHT TO BEAR AGAINST THE SAINTS.

THE testimonies of the servants of God, which we hear so frequently from this stand, ought to make an impression upon the minds of those who hear them—they ought to have weight, for the reason that those who bear them declare in solemnity, in the presence of God, that they

know that which they testify is true ; and when a man, or any number of men, arise in the presence of their fellow men, and declare in words of truth and soberness, that certain things are true, that they know them to be true, that they are willing to bear testimony of them be-

fore God and the people, and to suffer all things for their truth, even to death itself, it should make an impression upon the human mind, and inspire those who hear these testimonies with a disposition to at least investigate and withhold their condemnation. Because, unless a man knows something to the contrary, unless he has had a testimony that these things are false, he is not justified in condemning them. There is only one way in which they can be fairly condemned, and that is by proving their falsity, by obtaining knowledge that is directly in contradiction to that which is borne testimony to. In this consists the condemnation of the inhabitants of the earth at the present time, as it has consisted in every age when God has had a work to do upon the earth. Certain men have gone forward in the midst of their fellow men, and in solemnity and in truth have testified that God has spoken, that God has given revelations, that God is doing a certain work in the earth of which they are the witnesses. They know this, they say, for themselves and bear testimony of it, and exhort their fellow men to seek for knowledge in the same manner in which they have sought for it, with an assurance that if they do so they will obtain knowledge. Now, notwithstanding men have done this, the world, without pretending to have any counter demonstration or testimony, without being able to disprove by the same sort of evidence, condemn wholesale, without discrimination or hesitation those testimonies and declare them to be false, and assert that the men who bear them are either deceived themselves or are striving to deceive somebody else.

I do not think this is fair. It never was fair. It is not a proper

method of dealing with affairs of this character; because if there is a God, and one man says he has had communication with Him, and another, who believes also, or professes to believe in God, denies that the first has had any such communication, and yet does not pretend that God told him any such thing, does not pretend to have had any communication from God—the contradiction of the one is not equal to the affirmation of the other. It is the height of presumption for a man who professes to believe in God, to rise up and at his own instance and of his own will, because he chooses to take that view of God, and of God's method of dealing with man, and declare that the testimony of the man who says he has had revelation from God is false. Why, anyone at a glance can see that it is an improper way to deal with the subject. If he does not have revelation himself from God, he should, at least, be modest in contradicting the testimony of others who declare that they have had revelation from Him. The whole religious world in Christendom profess to believe in God. They declare that God lives and are continually preaching to the people a belief in Him, a belief in Jesus, saying that Jesus is the Son of God, that He lived upon the earth in the flesh, that He has gone to the Father, and that they are His ministers, having power to do certain things in His name, and to teach His doctrines. They say to the people who do not listen to them: "You will be visited with the most terrible judgments if you do not believe what we say; you will go to hell, and you will burn there throughout the countless ages of eternity, if you do not believe what we tell you." Now, when men go to their fellow men and make such statements as

these, and assume such prerogatives and powers as these, and say that their fellow men will be condemned by wholesale to eternal hell for not listening to them, they certainly ought to have some method of communicating with the Being they represent, and whose ministers they profess to be, and they ought to know more than other men—more than common men at least—about the Being who, they say, sends them as His ministers. But what are the facts? Here is Brother Woodruff, who for the last half century has been testifying, as he has this afternoon in your hearing, with all the energy of his soul—for he has been a very zealous man all his days—he has been testifying to all people to whom he could get access, that God has spoken from the heavens and restored the plan of salvation in its ancient purity, and the Church as it was organized upon the earth in the days of Jesus, with the plenitude of its gifts and powers and graces, and that this condition of things now exists upon the earth, and that he is a living witness of it; that God has really revealed this to him, so that he has become a witness through revelation from God, of its truth. He has declared this. Hundreds have made a similar declaration, and hundreds are still testifying concerning these things to the inhabitants of the earth. But Christendom through some of its principal representatives says: “We don’t believe a word you say. We don’t believe God has spoken to you. We don’t believe God has given you any authority. We don’t believe your doctrine to be from God. We don’t believe that the church you have organized, and that you declare is the Church of Christ, is the Church of Christ; and so confident are we of this that we believe

that it would be justifiable for you to be killed as a lot of impostors and dangerous men, and you ought to be broken up. If it should be necessary to do this, and it cannot be done any other way, we would be willing to have armies resort to violence and have bloodshed, rather than such a dreadful heresy and such a wicked system should be perpetuated on the earth.”

You turn to them—to these men who profess to have the fate of their fellow beings in their hands, whose efforts, as they state, will send millions to heaven and millions to hell—you ask these men who profess to have such awful powers as this—“By what authority do you make these statements? Has God given you any testimony that the Church of Jesus Christ of Latter-day Saints is not the true Church? Has God told you anything about it?”

“Oh, no,” they will say, “God has not spoken to us. We do not believe He talks to anybody. We believe he has stopped all communication with man; that no living man has heard His voice, or knows anything about His mind and will.”

Now, this is their testimony. You cannot get any of them—at least I have not, and I speak so far as my own personal knowledge goes—to declare that God has revealed to them either by the spirit of prophecy or by the manifestations of the Holy Ghost, that the doctrines taught by the “Mormon” people are false, or that the Church of Jesus Christ of Latter-day Saints is not of God, and yet, notwithstanding this, they take the course that I now describe. Here on one side is knowledge—at least it purports to be knowledge. Here are men who say they have actually received revelations from God; that God has poured out the Holy Ghost upon men and women; that

Jesus has actually visited the earth in person, and been seen by living men; and that angels have been seen and conversed with by living men. They state this in all solemnity and in all truth, and as a test of the sincerity of their statements, they say to their fellow men: "If you will take a certain course that God has pointed out, and that we are authorized to designate; if you will take this certain course, you shall know also of the truth of our testimony. We do not make these statements expecting you to receive them simply because we make them; but we say to you, if you will take this course, if you will accept the conditions which God has prescribed and comply with them in sincerity and humility, you shall receive these blessings and this testimony for yourselves, and you then will be numbered as witnesses with us."

What can be fairer than this? And this is the course that the servants of God have always taken with mankind, and hence, as I have said, the condemnation of the inhabitants of the earth, because they will not receive that testimony. They abuse the Church of Christ without having reason or foundation for doing so; they abuse it without having any evidence that is at all tangible or that can be relied upon; they have nothing more than their personal feelings, personal prejudice, and their personal tradition—that which they have inherited from their fathers—upon which to base their opposition.

Now, the Church of Jesus Christ of Latter-day Saints has been built up in this manner. Its strength consists in this peculiarity: that those who have embraced it as a rule—there may be exceptions—have taken the course which has been taught by the servants of God, and

the result is that legions of witnesses have been raised up. It is not confined to one; it is not confined to the original few; but this testimony has extended itself, until it has brought within its fold men and women of almost every race; for it is not confined, happily, to sex no more than it is to nationality, but it is extended unto men of every race, and unto women of every race, and all these rise up as an army of witnesses, unanimously bearing testimony of the same great truths, declaring that it is not from their fathers, it is not from tradition, it is not from their teachers, it is not from any human source that they have derived their knowledge; but that God Himself, by His invisible power, by His superhuman power, by the outpouring of the Holy Ghost upon them, has borne testimony to them, so that they are thoroughly convinced and have a knowledge as strong as the knowledge that they themselves live, that this is the work of God, that He has established it, and that He will roll it forth and cause it to accomplish all that He has said it would. It is in this peculiarity that the strength of the people consists. If it was not for this we should be as weak as a rope of sand; there would be no cohesiveness or strength about us. But with this there is a power that makes hell tremble. It makes the Devil mad. It makes every man that is afraid of the truth angry in his spirit because of that which he sees. If men were not afraid of truth there would be no fear connected with this work. What is there about it to create fear? What is there in its manifestations, in its fruits, and in its operations upon the minds of the children of men to cause any man who loves truth to have any dread concerning it? Nothing whatever.

It is beneficent in its operations. It elevates men and women ; it makes them better, purer, more God-like, more orderly. It bestows blessings—this system does—upon all who espouse it, and all who come within the range of its influence. And this has been its characteristic ever since its organization until to-day. You know it, each of you who have espoused it. You know its effects upon you. You know it has made you better men. You know it has made you men of purer lives, of loftier desires, of more God-like aspirations. You all know this. Every man, every woman, and every child connected with this work is a witness of the truth of this. If it has this effect upon you, will it not have the same effect upon every human being who comes within the range of its influence and who bows in submission to its requirements? Certainly it will. There is no human being, however low, that it will not elevate, if he will obey it. It is the power and lever, so to speak, by which humanity will be elevated to the presence of God our Eternal Father, for the very reason that the exaltation which God has attained to, has been through obedience to these self-same laws that are now taught to us. That which obeyeth law is preserved and sanctified by law. The people who obey law will be exalted by law ; they will be preserved by it, they will be sanctified by it ; and that is the effect of the teaching of the Gospel upon the Latter-day Saints.

While Brother Woodruff was talking, I thought what an immense labor it is to endeavor to accomplish that which the Prophets have told us will be brought to pass in the last days. I look at this people so comparatively few in numbers, and at the immense work that is to be accom-

plished, and it seems an herculean, an impossible labor to the natural vision. It seems as if no human beings could accomplish it. But God has spoken concerning this work. His word has gone forth, and it cannot fail. This work will be accomplished, and it will be accomplished by the operation of truth. As Brother Woodruff has said, there is a power connected with truth, that when brought to bear upon human beings, has the effect that he has described, and has the effect that the Prophets have predicted concerning the last days. There will be a power exercised in our behalf, increasing as we are prepared to receive it ; for this people with all their weaknesses, and they are many, are nevertheless drawing nearer and nearer to God every day, and faith is increasing in their midst. A generation of boys and girls are growing up who will have greater faith than their predecessors, their parents, have had, and the work will continue to grow and spread. And there is this to be taken into consideration, God having predicted the ushering in of the last dispensation, knowing the odds that would have to be contended with in establishing it : God knowing this has reserved in the heavens to come forth at this time the noblest of His spirits, the men and women most capable of carrying out this work, and achieving the grand results the Prophets have predicted should be accomplished in the day and generation, preparatory to the coming of the Son of Man. God knowing this, in His wisdom and foreknowledge has prepared the way beforehand, and there will be men and women brought forth who will carry off this work in the way He designs. Step by step, the adversary of God, that is the adversary of all truth, will have to recede.

he struggle is between Satan and God. The struggle is for the supremacy of this earth, and you may depend upon it, it will not be given without a mighty wrestle. The adversary has wielded this power now for nearly 2,000 years—1,400 years and upwards on this continent. For this period he has held undisputed sway, it may be said—that

if not entirely true it is nearly true in saying it has been undisturbed. There have occasionally some persons arisen who have endeavored to stem the tide of wickedness that the devil has caused to flow over the earth; but there has been no Priesthood on the earth, no organized church, no organized power, through whom God could operate, and you may depend upon it, now that there is one, there will be a mighty struggle. It will cost the best efforts of which

we are capable, to lay the foundation so successfully that it shall not be overturned, to prepare the way for the coming of the Lord Jesus Christ. Every kind of opposition will be brought against this work. There is nothing that you can conceive of that will be kept back, and it will come upon us as fast as we are able to bear it. It is only the power of God that restrains our enemies from overwhelming us. If it were not that God has said this shall not be, and has told us that he will establish this work never to be thrown down, we would not be able to stand. But victory will perch upon our banners, and we will do so until the end. But it will not be without a mighty warfare, the hostility against this work will be continuous. No man need calculate anything else. Why, just think of the results that are to be wrought. Just think of what depends on our labors and upon this con-

test? We have been gathering the people from Babylon through the power of God to build up a Zion here. But see the results that attend our labors in this city and in this Territory. It seems as though all hell is endeavoring to defeat our object, and to defeat the cause of God in gathering the people out from the nations of the earth. The adversary has said:

“You shall not have a pure people; you shall not build up Zion; I will bring all my forces to bear against this; I will destroy the work of God; I will not allow the Priesthood of God to remain on the earth; I will kill them off, or I will do everything in my power to cripple them.”

Thus he brings every kind of influence to bear against this people. We would have a pure people here; we would have a Zion such as the Bible describes, if we were allowed; we would have a city in which angels might walk in the streets all day, if we could have our way; but Satan says: “You shall not. I will bring every power and influence to bear against you. I will besmear you in every way I can, and will make you so hateful in the eyes of all people, that they will come up against and destroy you. You shall not build up Zion, if I can prevent it.”

And you see the result. Every power that is conceivable is brought to bear against us. We are maligned. We are represented as everything that is vile. Men think that in killing us they will be doing God service; not because of our wickedness, but because they believe we are wicked, because the adversary has had such power through falsehood and misrepresentation, that men believe that they will be doing God service in exterminating us from the face of the earth. And what

is it that restrains the efforts of our enemies? It is the power of God only. We should be overwhelmed if it were not for this invisible agency—invisible to us. There are legions of angels around us. Their power is exerted in our behalf, and the results we can see in the deliverances which are wrought out so miraculously for our good. It is a cause of amazement how we are delivered from time to time, so few in numbers, and so hated as we are. Our friends are filled with astonishment. Every few days, every few weeks, or every few months, they think that something is going to occur, that will cause our destruction—I mean friends who have not the faith and the knowledge that we have. But this work of our God will go forth, despite all the opposition that will be brought against it. It will win, because it is true. As we have been told by Brother Woodruff, the eternal principles of truth are on the earth now in an organized form, and you cannot kill them unless you kill the people themselves. There is no way to stop this work, except by the extirpation of the “Mormons,” or Latter-day Saints, root and branch! No other method can destroy them but that, and God will not permit it. His Priesthood is on the earth, and it will remain on the earth. You may kill off a few, still the Priesthood will remain, and it will exercise power in the earth. It will unite the people, and the power of God will attend its administration in the midst of the people. The honest will receive the Holy Ghost, they will have a knowledge of this work for themselves, and they will be ready to endure all the consequences that may attend the espousal of the truth, just as their predecessors have done in

times that are past and in our own age. God will bless us if we seek to do His will. Remember, my brethren and sisters, that that which obeys law is preserved and sanctified by law. If you want to escape evils, obey the law that God has revealed. Keep His commandments. There is safety in this. It is a great work we are engaged in. The desire I have for every man and woman of this Church is, that they may be true, and that their children may live to be true to God in days to come; for we are laying the foundation of a work that shall stand undisturbed for one thousand years. Then, in the purposes of God, Satan will be loosed again for a little season, but it will only be for a little while. We are engaged in laying the foundations of that work. It is the most glorious work that could be committed to man. Angels delight in it, and we have the precious privilege of taking part in it. We have difficulties to contend with, but let them come. We will meet them, and what is better still, we will overcome them through God's help, and our children will enjoy the blessings of liberty. I trust and pray that of this people who have fought so valiantly, and whose desires for the success of God's Kingdom are so pure, there will be found men and women of their descent, who so long as time shall last, shall stand up possessed of the Holy Priesthood in the presence of God, to magnify it. This is my desire for myself, it is my desire for my family, it is my desire for my brethren and sisters throughout the Kingdom of God; and that God may grant that we may be exalted in His presence when our work is done, is my prayer in the name of Jesus. Amen.

DISCOURSE BY APOSTLE ERASTUS SNOW,

*Delivered in the Tabernacle, Logan, Saturday Afternoon, February 2nd,
1884.*

REPORTED BY JOHN IRVINE.

NEAR COMING OF CHRIST — WORK TO BE ACCOMPLISHED — TEMPLES ALREADY BUILT, AND MANY MORE YET TO BE BUILT—REDEMPTION OF THE DEAD—EZEKIEL'S VISION — HOW LONG WILL IT TAKE TO WARN THE WORLD?—WILL THE LORD DELAY HIS COMING UNTIL ALL THIS WORK IS ACCOMPLISHED?—JOSEPH SMITH'S MISSION ON EARTH AND BEHIND THE VEIL—ANOTHER MISSION TO BE UNDERTAKEN—THE RESURRECTION OF JOSEPH SMITH NEAR — THE MEANING OF THE EXPRESSION, "THE MORNING OF THE FIRST RESURRECTION."

I AM asked to speak, but I feel in attempting to do so that my speech will be barren unless the Lord is pleased to inspire my mind by the Holy Spirit. I know there is faith in the hearts of the people and the Lord is able to give words of edification and comfort. I am not, however, impressed with anything in particular, in the way of doctrine, to speak to my brethren and sisters; I have only a feeling to exhort in general terms.

The Latter-day Saints realize as I do that every year brings us nearer to the coming of our Lord; that every month and week and day that passes over our heads, brings us nearer to the great and important events that must transpire, and that it does not become us to give way to a feeling of apathy and indifference, and to say in our hearts, "The Lord delayeth His coming," and that to-morrow will be as this day and much more abundant, and that the next generation will be like the present, and as the world has continued

to roll on, as generations have come and generations have gone, so will it be with us and our children. I say it does not become us to give way to these sentiments and feelings which are common with unbelievers, with the world, or with the unenlightened, who have not a knowledge of God, who have not been favored with the light of revelation, who have not discerned the signs of the times; for we are not the children of darkness, but the children of light. Light has come unto us. We have been called out of darkness unto light. We have been translated from the kingdom of darkness unto the kingdom of God's dear Son, and therefore it may and ought to be said of us as Saint Paul said concerning the Saints: "Ye, brethren are not in darkness, that that day should overtake you as a thief." It is written and we expect it to be fulfilled upon the heads of the unbelieving and the wicked, that the Lord will overtake them as a thief in the night. "In such an hour,"

said the Savior, "as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But, and if that evil servant shall say in his heart, my lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites." Now, it is not impossible, nor yet improbable, that there will be some among the Latter-day Saints who are called of God and appointed to this work, and who are set over their fellow-servants to give them meat in due season, who will be found negligent, who will have forgotten their high and holy calling, who will have laid off their armor of righteousness, who will have become slothful and weary in well doing, and who will have taken to eating and drinking with the drunken and smiting their fellow-servants; but as surely as any such are found among the servants of God, they will be overtaken when the day of the Lord cometh, and their portion will be appointed with hypocrites and unbelievers. But we hope better things of the Elders of Israel, of Presidents of Stakes, of Bishops, of High Counselors, of High Priests, of Seventies, of Priests, Teachers and Deacons, and of all the Latter-day Saints; for we have all been made partakers of this Priesthood, and the blessings of the Lord, directly or indirectly, have

been conferred upon us.

The work before us is a great one, and very much remaineth to be accomplished according to the prophecies—Israel is to be gathered, Jerusalem rebuilt, Zion established, the vineyard of the Lord pruned and the corrupt branches cut off and cast into the fire, while the good branches shall be grafted in and partake of the root and fatness of the tame olive tree. There is a great work to be accomplished in the earth. But the Lord has said by the mouth of His servants that He will cut His work short in righteousness in building up His Kingdom in the latter-days. True, when the Lord speaketh He does not reckon time as we do. The time was, in the infancy of this Church, when our minds were so narrow compared to what they are now, that we looked for the speedy coming of our Lord, and the accomplishment of His great work before this time. But as our minds grew, and our ideas enlarged, we began to perceive that we were only children in our views and feelings, our ideas and expectations. We had the views, ideas and expectations of children; and we see how the Lord has enlarged Israel and expanded His work; and now we behold so much more to be accomplished than what has been accomplished, that we are apt in our minds to put off the day of the Lord a great way. The time was that we looked for one temple. The early revelations given to the Latter-day Saints predicted a temple in Zion, and Zion in our minds at that time was a little place on the Missouri River in Jackson County, Western Missouri—a town and a few surrounding villages, or a country, peradventure it may be as large as a county. When we first heard the fullness of the Gospel preached by

the first Elders, and read the revelations given through the Prophet Joseph Smith, our ideas of Zion were very limited. But as our minds began to grow and expand, why we began to look upon Zion as a great people, and the Stakes of Zion as numerous, and the area of the country to be inhabited by the people of Zion as this great American continent, or at least such portions of it as the Lord should consecrate for the gathering of His people. We ceased to set bounds to Zion and her Stakes. We began also to cease to think about a single temple in one certain place. Seeing the different Stakes of Zion that were being organized we perceived the idea, possibly, of as many temples. Having had one spot pointed out in the revelations for the temple in Jackson County, our minds expanded so that in a short time we were building another temple in a Stake of Zion in Kirtland, Ohio. A little while afterwards we were laying the foundation of a temple in Far West, Missouri, and driven before our enemies; from that place we next laid the foundation and built up a temple unto the Lord in Nauvoo. When we located in the mountains and laid the foundation of a temple in Salt Lake City, who of us had an idea that before it should be completed we would be administering in a temple in St. George, and another in Logan, and another in Manti, and who conceives the idea to-day, that by the time these are completed and the Saints have officiated in them, we will be scattered over the American continent, building temples in a hundred other places? All this comes within the range of possibility, nay, probability, almost amounting to certainty. One of my brethren behind me here, who understands these things, and who can speak

knowingly in regard to them, says, that we may put it down as a certainty, that by and by, there will be hundreds of these temples throughout the land. Our minds are beginning to comprehend the object and purpose of the temples of our God. We realize that they are places where the Lord bestows the keys of life and salvation pertaining to the everlasting Priesthood, and opens the door of redemption and salvation unto our dead. We begin to comprehend a little of the vision shown to Ezekiel, as recorded in the 37th chapter of his book. Ezekiel, while under the influence of the Spirit of the Lord, was set down in the midst of the valley which was full of bones. He explored the valley, saw there were very many bones, and, lo, they were very dry. The Lord commanded him to prophesy concerning them, and he prophesied, saying: "O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. * * * And the breath came unto them, and they lived, and stood up upon their feet, an exceeding great army. Then He said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dry, and our hope is lost: we are cut off for our parts." Now, these were not the prophets and saints and righteous dead who had been partakers of the blessings of the Gospel and of the Priesthood, while in the flesh, but were those who had passed off in a day of darkness, and in their lost condition said to one another, and said in their hearts, "Our

bones are dried, and *our hope is lost*: we are cut off for our parts." But lo! the plan of salvation for the dead is revealed. The scheme which the Father had provided for the redemption of those whose hope was lost, and who were cut off is revealed unto their children, unto those who have been gathered from their long dispersion, and who have received the keys of the Holy Priesthood, which bringeth life and salvation to the dead as well as to the living. Having these keys committed unto us, we proceed to establish Zion; to build up her Stakes; to build her temples; to gather together those who purify themselves before the Lord, and qualify and fit themselves to become saviors upon Mount Zion, by entering into holy places and officiating for themselves and their dead, thus laying the foundation for the redemption of the dead in being baptized for them, in being ordained for them, in being blessed and endowed for them, in receiving the keys and the key-words for them, that in the day when the Elders who have passed behind the veil shall preach to them the Gospel of glad tidings of great joy, lo and behold! they will receive it and will be put in possession of those keys, endowments and blessings, whereby they may be freed from their prison houses, and be raised from the dead, and stand upon their feet an exceeding great army, and be restored to the blessings which God promised to Abraham, Isaac and Jacob, and their seed after them.

Now, this is the work before us, and I want to ask my brethren, the Elders of Israel, how long shall we be in accomplishing this work? Can I tell you? No, it is not given me to know. It is sufficient for us to know that the time has come for the work to be done: that the Lord has

turned the key and opened the door; that it is an effectual door which no man can shut—the door of life and salvation. Hence it is our duty to step forward and magnify the calling whereunto God has called us. Send out the young men of Israel; send out the middle aged; send out those who have not as yet cleared their garments of the blood of this generation to call the children of men to repentance, and to see how many will engage with us in this great work of salvation, and become saviors upon Mount Zion. But this preaching the Gospel to the outside world is a small part of the work. It is but the A B C of the lesson to be learned and the work to be accomplished. How long, I ask, shall we be in accomplishing this work? It is not, as I have said, given to me to know; but I can tell you in general terms. As long as there is one soul (of all the sons and daughters of Adam that have been born on this earth) that has not had an opportunity of receiving and obeying the Gospel; as long as there is one soul that is in a condition to be saved and that can be reached by this plan of salvation, so long will the Latter-day Saints be engaged in this work. But what I was going to bring before your minds was this: Shall we expect that the Lord Jesus is going to delay His coming in the midst of His people, until all this great work shall have been accomplished? By no means. I do not understand that He has ever intimated anything of this kind. Nor need we wait in our faith and in our expectations till all these great and glorious things shall have been accomplished on the earth before the Prophet Joseph Smith shall come unto us again. He has merely taken another mission advance of us. He fulfilled

mission given unto him on earth. The Lord was satisfied with his labors here. He lived long enough to endow his brethren with full authority to carry on the work that he had begun on the earth. He took his departure behind the veil. The Lord suffered his enemies to destroy him in the flesh, to take away his life, and he was made an offering—what shall I say? an offering for sin. Not in the sense in which the Savior was offered, but he was made a martyr for the truth and his blood was shed to attest the testimony that he bore to the world. He entered upon another short mission. Where? Why, unto his brethren of the house of Israel, and as many of the Gentiles as will receive his testimony, behind the veil. The mission of our Lord and Savior Jesus Christ, between his death and resurrection was a similar mission, but a very short one. It lasted only three days. While his body lay in the tomb his spirit visited the spirits in prison, turned the key and opened the door of their prison house, and offered unto them the Gospel of salvation. How many of them were prepared to avail themselves of it at that time? Comparatively few. But he opened the door and offered the message of life and salvation, and having done this, His fellow laborers—the Seventies, Elders and others whom He ordained to the ministry—as fast as they finished their ministry in the flesh—continued their work among the spirits in prison. So is the Prophet Joseph Smith officiating and ministering to those spirits, and so are all His brethren, the Apostles, who have gone in his wake, who have followed, as it were, in his track. They have just gone behind the veil. Who shall we say? Let us call to mind a few of the brethren

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who have passed away—Brother David Patten (the first of the Apostles who was slain), Parley P. Pratt, Heber C. Kimball, Orson Hyde, Brigham Young, Orson Pratt, Charles C. Rich, and others of the Apostles; also Patriarchs Father Joseph Smith and Hyrum Smith; Elders Samuel H. Smith, Don Carlos Smith—all the first Elders of this Church and the Presidents of all the early quorums, and a vast company of the members of their quorums. All these and many more are laboring in the spirit world preparing the spirits thereof to receive the benefits and blessings which are now about to be offered to them in the temples of God. In other words, “a ticket of leave” is about to be sent to them to the effect that their friends on the earth have officiated in their behalf, have complied with the ordinances which are appointed for their redemption, which will enable them to advance into a higher sphere, to walk upon a higher plane, to enter a higher class where they can be further instructed and prepared for a glorious resurrection. And as fast as this work is accomplished—and it is nigh at hand, it is now even at our doors—there will be another step made in advance; there will be another mission undertaken. The next mission will be to come and prepare the way in Zion, and in her Stakes, and in the temples of our God for turning the key of the resurrection of the dead, to bring forth those that are asleep, and to exalt them among the Gods. And who will be first and foremost? Why, he whom God has chosen and placed first and foremost to hold the keys of this last dispensation. How long will it be? It is not given to me to say the month, the day, or the hour; but it is given unto me to say that that time is nigh at hand. The

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time is drawing near (much nearer than scarcely any of us can now comprehend) when Joseph will be clothed upon with immortality, when his brother Hyrum will be clothed upon with immortality, when the martyrs will be raised from the dead, together with their faithful brethren who have performed a good mission in the spirit world—they, too, will be called to assist in the work of the glorious resurrection. The Lord Jesus, who was the first fruits of the dead, the first fruit of them that sleep, and who holds the keys of the resurrection, will bring to pass the resurrection of the Prophet Joseph and his brethren, and will set them to work in bringing about the resurrection of their brethren as He has set them to work in all the other branches of the labor from the beginning. And the Lord Jesus will appear and show Himself unto His servants in His temple in holy places, to counsel and instruct and direct. He will appear in the glory of His Father, in His resurrected body, among those who can endure His presence and glory. And all this I expect long before He will waste away and destroy the wicked from off the face of the earth. True, we have, in our limited understandings, perhaps imagined, many of us, that this glorious resurrection was to come upon us, and upon the whole world suddenly, like the rising of the sun. But you must remember the sun does not rise the same hour and the same moment upon all the earth. It is twenty-four hours in rising and twenty-four hours in setting. So with the resurrection. There is a day appointed for the resurrection of the righteous. And it is sealed upon the heads of many that if they are faithful and true, they shall come forth “in the morning of the first resurrection;” but

the morning lasts from the first hour of the day until mid-day, and the day lasts till night; and the rest of the dead—those who are not prepared or counted worthy to have part in the first resurrection—shall not live again until the thousand years are ended. In other words, the first resurrection will have been ended, and another period appointed for the resurrection of the rest of the dead. But this “morning of the first resurrection” is nigh at hand, and blessed are those who, through their faithfulness, shall be counted worthy to have part in it; for they shall be crowned kings and priests with God and the Lamb—they shall reign with Christ and in the midst of His people, and carry on the work of the redemption and resurrection of the Saints of God. And while in some parts of the world the Elders of Israel are preaching the Gospel unto the heathen nations who have not been ripened for destruction, but whose kings and mighty men have perished, and whose governments have been broken in pieces and wasted away, and the government of the Kingdom of God has been extended over them; while this is going on in some portions of the world, in other places, even in Zion and in her Stakes and in Jerusalem, the children of God will be engaged in the redemption of their dead in the temples of our God, and in the resurrection of those that are counted worthy of so great a salvation.

Then, I say, we need not put off the day of the Lord so far from us. Rather let us prepare ourselves for it; for lo and behold! He cometh quickly, and blessed are they who are prepared to receive Him; for they shall enter into His rest and be crowned with glory, and shall labor with Him and with the Prophet

Joseph and his brethren in bringing to pass this great salvation and redemption of our God.

May God help us to continue faithful, in the name of Jesus. Amen.

REMARKS BY ELDER ERASTUS SNOW,

Delivered at the General Conference, Friday Afternoon, October 5th, 1883.

REPORTED BY JOHN IRVINE.

PRESENT REVELATION—WORK REQUIRED OF THE PRIESTHOOD—IMPROVEMENT AMONG THE PEOPLE—MORE IMPROVEMENT NECESSARY—FAITH IN THE ORDINANCES REQUIRED—DESIGN OF GOD IN RELATION TO THE CHILDREN OF THE SAINTS.

I AM grateful for the opportunity of meeting in Conference once more with the Latter-day Saints, and for the health and strength given me to continue my labors among the people, and for this same blessing of health which is enjoyed by my brethren. I am thankful, too, that the Lord has raised up young men to bear off the Kingdom and help carry the burdens of the people. It is so a source of satisfaction that He has spoken and given instructions through His servant pertaining to the Seventies, to more fully organize and set in order the quorums of the Priesthood, the Seventies being more especially called as assistants to the Twelve Apostles, in the work of the ministry. And it is desirable that the revelation upon the subject should be fully carried out, the Priesthood in its various depart-

ments fully organized, and every thing set in order according to the word and mind of the Lord; that every quorum of the Priesthood, general and local, might be in good working order. For it devolves upon the quorums of the Melchisedek Priesthood to carry the Gospel to the nations, and to gather those that accept it. This work is great, the field is wide, and the word of the Lord unto us, His servants, is to thrust in our sickles and reap, and gather the harvest of the earth. And here let me say, the Lord has sent His angels to superintend the work. The angel spoken of by John the Revelator, has flown with the everlasting Gospel to preach to those that dwell upon the earth; and it is given unto us that we should proclaim it to all nations, to every people under heaven, the

decree having gone forth that this Gospel of the Kingdom should be preached to all nations, and then the end should come.

Many years have elapsed since this message began to be communicated to the sons of men; and we have become, comparatively speaking, a great people. A little one has indeed become a thousand. We, who a few years ago were only numbered by units and tens, now are numbered by thousands and tens of thousands, yea hundreds of thousands. And the Priesthood is correspondingly increasing in numbers and in ability to labor, and acquiring means to carry on the work of preaching the Gospel and of gathering Israel. The labor before us is not diminishing; it is extending on every hand, and the Lord desires to see the Elders of Israel in their various quorums and organizations interested, earnest and alive to their calling, anxious to perform well and faithfully the duties assigned them.

The Spirit of the Lord prompts from time to time the calling and setting apart of men to the work of the ministry, and sending them to different portions of the globe. And inasmuch as people feel earnest and anxious to do good, to use the means that God blesses them with in doing good, in sending the Gospel to the nations, and in gathering the elect of God—and as this feeling prevails and increases among the people generally—the Seventies and Elders, when they feel this spirit moving upon them, should not wait, supinely rest upon their oars, but be ready to act. And here permit me to say that that feeling which has to some extent prevailed with some in time past, that when men are named, either in Conference, or otherwise called on missions, to

indulge in such remarks as this—“I wonder what he has been doing that he should be sent upon a mission;”—such a spirit should not exist in the minds of Latter-day Saints, as it is entirely foreign to those who call men to the ministry. Such a feeling is not worthy a man called to preach the Gospel of the Son of God. The qualifications of Elders that are sought after, and that should recommend a minister of the Gospel, should be an earnest desire to do good, a willingness to serve, a desire to know what the Lord has for him to do, and a readiness to at once engage in the undertaking, using himself and his means, if blessed with means, his talents or gifts bestowed upon him by the Lord, with an eye single to His honor and glory. And men who are at home, ought to show forth these qualities in their daily lives and conduct, by attending their quorum meetings and their ward meetings, and their general Priesthood meetings, and by improving every opportunity to learn their duty, and to improve themselves in their daily lives; by being prompt in paying their tithing and in bringing forth their offerings for the poor, and their contributions for the building of Temples. It may not be those who are loudest in their professions, but those actually pursuing this course of life. These are the men that will be useful on the earth, and whom the Lord will delight to own and bless in their labors in the ministry. And it is desirable, that in the various Stakes of Zion, where quorums are organized, that the Presidents of Stakes should encourage those quorums, and the presiding officers of the various quorums should endeavor to gather together all who have received the Priesthood, and see that they are

enrolled in their respective quorums, and encourage them to attend their quorum meetings, and there seek for the counsels of the Holy Ghost, the Spirit that should rest upon the presiding officers of quorums to teach the members of the quorums all things pertaining to their duties, and how to become fitted for the labors whereunto God has called them. For all these quorums and organizations are so many classes for mutual improvement, edification and instruction; and the Presidents thereof are appointed and ordained to instruct the members of their quorums in all things in the line of their duty. And they should be encouraged by the Presidents of Stakes in their Quarterly Conferences to report progress and attendance of members, and the progress they are making in their qualifications. The Elders should thus be sought after; and according to the spirit they manifest in attending to their duties and qualifying themselves for the work of the ministry, they should be called into the field, whether from the Seventies or the Elders or the High Priests, the High Priests, however, being more especially expected to take the responsibility of presiding in Branches, in Stakes, in Wards, as Presidents of Stakes, as High Counselors, as Bishops, or Bishop's Counselors, as Presiding Elders in the Conferences of the churches abroad. And the time is not far distant when the Elders of Israel will be required to turn their attention and labors among the branches of the house of Israel; and especially among the remnants of Joseph, upon this American Continent.

I am pleased to be able to testify, from my travels among the people, in attending Stake Conferences and Priesthood meetings, and hearing

their reports from time to time, that there is a steady improvement in the feelings of the people. This was the testimony of Brother David P. Kimball, this morning, when he said, that he could perceive a decided improvement in the faith of the Latter-day Saints during the six years of his absence. I think this is especially visible to all those who are moving and acting among the people, they being the best able to judge of their true condition. This is a source of gratitude and thanksgiving to our Heavenly Father. I will not say of self-congratulation; for although we have reason for thanksgiving for the mercies and the blessings we have received, yet there are many things still to be done, very many improvements to be made, many weaknesses to be overcome, and very much yet to be done to instruct the people that they may be sanctified and prepared to endure the presence of the Lord, when he shall come; and to enable them to withstand the shocks of the enemy, that will be directed against them. Much remains to be done by the people in putting away evils that still exist in our midst; and very much needs to be done in the various Wards and Stakes throughout all the settlements of the Saints by the local Priesthood. I don't merely mean the Presidents of Stakes, the Bishops, the High Counselors, and the lesser Priesthood appointed to assist the Bishops—however important their labors may be and however necessary it may be that they should be alive and active; but they should also have the support of all High Priests, Seventies and Elders in their Wards. And every officer of the Priesthood should be alive and awake to see what good he might do, wherever and whenever the

opportunity exists of doing good—in his own home and family first, watching over his own children, laboring to unite the hearts and feelings of his wife or wives and children, that peace may dwell in his own habitation, and the wisdom and knowledge of God grow and increase among his own household; and to see that his children do not grow up idlers, but are trained to be industrious, and taught to reach out after truth, that their spirits may not be unfruitful, and that they may be taught in the fear of the Lord, and to worship Him, and to call upon Him, and to have faith in Him, so that when sickness assails them that they may not first resort to the doctor, or desire to put their trust in medical men to heal them, for the Lord has commanded His people that when any are sick among them, they shall call for the Elders of the Church, who shall pray over them, and lay their hands upon them, and anoint them with oil in the name of the Lord, and the prayer of faith shall save the sick. This was the exhortation of the Apostle James to the former-day Saints, and it has been repeated to the Latter-day Saints. The revelations given unto us on this subject are to the effect that “they who have faith to be healed, shall be healed; the deaf who have faith to hear, shall hear; the lame who have faith to walk, shall walk, etc. And they who have not faith to do these things, but believe in me, I will have compassion upon them, and bear their infirmities, and they shall be nursed with herbs and mild food, and that not by the hand of an enemy.”

These things are for you, my brethren and sisters, and for your families, and all who are willing to receive the word and counsels of

Almighty God. And if our faith is so weak that we have to resort to medical aid, let us do it trusting and relying upon God, seeking unto those who have faith, and who have confidence in God, and who do what they do unto the Lord, righteously, justly and honorably, seeking for the light of the Holy Ghost to help them in their profession. These will be far more likely to succeed and do good; but the other class are not to be relied upon, for all doctors have not faith any more than all lawyers or other men. But the sound, intelligent philosopher or surgeon has respect for God and His works, which are made manifest in all nature and in nothing more than the human frame, which is after the image of God himself—fearfully and wonderfully made—and those who understand it best, respect, as a rule, the Maker, and acknowledge His wisdom as being superior to that of man, for there is nothing ever devised by man that is equal to his own organization in perfection and beauty, or in strength and durability.

Let us remember and ponder upon these counsels, and cleave to the Priesthood and have confidence in it; and let the Elders administer to the sick in faith, and let them rebuke disease when the Spirit prompts them, and it will be rebuked, and the sick will be healed by the power of God. Every Elder in Israel should so live before the Lord as to have confidence in Him to do this. And let the Presidents of Stakes and the Bishops and the leading influential men encourage faith among the people, depending upon God and the ordinances of His house rather than trusting in man. And while they seek for wisdom to nurse the sick in a manner calculated to do them good, let them learn too,

that herb medicine, unless administered in wisdom and intelligence, is liable to injure the patient instead of benefitting him. And let the Elders lay aside strong drinks and tobacco, and discontinue the practice of everything having a tendency to injure the system, and set examples before our sons and daughters that is worthy of imitation. If parents will pursue this course they will command the respect of their children; and when the time comes for them to go down to their graves, their children will point to them in affection and pride as being the chief means, under God, of their learning His ways and walking in

His paths, and of eschewing those pernicious habits which are wasting away the life of our nation, and that are gradually undermining society and destroying the human race. It is the design of the Almighty to raise up in these mountains a hardy and a healthy people, a people who shall live according to the laws of heaven that govern them, in whom shall be found the elements of faith and power; and it becomes our duty to shape our lives accordingly. And that God may help us to do so, and to accomplish all that is required of us, is my earnest desire and prayer. Amen.

DISCOURSE BY ELDER CHAS. W. PENROSE,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, May 20th, 1883.

REPORTED BY JOHN IRVINE

SINCERITY ALONE NOT SUFFICIENT—THE GATHERING FORETOLD—INSPIRED WRITINGS NOT ALL CONTAINED IN THE BIBLE—PROVINCE OF THE HOLY GHOST—THE REFORMERS—CONFUSION OF SECTS—APOSTATE CONDITION OF THE WORLD FORETOLD—HOW THE APOSTLES WERE SENT OUT—AUTHORITY REQUIRED—WHAT THE SAINTS SHOULD DO—OPPOSITION TO THE GOSPEL, ANCIENT AND MODERN—TESTIMONY.

I AM called upon this afternoon quite unexpectedly to me, to address this congregation, and I earnestly pray that the spirit of the living God may rest down upon me and upon all who are gathered in this

Tabernacle, that I may be inspired to say something which will be profitable to hear, and that all who listen to my words may be able to understand them in the spirit by which they are spoken.

We have assembled here to-day to worship God our Heavenly Father, in the name of Jesus Christ His Son, under the influence and power of the Holy Spirit. In order that our worship may be acceptable to God, it must be done in the name of Jesus, and it must be done under the influence of His Spirit ; for "God is a spirit, and they that worship Him must worship Him in spirit and in truth." We must be sincere in our worship ; we must be sincere in all that we do in order that it may be acceptable to God. But sincerity alone is not sufficient. We have to worship Him in truth as well as in spirit, and we must worship Him also in the way that He has appointed, not in our way. God does not accept the ways of man unless those ways are in accordance with His ways. And we have come here that we may learn the ways of God, and then walk in His path. This is in accordance with the ancient prophets. They declared that in the last days, people should come from all nations unto "the tops of the mountains" for this very purpose, that they might learn of His ways and walk in His paths. The reason why we have had to do this is because the ways of our fathers, in their worship and in their service towards God, have been only in accordance with *their* private notions, *their* ideas of what is right.

There has been no voice from heaven heard among the children of men on this earth for a great many centuries. People have not been guided by the revelations of the Almighty, but by the wisdom of man, or, as we think, the folly of man. It is true that the people called "Christians," have had the book called the Bible. The Old Testament and the New Testament contain books which were written

by men who lived in ancient times, and who were inspired of God. Those books do not contain all that was written by the servants of God, in ancient times, but only a few of the writings given to the children of men by inspiration. This book contains a great deal of truth and some few errors, but the errors are the interpolations or the mistranslations of men. The doctrines which the Bible contains are true, and they are in sufficient plainness to be correctly understood, if the people who read what it contains are influenced by the same spirit or inspired by the same spirit as the men who wrote those things. But without that spirit the people of the earth are not able fully to comprehend that which is written. We read in that book that "the letter killeth." It is the spirit that giveth life, and it is also the spirit that giveth light. Without the Spirit of God as the revealing influence from on high, mankind are unable to comprehend the things of God. As we are unable this afternoon to see anything of a physical nature without that natural light which comes from the sun, so without the light that comes from the Son of Righteousness, we are unable to see the things of God. The prophets who wrote the things contained in the Old Testament, and the Apostles of Jesus Christ, who wrote the epistles, and other writings contained in the New Testament, were blessed with the gift that is called in the Scriptures the gift of the Holy Ghost. This was not merely an influence which made them feel good ; that exalted their spiritual natures so as to make them happy, contented and peaceful ; but it was a manifestation of the power that comes from God. As the light that comes from the sun reveals through our natural eyes those objects which

we see around us, so the Holy Ghost coming from God opens up and makes clear and plain the things of eternity, those things that are called spiritual, although they are all spiritual to our Heavenly Father. The things which we call natural and temporal are spiritual to Him, because He sees the essence of things, He comprehends them in their internal nature. All the elements of all things that exist are eternal, and "the things that are spiritual are eternal," and therefore it is all spiritual to God. We at the present time are creatures of time, and we see things that change. We do not comprehend their eternal nature. We do not comprehend their essence. We only see that which is on the surface, on the outside. But God looks into the internal nature of things as well as of men, and comprehends them. And the elements, both of that which is called natural and that which is spiritual, are all eternal, without beginning and without end. They are manipulated and changed and worked over, but they have no beginning in their essence, and they cannot have. No atom in nature can be destroyed. It never commenced to be; it will never cease to be. God looks upon things as they are, in their eternal nature, and therefore they are all eternal or spiritual to Him. But speaking after the manner of men we call things temporal and spiritual, natural and supernatural; yet after all when we come to comprehend them as they are, they are all material and all spiritual.

The inhabitants of the earth, as I have remarked, have been without any direct communication from God, and therefore they have been measurably in the dark. They have been able to read some of the books which were written by the servants

of God, who were inspired by Him in ancient times; but they have had no revelation for themselves. They can read what Isaiah said, or Jeremiah, or Peter, or Paul, or Luke, or other writers of the Old or New Testament; but they have had no personal revelation. The light which they have obtained is a borrowed light, like the light of the moon. They have been in a sort of moonlight or twinkling star-light. There have been a great many preachers who have claimed to be the servants of God, ministering among the people in Christendom; some in the ancient church called the Church of Rome, some in the Episcopal Church, some in the Methodist Church, others in the Baptist Church, and so on through all the various denominations that compose modern Christendom. No doubt many of them were good men, men who strove to the best of their ability, and the best of their knowledge to enlighten the minds of their fellow-men. Some of them, perhaps, were mere hirelings, "preaching for hire and divining for money;" but others were sincere in their hearts, sincere in their worship, sincere in the religion which they taught to others. But they had not a knowledge of the truth. They had a faith of some kind. They believed in certain principles. They believed in the things which they read in the Bible so far as they could comprehend them, but they had no positive knowledge in regard to the things which they believed in and which they taught. The men who were called the Reformers, who came out from the Church of Rome, and introduced a little more truth than the people previously had, and reformed several errors that were existing—were, some of them, most excellent men, and they performed

a great and a good work in the earth. But they were not called of God in the way that His servants were called in ancient times who wrote the things contained in the Bible, neither were they endowed with the Holy Ghost, which those men enjoyed. They nevertheless did a grand work in the earth, and for that they will receive their reward, no doubt ; for no man who ever lived on the earth whether in a Christian nation or among the heathen or pagan world, ever did a good thing but he was the better for it, and will receive his reward for it, and no man ever did wilfully a wicked thing, that which he knew and felt to be wrong, without being the worse for it, and for that he must give an account in the great day when the secrets of the hearts of all mankind shall be made manifest, Christian and heathen, those in the ancient times and those in the latter times. All who ever dwelt in the earth in the flesh must appear before the bar of God, and be judged for the deeds done in the body, whether they be good or evil, and they will receive a reward for the good that they did, and a punishment for the evil that they did, especially and particularly if they did evil knowingly, if they sinned wilfully, sinned against light and knowledge.

A great many of those persons that I have referred to among those reformers and others who worked on the earth, as they thought for righteousness and for the Lord, have labored in sincerity, but not always in truth. A great many errors have prevailed in the world since the time when the Apostles were put to death, when the lights that God placed in the world were put out by the hand of wickedness ; since the servants of God were destroyed in the flesh, a great many errors have crept into the world, and darkness has spread

over the minds of the children of men. Though many have worshipped in sincerity, they have not worshipped in truth, because they did not fully comprehend the way of truth. When they read the Scriptures, they only partially comprehended them, and they differed among themselves as to the meaning of those things which they read. Thus sect has multiplied upon sect, denomination upon denomination. And in what is called Christendom, people are in confusion, not comprehending alike, not seeing the truth as it is ; for if they could all see the truth properly, they would see alike ; if they all comprehended the truth correctly, they would be of one heart and one mind so far as they comprehended. But the very fact that those divisions exist, proves that there is darkness in the world. If the light of God was revealed to six men in the same degree, they would comprehend the principles presented before them, the principles of the Gospel, exactly in the same way ; and if six men can be united in comprehending truth exactly alike, six millions or any number of men can be united so as to see and comprehend the truth exactly in the same way, and this was the effect of the Spirit of God, the Holy Ghost, the Comforter, the Revealer, the spirit of life and light, which God gave to His people in the ancient Christian Church when the Gospel came to them. They were all divided when Jesus Christ came into the world. There was a similar diversity of opinions and faith in regard to God and His ways, to what there is now, only not to so great an extent. Jesus came and showed the right way. He was "the way, the truth, and the life." He came to reveal His Father's will. He made plain the way of life and truth,

that all who desired might be able to walk therein—in the same way and under the same light, that they might see eye to eye and be no more divided. It was thus with the people called Pharisees or Sadducees, or with those who belonged to any sect that existed among the Jews, or with those who lived among the Greeks, and had adopted the Grecian system of philosophy, or with people who lived in any other part of the world, and believed in any other kind of religion—when they came into the Christian church they were no longer divided in their opinions and in their faith, but they were all brought to see alike; they were “all baptized by one spirit, into one body, whether Jew or Gentile, bond or free.” They no longer worshipped different Gods, or the same God in different ways, but they worshipped alike. They had “one Lord, one faith, one baptism, and one hope of their calling.” But when darkness came into the world again; when the guides that God had placed among humanity were rejected and thrust out, and the Holy Ghost was withdrawn, and men were left to themselves, then they began to divide up, each man going his own way, according to his notion. Preachers have multiplied, sects have multiplied, and doctrines have multiplied. And here we are in the latter times, in the nineteenth century, when the people boast so much about Gospel light as well as scientific light, here we are in the nineteenth century, and the people are groping like blind men for the wall. They do not know God, and some do not care anything about Him. Some deny His existence, and a great many more stand in a position of doubt and uncertainty. Very few squarely deny the existence of a God; but there are a great many people who do not

know whether there is a God or not; they are not satisfied in their minds. “I do not know,” seems to be the sentiment of the great bulk of intelligent people now-a-days in regard to divine things.

Well, as I said in the beginning of my remarks, we have met here to-day to worship God in His way—not our way, that is, not the way we have made, not the way that any man has made, but according to the plan and pattern revealed from heaven by Almighty God, in our day and time. If God manifested himself in ancient times, why should He not manifest Himself in latter times? If God spoke to the world by the power of the Holy Ghost, through chosen men in former ages of the world, why not in this age? If angels came down from heaven and ministered to persons upon the earth in any period of this world's history, why not in the latter times? Are God's lips closed that He cannot speak? Are the heavens sealed up and become like brass, that no man can break through, and no heavenly being come to this little world and make manifest the things of eternity? Has the Holy Ghost changed in its power and influence and revealing qualities? Or are the children of men in such a condition that they are not willing to receive the Lord and His ways and His works and His light? Has God purposely departed from the earth, or have the people of the earth departed from God? We read here in the book of Isaiah about a time that should come when “darkness would cover the earth, and gross darkness the people.” We read of a time when God would come out from His hiding place in judgment upon the inhabitants of the earth in the latter days, and it should be “as with the people so with the priest; as with the servant,

so with the master; as with the maid, so with the mistress; as with the buyer, so with the seller; as with the lender so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled, for the Lord has spoken this word." What for? "Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore has the curse devoured the earth, and they that dwell therein are desolate." Now, it looks to me a great deal more reasonable to think that the people of the earth have departed from God, and gone out of His way, and made ways of their own; that they have "heaped to themselves teachers having itching ears, and have turned away their ears from the truth, and have turned unto fables;" that they have become "lovers of pleasure more than lovers of God;" and that they have a form of godliness, but lack the power thereof, than that God has forsaken them, without any acts of their own. Now, I know that this sounds very harsh in Christian ears. It sounds very disagreeable to the people who compose Christendom, to say that they have gone out of the way—those good, pious-appearing people, who express such beautiful sentiments, and have such religious emotions and such lofty feelings, and many of whom are sincere in their hearts—to say that they have gone out of the way and that they are in the dark. It is all right to say that millions upon millions of the heathen nations for hundreds and hundreds of years have been in the dark, and that they are in the dark to-day, that they are away from God, that the light of the glorious Gospel of Jesus Christ does not shine into their souls, that their philosophers

and sages and poets and preachers and mighty men of intellect are all wrong; that is all right; you can say that. Many Christian people do say this, and are not shocked in their feelings a bit; but to say that the Christians of this generation are out of the way sounds terrible in their ears. Nevertheless I will make bold to say that this is the fact; that the whole earth has gone astray. I will go no further than they say themselves: "We have left undone those things that we ought to have done, and have done those things that we ought not to have done, and there is no help in us. O Lord have mercy upon us, miserable sinners." Well, that is just exactly what they are. Now, I do not boast that we are any better than they are. I am merely taking them as the Lord will take a great many of them: "Out of thine own mouth will I judge thee." They tell the Lord, "All we like sheep have gone astray; we have turned every one to his own way." That is what is the matter with the Christian world. They are not walking in the Lord's way. They are walking in the ways that men have invented.

Any student of the Scriptures who is willing to receive truth when it is presented before him, can see by perusing the sacred books of the Old and the New Testaments, that the condition of the world at the present time was anticipated by the ancient prophets and apostles. They all saw that the time would come when the people would turn away from the truth; when they would walk in their own ways; when they would build up churches to themselves; when they would hire men to preach to them things which were wise and good in their own eyes; they would not be very anxious to find out the will of God,

or that He might declare it to them, but would have preachers to teach them doctrines which seemed good to their "itching ears."

A student of the Scriptures will also find that in every age of the world when there was a people dwelling on the earth whom God acknowledged as His people, He required them to do all things as He commanded them; not as they might choose, but as He commanded. When Jesus Christ came He did not come to do His own will, or to preach His own doctrine. Said He: "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Jesus did nothing and said nothing but that which He had been commanded to do and say. He taught no doctrine of Himself. And He declared that when He should go away, the Comforter would come in His place. What would He do? "He will guide you into all truth: for He shall not speak of Himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." When the Apostles who were called of Jesus Christ, went out to preach the Gospel in His name, they did not go to preach their own views and opinions and notions, nor to administer ordinances that they thought were proper and adapted to the people in different nations, but they went out with the word of the Lord; they went out to teach that which had been commanded. Said Jesus Christ: "Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." They were not to preach with the enticing words of man's wisdom, nor proclaim their notions about things;

but they were to go forth with the living word of God, they were to go and teach that which Christ had taught them, and which He did not teach of Himself. And even then He told them to tarry in Jerusalem until they were endowed with power from on high. They waited. And on the day of Pentecost, we read, they came together "with *one accord* in one place." They were of one heart, of one mind, and of one spirit, and then the Holy Ghost was manifested to them, in visible form, in cloven tongues as of fire. They were all filled with that spirit, and they spoke with other tongues as the Spirit gave them utterance, and from that time, having been ordained by Jesus Christ, when He was upon the earth, they were able to go out and preach the Gospel to the nations of the earth. On that day (Pentecost) Peter preached that great gospel sermon which we read about in the second chapter of the Acts of the Apostles. He did not teach the people anything in regard to his opinion. He told the people that which he knew, that which had been made manifest to him, that which he understood, and he did it under the influence and power of the Holy Ghost, the same spirit which rested upon the ancient prophets, the same spirit by which Jesus spoke, which was given to him not by measure, but in a fullness.

No man has a right to preach in the name of the Lord, unless he is endowed as were those Apostles, unless the Lord has committed to him a dispensation of the Gospel; and if any man does so he does it upon his own responsibility. Unless he is so-called and endowed, all his administrations, whether it be baptism, confirmation, or any other rite which he may administer in the name of deity, are null and

void and of non-effect in the heavens. When God calls men to officiate, what they do on earth in His name in the way He has appointed, by His authority, is as valid as if He performed it himself in person; what they "seal on earth is sealed in the heavens;" and what they "loose on earth is loosed in the heavens." But when men administer the ordinances without authority, without inspiration, without being called and appointed and ordained specially for that work, all their ministrations are vain and valueless. If they baptize a person that baptism is void. The baptism of infants is void. It never was ordained of God, it never was authorized of Him, but is one of the vagaries of men, one of man's inventions. But even baptism administered as the ancient Apostles administered it, and as Jesus Christ taught it, and according to the pattern which He Himself set in His own baptism, if administered by men who have not been called and ordained and endowed with the power and right to do it, is utterly void, and is of no more account than a bath. And it is the absence of this authority and the absence of this endowment, the absence of this divine spirit which reveals the things of God, and makes them plain to the children of men, which have caused all this confusion that exists in the Christian world, as well as in the heathen world.

Well, we have met here this afternoon, and we have gathered here in these mountain valleys that we might learn God's ways, and then carry them out in our lives, for ours is a practical religion. We not only learn but we practice. If we are Latter-day Saints, we come to learn what is right and then do it with all our might, fearless and regardless of

the opinions of others, or what other people may do or try to do. The business of our lives is to try and find out the will of our Heavenly Father and perform it. This we can do. There is no need to be in doubt as to what it is. There is no need to depend upon any man—Joseph Smith, Brigham Young, John Taylor, Peter, Paul, Isaiah, or anybody else. Every man that lives, and every woman that breathes the breath of life has a right to know in his or her own heart, whether a thing is right and true or not, and those who do not strive to obtain this knowledge are derelict. "He that doeth the will of the Father shall know of the doctrine." Our business is then to find out what the Lord's will is, to guide us in our every-day life, not only to make us feel good, to exalt our spiritual nature, our emotions, our sentiments, our thoughts, not only that, but to guide us in our daily lives, so that all our acts may be squared according to the rule of right, that we may do that which is pleasing to our Heavenly Father, that we may learn to live so as not merely to do our own will, but to do the will of Him that has sent us here on the earth, and who has enlightened our minds in regard to the truth. We need not walk in the dark. It is our privilege to walk in the light. We have come out from the darkness, we have come out from confusion, we have come out from Babylon into the light and the liberty and the certainty of the everlasting Gospel. We have come out from the creeds of men; we have come out from the ways of men; we have come out from the nations and kingdoms of the earth; we have come up into these mountain valleys, that we may find out truth day by day and year by year, that we may get closer and closer to our God, that

we may learn the ways of truth, and walk in them more perfectly, until the veil shall be entirely taken away, and we shall see and comprehend the things of eternity as plainly as with our natural eyes we can behold each other and the things of time. It is our privilege to come near unto our Father, to drink of those streams that flow from the eternal fountain, to have the Holy Ghost in our hearts every day, springing up "like a well of water unto everlasting life." It is our privilege to walk in the light continually, and have the Holy Ghost to be our constant companion, directing our ways, not only our actions and our doings, but our feelings and our thoughts and our sentiments, that we may become purer and holier, day by day, until we are sanctified and made clean and white and fit to go back into the presence of our Heavenly Father.

This is our business here in Utah—to learn the Lord's ways, to walk in the Lord's paths, to be devoted to Him; not only to be baptized by water into His Church, but baptized by the Holy Ghost, that we may be brought into a oneness with our Father, brought into communion with Him, that the voice of the eternal Spirit may whisper peace to our souls, and point out the way that we shall go, and enable us to bear testimony of the truths made manifest from the Lord through His inspired servants as He reveals His will. Some people think that we have come here to gratify every lust and every passion and every base desire that is common to poor fallen humanity. Never was a greater mistake made. This is not how I have learned what is commonly called "Mormonism." I have learned that it is a holy thing, a sacred thing; that it requires self-abnegation, not to men, but to truth, to righteousness,

to that which God reveals. The very essence of "Mormonism" is to find out what the Lord wants, and then to do it, and to do it regardless of anybody living upon the face of the earth, regardless of what the world may do to try and prevent us. And the people here are most of them of the same mind. They have come out from the various sects and have all been baptized into one spirit, into one body. The same Holy Ghost has rested down upon them as rested down upon the Saints in ancient times, and has produced the very same results. For the Holy Ghost has not changed, God has not changed, the truth has not changed, and the Lord is just as willing to-day as He was in the first years of the Christian era to reveal himself to those who desire to learn of Him, and the Holy Ghost is just as much a revealer to-day as it was in the olden times when the Prophets wrote and spoke under its influence. The truth is just the same, but the people have gone astray from the Lord's ways, corrupted themselves before Him, filled the earth with abominations and iniquity, and their eyes are so closed to that which is true and pure, that when the truth is revealed from heaven, it is accounted a strange thing, and they not only turn away from it, but they are filled with hatred towards those who have received the truth and desire to walk in it.

It always was so from the beginning. When Abel would worship God in the way appointed, Cain, who wanted to go his own way, offered what he pleased, what he thought would do, and he was filled with anger towards Abel, because his offering was accepted. Abel offered what God commanded, the firstlings of the flock. Cain offered the fruits of the ground. God had commanded

a lamb without blemish and without spot, to be offered as an emblem of the coming Redeemer, who, in the meridian of time should come as "the lamb slain from before the foundation of the world," and offer his life and pour out his blood for the remission of sins. Cain offered what he pleased, and when Abel's offering was accepted, Cain was filled with anger. The spirit of Satan entered into him—which is the spirit of destruction, the spirit of murder—and he arose and slew his brother. Now, though persecutors in these times do not realize it themselves, they are filled with the same spirit towards the servants of God. When Joseph Smith, called of God to be a prophet in this latter time, to usher in the great last dispensation of God's mercy to man, to bring forth the ancient Gospel as taught by Jesus and His Apostles, to reveal again the ancient Priesthood and authority thereof, to lay the foundation of the Latter-day kingdom, to prepare the way for the coming of the Son of Man; when he came as a boy, an unlettered youth, bearing the glad tidings of great joy that communication between the heavens and the earth so long lost, had been restored, that the light from the eternal Sun of Righteousness had again streamed down to lighten up and dispel the darkness of the world—how was he received? Why, men would not listen to his teaching. They would not compare the doctrines he taught with the scriptures which they professed to believe. They hooted at the very idea of present revelation from God. They said: "Even supposing it possible that in this enlightened age one could receive revelation, was God going to speak to an illiterate boy? Would He not choose some of the great and wise men of this

generation, some of the learned divines. But the idea of God's speaking to this youth!" And they were filled with anger. The preachers and ministers of the day were filled with hatred and wrath towards him, and towards all those who received his testimony, and the Saints were driven from place to place, from city to city, from State to State, until finally his blood was shed. What for? Because he committed crime? No; their own confession proved to the contrary, for they said, "the law cannot touch him, but powder and ball shall." The same spirit that put Jesus Christ to death; the same spirit that put those holy men to death about whom I have spoken, who had "the burden of the word of the Lord," and came not to declare their own opinions, but the word of God Almighty to the inhabitants of the earth; the spirit that put them to death, put Joseph Smith to death, and that is the spirit that burns in the hearts of the so-called pious "Christian" ministers against the Latter-day Saints. They meet together in their convocations and conferences and assemblies, and pass resolutions about a people of whose doctrines and practices and lives they are in perfect ignorance. They do not know the motives which prompt us. They do not know the principles which actuate us. They know nothing about the work God Almighty has called us to do, for which we have left our homes in distant lands, and come to these valleys. But they are inspired by the same spirit of wickedness and destruction which filled the hearts of men who slew the servants of God in former times. They do not want to try and convert these Latter-day Saints. Oh, no. What do they want to do? One enlightened minister of the Gospel!

who came out here and stayed about twenty-four hours, and like a great many other people went back professing to know all about "Mormonism"; although perhaps he never spoke to a "Mormon" while here—got up in the pulpit and preached the gospel of the bayonet and cannon as a means of solving the "Mormon problem!" He said he would solve the problem in a short time. He would gather all the Latter-day Saints into this great Tabernacle, and then turn the artillery of the United States upon them! That was a minister of the orthodox gospel. I do not say they are all like him; God forbid that I should. But the same spirit is working in their hearts and in the hearts of a great many men, and they do not know it.

It may be said of them as Jesus said in regard to His disciples on a certain occasion. Because some people did not do exactly as they wanted, they asked: "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" The Savior, we are told, rebuked them and said: "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." That is the spirit of the Gospel, the spirit of salvation. Well, those people who seek the destruction of the Latter-day Saints do not know what spirit they are of. They are in the dark in regard to the things of God. They have not been guided by the gift and power of the Holy Ghost. Many of them have administered in the name of the Father and of the Son and of the Holy Ghost, without the slightest vestige of authority. They have done it upon their own authority; and they are filled with the spirit of the evil one, and they

desire the destruction, not the conversion, of the Latter-day Saints.

Well, my brethren and sisters and friends, I take great pleasure in bearing testimony this afternoon in this public congregation before the heavens, before Almighty God, who shall judge the world, before Jesus Christ, the Mediator of the new covenant, before the angels of heaven who can hear and witness my words, that in these last days our Heavenly Father has revealed the ancient Gospel anew, by His own voice from heaven and by heavenly messengers sent down from on high; that the authority which the ancient prophets and apostles held in ancient times has been restored, and men hold it now; that the same Holy Ghost by which the ancient prophets spoke and wrote the word of the Lord is given to the people called Latter-day Saints,—not only to the leaders of the Church who are placed in authority to direct and manage and govern the affairs of the Church of Christ upon the earth, but the body of the people. The spirit that is in the head of the Church is in the body, and runs to every extremity, enlightening it, filling it with life and with vigor. And it brings forth the same fruits, which are love, joy, peace, patience, long-suffering, brotherly kindness and charity, and the light of God bears witness to these things. And not only have we these gifts, but there are other gifts in our midst, the same as were manifested in olden times, such as the gift of tongues, interpretation of tongues, visions and dreams, the gift of prophecy, the discerning of spirits, the healing of the sick—those who have faith to be healed—and every gift and every power and every blessing which were the result of the reception of the Holy Ghost in ancient times, are enjoyed in the

Church of Jesus Christ of Latter-day Saints. I bear this testimony with words of truth and soberness, before God and all men. I know this is God's work, and I know it will prevail. I know it will not be left to another people. I know it will remain, and every power and every influence that rises against it, to destroy it, will itself perish and be destroyed, and every arm that is lifted against this work will, in the due time of the Lord, be palsied and withered, for it is the work of the great God, and it will stand for ever. The servants of the Lord in this Church of Jesus Christ of Latter-day Saints, in spite of all attacks and schemes and efforts to stop them, will go out to every nation, kindred, tongue and people, and preach the Gospel of the kingdom as a witness before the end shall come, and they will gather the elect of God from the four winds and bring them to Zion. And these Temples which we are laboring upon will be erected, and the people of God will enter

them and administer in behalf of the living and the dead, and God will commune with His servants therein. They will learn more of His ways and walk in His paths; they will purge out all iniquity in their midst; they will cut off the evil doer by severing him or her from the Church; the spirit of judgment will come to Zion, and the wicked and ungodly and the hypocrite will flee away; and God will break every yoke, and remove every bond, and Israel shall be free. And the Zion of our God shall arise and shine, and the glory thereof shall stream forth to the uttermost parts of the earth, and God will break down every nation, kingdom and government of the earth which refuses to hearken to his voice, until the kingdoms of this world shall become the kingdom of our God and His Christ, and He shall reign from pole to pole and from shore to shore.

May God add His blessing to this testimony, through Jesus Christ. Amen.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH,

*Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon,
February 17th, 1884.*

(REPORTED BY JOHN IRVINE.)

**ESIRABLE CONDITION OF THE SAINTS—CHARACTERISTICS OF PROPHETS
THE GOVERNING POWER OF GOD IN HUMAN AFFAIRS — MAN'S IN-
GRATITUDE TOWARD GOD — THE ENLIGHTENING POWER OF GOD'S
SPIRIT — MAN'S ORIGIN, PROBATION AND DESTINY — A BASE CON-
CEPTION OF THE OBJECT OF LIFE — THE SAVIOR'S NOBLE EXAMPLE
—THE SOURCE OF TRUE HAPPINESS — GREAT TRUTHS REVEALED
THROUGH JOSEPH SMITH—ETERNAL ASSOCIATIONS AND DESTINY OF
THE SAINTS — HOW TO ATTAIN TO A KNOWLEDGE OF THE THINGS
OF ETERNITY.**

TRUST that the Spirit of the Lord
ay direct what I may say. It is
metime since I stood before a con-
regation in this building; my labors
ave been directed in a great meas-
re in other settlements where I have
rjoyed seasons of pleasure and profit,
itnessing a good spirit and a lively
eling among the Latter day Saints
herever it has been my privilege to
eet with them. I believe that the
me good spirit prevails among the
atter-day Saints in this City and
roughout this Stake of Zion, and
at there is generally a feeling of
onfidence and faith in the hearts of
e Saints in the work of the Lord,
id in His servants. This is gratify-
g, when we realize the importance
our being united, and of our faith
eing centered in the Lord, and in
e great work God has begun in the
rth in these last days. Without
nity and confidence no faithful
atter-day Saint can be truly happy.

Brother Abraham Hatch has dwelt
pon the idea he had when a boy, in
flation to the characteristics of a
rophet. I presume that his idea

was similar to that entertained by
most of the civilized world to-day,
and yet I do not think that there is
any ground or reason for such opin-
ions respecting the character of men
who have been inspired of God.
While he was speaking upon this
subject, my mind reverted to some
of the ancient Prophets whose words
have been handed down to us as
words of inspiration, and so far as
my mind can recall, all those eminent
men of ancient days were, I believe,
young men when they were called
to their respective positions. From
the first man Adam, down to the
latest inspired man of God of which
we have any account in the Scriptures,
they were all chosen, so far as my
knowledge goes, when they were in
their youth. Abraham became an
inspired man when very young.
He was called to be a Prophet and
Patriarch in his youth. His sons
Isaac and Jacob, were not at all old
men when the prophetic inspiration
fell upon them. And when we come
down to later times we find that the
Prophet Samuel was chosen and

dedicated unto the Lord in his childhood. He was a Prophet from his youth up. David was a youth, Daniel was a youth, Isaiah was a youth, and so far as I recall to mind, the Prophets were all young men when they were called to the work that they had to perform. Jesus himself, the greatest of all Prophets, only attained His thirty-third year when He was offered as a sacrifice upon the cross. Most of the Apostles who were chosen by our Savior were young men, and those who have been chosen in this dispensation were all of them, in the beginning, young men, some of them almost beardless, much less having flowing beards, grey and bald, wrinkled and old, as we see the prophets and patriarchs pictured by modern artists, representing the modern conception of them. President Taylor himself, when he was called to the apostleship—which is a prophetic calling—was only a young man about thirty years of age, and there were many younger than he, and all the way down to the present time nearly every man called to the prophetic calling has been called in his youth, grown up under the inspiration of the Almighty, and has developed under the influence and power of the Spirit of the living God. There is, I think, good reason for this. The young mind is much more plastic, much more susceptible of impressions and of influence than the older mind. A youth can be conformed, so to speak, in his ideas, thoughts and feelings, to the will and requirements of heaven, much easier than in old age. Nevertheless, I believe that God is able to inspire any man who is good, faithful, pure and righteous in his desires; God delights in the willing mind and in those who keep His laws and commandments. Men have been raised up in almost

all ages of the world to perform certain works, or accomplish certain missions; they having been inspired for that work and mission from their infancy, and it may be even before they were born into the world. No doubt all the prominent men who have figured in any dispensation of the Gospel since the days of our father, Adam, until the present, were inspired of the Almighty from their childhood, and were chosen and selected even from or before their birth. God has His eye upon the world; He over-rules and controls all things, notwithstanding He is shut out from the councils of men by their unbelief. His authority is not admitted by the world. The children of men ignore His right to govern and control, to dictate or to counsel in the earth. Nevertheless, He governs and controls the nations of the earth and individuals, and all things are subject to His power. I do not mean that all mankind are obedient to His will; I do not mean that they are willing to acknowledge Him, or that they know Him. I am rather inclined to the opinion that they are ignorant entirely of Him and of His power, and that they do not conceive it possible that He governs and controls the affairs of the nations of the earth. Nevertheless, He does so, and while “man proposes, God disposes;” while the leaders of the nations of the earth plan and scheme, and seek to govern according to their ideas, yet God Almighty over-rules their acts and brings forth results which, in accordance with His wisdom, are designed to hasten and ultimately consummate His grand and glorious purposes in the earth. And I believe that one of the greatest sins of which the inhabitants of the earth are guilty to-day, is the sin of ingratitude, the want of acknowledgement, on their

part, of God, and His right to govern and control. We see a man raised up with extraordinary gifts, or with great intelligence, and he is instrumental in developing some great principle. He and the world ascribe his great genius and wisdom to himself. He attributes his success to his own energies, labor and mental capacity. He does not acknowledge the hand of God in anything connected with his success, but ignores Him altogether, and takes the honor to himself; this will apply to almost all the world. In all the great modern discoveries in science, in the arts, in mechanism, and in all the material advancement of the age, the world say: "We have done it." The individual says, "I have done it," and he gives no honor or credit to God. Now, I read in the revelations through Joseph Smith, the Prophet, that because of this, God is not pleased with the inhabitants of the earth, but is angry with them because they will not acknowledge His hand in all things. I am inclined to acknowledge the hand of God in all things. If I see a man inspired with intelligence, with extraordinary ability and wisdom, I say to myself he is indebted to God for that wisdom and ability, and that without the providence or interposition of the Almighty, he would not have been what he is. He is indebted to the Lord Almighty for his intelligence, and for all that he has; for the earth is the Lord's and the fullness thereof. God originated and designed all things, and all are His children. We are born into the world as His offspring; endowed with the same attributes. The children of men have sprung from the Almighty, whether the world are willing to acknowledge it or not. He is the Father of our spirits. He is the originator of our earthly taber-

nacles. We live and move and have our being in God our Heavenly Father. And having sprung from Him with our talents, our ability, our wisdom, we should at least be willing to acknowledge His hand in all the prosperity that may attend us in life, and give to Him the honor and glory of all we accomplish in the flesh. We are particularly dependent upon the Almighty for everything we possess of a worldly character. There is not a man on the earth possessed of the wisdom or power of himself to cause even a spear of grass to grow, or to produce a kernel of wheat or of corn, or any fruit, vegetable, or any material whatever which is essential for the sustenance, the happiness and the well-being of a human creature in the world. It is true we can go to the earth, we find it prepared to a certain extent, and we cultivate, plow and plant, and we reap the harvest; but God has ordained that the fruits of our labor shall be in subjection and in obedience to certain laws which He Himself controls, and which He has kept out of the power of man. Man may boast of having a great deal of wisdom; of having accomplished a great deal in this 19th century; but, if he did but know it, he derives the ability by which he accomplishes these things from God his Father, who is in heaven. He does not possess the power in and of himself.

I read a Scripture something like this: that "there is a spirit in man." Now, if that should stop here, there would not be perhaps anything very remarkable about man; for the spirit of man knoweth only the things of man, and the things of God are discerned by the Spirit of God. But while there is a spirit in man, it is further stated that "the inspiration of the Almighty

giveth it understanding." There is not a man born into the world but has a portion of the Spirit of God, and it is that Spirit of God which gives to his spirit understanding. Without this, he would be but an animal like the rest of the brute creation, without understanding, without judgment, without skill, without ability, except to eat and to drink like the brute beast. But inasmuch as the Spirit of God giveth all men understanding, he is enlightened above the brute beast. He is made in the image of God Himself, so that he can reason, reflect, pray, exercise faith ; he can use his energies for the accomplishment of the desires of his heart, and inasmuch as he puts forth his efforts in the proper direction, then he is entitled to an increased portion of the Spirit of the Almighty to inspire him to increased intelligence, to increased prosperity and happiness in the world ; but in proportion as he prostitutes his energies for evil, the inspiration of the Almighty is withdrawn from him, until he becomes so dark and so benighted, that so far as his knowledge of God is concerned, so far as the future or hopes of eternal life are concerned, he is quite as ignorant as a dumb brute.

I was remarkably struck upon this point only a short time ago by the expressed opinion of an individual who is considered to be very intelligent—a philanthropist, going about the country, and said to be doing a great deal of good, who remarked in my hearing that the future was a blank ; that we knew nothing about it ; that we knew nothing as to the condition of the spirit after death ; nor as to the pre-existence of spirits ; and that all these things must be left without consideration as matters wholly beyond our reach. This, in substance, was the opinion expressed

by this very intelligent person who is going about the country doing so much good. I do not doubt that individuals may go about doing good, relieving present necessities, throwing out practical ideas and suggestions, as to temporal concerns and administering reproof that will be greatly beneficial to very many in their present worldly condition. But in view of the possibilities of the great and eternal hereafter, and the important contingencies of the past, involving our origin and our destiny, some of us are so constituted that we cannot content ourselves to rest such vital matters here, in the midst of so much ignorance, uncertainty and doubt. We desire to know something about the future and the past, as well as of the present. What is the object of our being ? Whence have we come ? Whither are we going ? What consequences are dependent upon this life ? What is to be gained or lost ? To whom are we responsible, seeing we do not owe our existence to our earthly parents alone, nor to chance or hazard ? Is there any reward or punishment hereafter for good or evil committed in the flesh ? We desire to know something about these things, if it is possible to know anything about them. What is the standard of right and truth, and who is the great example ? Those who say in their hearts that it is impossible to learn anything about these things ; that it is sufficient to content ourselves with that which we can see and hear and handle, and with that which only materially affects our present existence ; that that is all we have to concern ourselves about, can be but little removed beyond the brutes, or the animal creation. Such may be classed with those whom the Savior referred to in the parable of the rich man

who said, "Take thine ease, eat, drink, and be merry." In other words, "Let us have pleasure in that which we possess or enjoy to-day."

This reminds me of a remark that I was told a certain man—said to be learned in the law—had made in reference to the religion of the Latter-day Saints. He remarked something like this: "You believe in having joy; you claim that your religion is for the purpose of securing to you the greatest amount of joy. Now, on the back of this you deny yourselves of this, that and the other. Your people are called upon to deny their appetites, to control their passions, and to crucify the flesh, etc. My enjoyment consists in whatever I can get that is good to eat, to drink or wear; whatever ministers to my bodily ease, or comfort, to the gratification of my tastes and appetites. I deny myself nothing that I like or desire. Hence, I drink, I smoke, I chew, and I do as I please," (he might have added, perhaps, "I curse and swear, I gamble, I commit whoredoms and take advantage of every circumstance I can to augment my pleasure and gratify my lust and my ambition), all these contribute pleasure to me and constitute my greatest joy and happiness." Such was the confessed moral status of this legal individual to whom I refer. But I consider, (and I believe that every right-minded person will heartily agree with me), that such a conception of the object of human existence is groveling, vile and contemptible. No pure-minded person can perceive anything noble, exalted, pure or praiseworthy in a life so selfish, narrow and gross. There is nothing liberal or manly in such avowals, much less in the practical results of such a life, and coming from a man of years, of legal expe-

rience and knowledge to a *youth* with a view to misleading him, is infamous. Following, this theory, we observe a man wallowing in the gutter, blood-shot, bloated, ragged, hideous and filthy, his family neglected at home and destitute, his children bare-foot, naked or bundled in rags—and starving for food—objects of pity and disgust—without the shadow of a chance for mental improvement—with only the blighting, withering example of a besotted husband and father for their guiding star. And why all this? Because this misguided, fallen human creature is seeking *joy* in the gratification of his appetite! This theory may be followed in all its leadings, to similar and equally appalling results. No man is safe unless he is master of himself; and there is no tyrant so merciless or more to be dreaded than an uncontrollable appetite or passion. We will find that if we give way to the grovelling appetites of the flesh and follow them up, that the end will be invariably bitter, injurious and sorrowful, both to the individual and society. It is hurtful in example as well as in its individual effects; dangerous and hurtful to the unwary; while the denial of these appetites—the crucifixion of the flesh, so to speak—and an aspiration for something noble; whenever possible, doing good to our fellow creatures, hoping for the future, laying up treasures in heaven where moth and rust cannot corrupt, and where thieves cannot break through and steal—all these things will bring everlasting happiness; happiness for this world and the world to come. If there is no pleasure in the world except that which we experience in the gratification of our physical desires—eating, drinking, gay associations, and the pleasures of the

world—then the enjoyments of the world are bubbles ; there is nothing in them, there is no lasting benefit or happiness to be derived from them.

It seems to me that the example which was set to us by our Savior is the example we should seek to follow. Did He prostitute His intelligence for the gratification of the lusts of the flesh ? Or did He go about doing good—healing the sick, opening the eyes of the blind, giving speech to the dumb, hearing to the deaf, cleansing the lepers, forgiving sin, relieving the distressed ? Was not that the example He set before the world ? Was not that the course He commanded His disciples to pursue ? I think it was. There is something in such a course that is praiseworthy and noble. It will bring true and lasting pleasure ; while the pleasures of the world are only temporary and fleeting. The Spirit of God brings unspeakable pleasure to all who enjoy it—it leads men to do good, to deny themselves some things that they may the better be enabled to do good. It certainly affords more pleasure to give than to receive. It is so said in the Scriptures. It is more blessed to administer comfort and joy to our fellow creatures than to have them administer to ourselves. But under the spirit and influence that the world is under at present, this is not the view that is generally taken. Men of the world are rushing headlong after that which will as they suppose contribute to their own pleasure. They don't care how they get pleasure so that they get it. As a general thing gold or money is the thing which administers most to their pleasure and joy. In a few years, however, they will be called away from this world, when their wealth and everything else they

have cherished will have to be left behind. They cannot take their gold with them, because it belongs to the world. When they get behind the veil, that which served to make them happy will be gone beyond their reach. The source of their pleasure will have fled. There will be nothing left for them to enjoy in that other sphere. They had their enjoyment in this. They did not frame their minds for other enjoyments. They served their bodies, their fleshly desires, and the result is they have served the devil, they are, therefore, his children, and they have no pleasure in God, nor He in them. What is there in this world that can give so much joy or so much pleasure as to know that our sins are forgiven ; that we stand acceptable to God our Heavenly Father ; that we have not injured any of our fellow creatures ; that we are free from any indebtedness or incumbrance ; that we are not in bondage to the world, nor to our fellow creatures ? This gives one far greater pleasure than anything the world can give. Money cannot give it. The wealth of the world cannot bestow this enjoyment upon man. The honors of men do not affect this question at all. If we can only realize before God our Father, that our sins are forgiven, that we are free from transgression, and that our spirit is right and pure in the sight of God—this should be a greater source of happiness than anything the world can give. To know that we possess the gift of the Holy Spirit—that is, the right to claim the aid and assistance of the Spirit of God to direct us in our labors and course in life, is far greater than the wealth and the honors of this world. To know that we enjoy a portion of those rights and privileges which belong to the Priesthood, which is after the order

of the Son of God, is a source of greater joy and pleasure to righteous men than all that the world can give. To know that we are in fellowship with the Saints; to know we are held in confidence by them; to know that we have their faith and prayers, is worth more to the honest-in-heart than all that the pleasures of the world can bestow. To know that we have enjoyed privileges by which we have secured to ourselves peculiar blessings for time and eternity is beyond all comparison with earthly things. We would not exchange the least of the gifts that have been bestowed upon us by and through the authority of the Holy Priesthood for all the world can produce; because that which cometh from God is eternal and will not perish. If I were to be deprived of the privileges I have referred to, all else of an earthly character would be worthless, senseless and evanescent to me. We want something that reaches out into eternity. We want to know where we came from, and where we are going. Where did we come from? From God. Our spirits existed before they came to this world. They were in the councils of the heavens before the foundations of the earth were laid. *We* were there. We sang together with the heavenly hosts for joy, when the foundations of the earth were laid, and when the plan of our existence upon this earth and redemption were mapped out. We were there; we were interested, and we took a part in this great preparation. We were unquestionably present in those councils, when that wonderful circumstance occurred to which President Taylor has so often referred of late, when Satan offered himself as a savior of the world, if he could but receive the honor and the glory of the Father for doing it. But

Jesus said, "Father, Thy will be done, and the glory be Thine forever." Wherefore, because Satan rebelled against God, and sought to destroy the agency of man, the Father rejected him and he was cast out, but Jesus was accepted. We were, no doubt, there, and took a part in all those scenes; we were vitally concerned in the carrying out of these great plans and purposes; we understood them, and it was for our sakes they were decreed and are to be consummated. "These spirits have been coming to this earth to take upon them tabernacles, that they might become like unto Jesus Christ—being "formed in His likeness and image," from the morn of creation until now, and will continue until the winding-up scene, until the spirits who were destined to come to this world shall have come and accomplished their mission in the flesh.

This we have learned. How have we found it out? I answer, through the prophet Joseph Smith, by revelation and the inspiration of the Almighty upon our own minds, by which we are able to ascertain the truth respecting the predictions of the Prophet Joseph Smith, respecting the truth of the sayings of the ancient Prophets, respecting the truth of the Scriptures, respecting the validity of the promises that God has made to the children of men; for every man has the privilege of obtaining the inspiration of the Almighty—or the gift of the Holy Ghost—to know for himself and need not depend upon Joseph Smith, nor upon Brigham Young, nor upon John Taylor, nor upon any of the prophets who wrote and spoke as the Spirit of God gave them utterance, upon these principles. We have learned these things. We have learned whence we came, why

we came, and whither we are going. We are not here to seek the joys of the flesh, and yet the Lord does not design that we should go about sorrowful, or that we should deny ourselves of any legitimate pleasure. The Lord never intended that we should go around fasting, mourning, grieving, weeping and wailing, while we sojourn in mortality. Jesus said, "When ye fast, be not, as the hypocrites, of a sad countenance. * * But appear not unto men to fast, but unto thy Father which is in secret. In other words, appear to the world to be happy. This is the privilege of every Latter-day Saint, and indeed the privilege of every soul that lives. There is abundance of joy to be obtained aside from the joy which ends in suffering and sorrow. Seek those joys that bring no alloy with them, those joys which are unremitting, eternal in their nature. Do good.

Again, where are we going? We come here and sojourn in the flesh a little season, and then we pass away. Every soul that is born into the world will die. There is not a soul that has escaped death, except those upon whom God has passed, by the power of His Spirit, that they should live in the flesh until the second coming of the Son of Man: but they will eventually have to pass through the ordeal called death; it may be in the twinkling of an eye, and without pain or suffering; but they will pass through the change, because it is an irrevocable edict of the Almighty. "In the day that thou eatest thou shalt surely die." This was the edict of the Almighty, and it pertains to Adam—that is, all the human race; for Adam is many, and it means you and me and every soul that lives and that bears the image of the Father. We shall all die. But is that the end of our

being? If we had an existence before we came here, we certainly shall continue that existence when we leave here. The spirit will continue to exist as it did before, with the additional advantages derived from having passed through this probation. It is absolutely necessary that we should come to the earth and take upon us tabernacles; because if we did not have tabernacles we could not be like God, or like Jesus Christ. God has a tabernacle of flesh and bone. He is an organized being just as we are, who are now in the flesh. Jesus Christ was born of His mother Mary, He had a fleshly tabernacle; He was crucified on the cross; and his body was raised from the dead. He burst the bonds of the grave and came forth to newness of life, a living soul, a living being, a man with a body, with parts and with spirit—the spirit and the body becoming a living and immortal soul. You and I have to do the same thing. We must go through the same ordeal in order to attain to the glory and exaltation which God designed we should enjoy with him in the eternal worlds. In other words, we must become like Him; peradventure to sit upon thrones, to have dominion, power, and eternal increase. God designed this in the beginning. We are the children of God. He is an eternal being, without beginning of days or end of years. He always was, He is, He always will be. We are precisely in the same condition and under the same circumstances that God our Heavenly Father was when He was passing through this or a similar ordeal. We are destined to come forth out of the grave as Jesus did, and to obtain immortal bodies as He did—that is, that our tabernacles are to become immortal as His became immortal, that the spirit and the body

may be joined together and become one living being, indivisible, inseparable, eternal. This is the object of our existence in the world ; and we can only attain to these things through obedience to certain principles, through walking in certain channels, through obtaining certain information, certain intelligence from God, without which no man can accomplish this work or fulfill the mission he has come upon the earth to fulfill. These principles are the principles of the Gospel of eternal truth, the principles of faith, repentance, and baptism for the remission of sins, the principle of obedience to God the Eternal Father ; for obedience is one of the first principles or laws of heaven. Without obedience, there can be no order, no government, no union, no plan or purpose carried out. And that obedience must be voluntary ; it must not be forced ; there must be no coercion. Men must not be constrained against their will to obey the will of God ; they must obey it because they know it to be right, because they desire to do it, and because it is their pleasure to do it. God delights in the willing heart.

I am looking forward to the time when I shall have passed away from this stage of existence, that I shall be permitted to enjoy more fully every gift and blessing that has contributed to my happiness in this world ; everything. I do not believe that there is one thing that was designed or intended to give me joy or make me happy, that I shall be denied hereafter, provided I continue faithful ; otherwise my joy cannot be full. I am not now speaking of that happiness or pleasure that is derived from sin ; I refer to the happiness experienced in seeking to do the will of God on earth as it is done in heaven. We

expect to have our wives and husbands in eternity. We expect our children will acknowledge us as their fathers and mothers in eternity. I expect this ; I look for nothing else. Without it I could not be happy. The thought or belief that I should be denied this privilege hereafter would make me miserable from this moment. I never could be happy again without the hope that I shall enjoy the society of my wives and children in eternity. If I had not this hope, I should be of all men most unhappy ; "for if in this life only we have hope in Christ, we are of all men most miserable." All who have tasted of the influence of the Spirit of God, and have had awakened within them a hope of eternal life, cannot be happy unless they continue to drink of that fountain until they are satisfied, and it is the only fountain at which they can drink and be satisfied.

Now, we desire to know something about this, and in the name of Israel's God, I say we do know something about it. How do you know ? I know it, because God has revealed it, through His ancient and modern Prophets. I know it, because it has been testified of, by all the ancient worthies of God, from the foundation of the world to the present. I know it, because it is the theory of God's plan of salvation. I know it, because it has been expounded and made plain, not only by the Prophets, but by the Savior Himself. I know it, because the Spirit of the living God testifies of it in my heart, and tells me it is true. I know it is true by all the senses by which I can determine the most simple fact. I see it with my eyes, I hear it with my ears, I understand it with my heart, I comprehend it in part according to the intelligence with which God has endowed me. I am convinced of it.

and hence I am happy ; for I know that I am in the discharge of my duty. This is the happiness I am after. Is it not the happiness we all desire ? I think it is.

May God bless this congregation, and all the household of faith, and help us to live for the future, for eternal pleasures, exaltations, thrones, principalities, dominion and power ;

may God help us to live for these things ; may He give us a knowledge of them, that we may comprehend them as He comprehends, that we may take the course that He has marked out for us to pursue, in order that we may secure unto ourselves the riches of eternal life, is my humble prayer, in the name of Jesus. Amen.

DISCOURSE BY APOSTLE FRANCIS M. LYMAN,

*Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon,
Feb. 24, 1884.*

REPORTED BY JOHN IRVINE

NECESSITY OF FAITH—THE HOLY GHOST—IMPORTANCE OF THE SACRAMENT—WARFARE BETWEEN GOD AND THE POWER OF EVIL—A TRUE LATTER-DAY SAINT CANNOT BE CONVERTED—KNOWLEDGE OF THE TRUTH CAN ONLY BE RECEIVED FROM GOD—NONE WILL SUFFER AS CHRIST SUFFERED—GOD OVERRULES ALL THINGS FOR THE GOOD OF HIS PEOPLE—THE ORGANIZATION OF THE CHURCH OF GOD IS PERFECT—PROPER TRAINING OF THE CHILDREN OF THE SAINTS.

WHILE I attempt to speak to you, my brethren and sisters, this afternoon, I desire an interest in your faith and prayers, that I may speak that which the Lord would have me say, that we may be edified, strengthened and encouraged to go forward in the discharge of our duties as Saints of the living God. And as I speak during the passing of the sacrament, I would not take your minds from this sacred ordinance, as

I realize the blessings to be received by us in partaking thereof. We should remember that it is not pleasing in the sight of the Lord to partake of this ordinance or sacrament in a thoughtless manner, but that we should come here for the purpose of renewing our covenants and of pledging ourselves once more to remember the Savior, to take upon us His name, and to keep His commandments—that is, to keep all of

them that have been revealed to us, to live lives of purity, and to be devoted and obedient to the principles He has revealed for the salvation of man.

It is said, and truly, that without faith it is impossible to please God. It may be as truthfully said that without obedience it is impossible to please God; that without virtue, without truthfulness, it is impossible to please God. It is not possible for us to perform the labors that are required of us as Latter-day Saints—to preach the Gospel among the nations, to gather together the people, to build temples, and to perform in those temples the labors that are necessary for the salvation of the living and the dead—except we are aided by the Holy Ghost, the Comforter. It is not possible for men who stand at the head of this Church to direct, or to give counsel in regard to the building up of the Kingdom of God, in regard to the location of new settlements, in regard to organizing branches, wards, and stakes, and the opening of missions, except they enjoy the Holy Ghost. It is not possible for us as Apostles, as Presidents of stakes, as Bishops of wards, as Presidents of quorums, as Presidents of associations, to preside with dignity and in a manner pleasing to God, unless we enjoy the Holy Ghost. It is not possible for us as parents, to preside in our families, to set good examples before them, to set and keep our houses in order—as it is necessary they should be kept, that we may have salvation—unless we enjoy the Holy Ghost. It is not possible for us as individuals to be Saints, unless we enjoy the Holy Ghost. It was conferred upon every one of us when we were baptized, when we first embraced the Gospel, and the Lord has given us ample instructions as to how we should

live, as to the labors we should perform, and as to the lives we should lead in order that we may enjoy the Holy Ghost. Among other things the sacrament was established by the Savior, when He was here in person. He established it again when He visited this continent and set up His Church among the Nephites. He has again established it in the Church of Jesus Christ of Latter-day Saints, and it seems to be very important that this sacred ordinance of the Gospel should be attended to frequently, that by partaking of it we may witness to the Lord that we are willing to take upon us His name, that we have not forgotten Him, that we do keep His commandments, and are still willing to keep them, and to walk according to His counsel. Hence it is important that all Saints, not only presiding officers, but all Saints who have named the name of Jesus Christ and entered into covenant with God, should meet together often and partake of the sacrament and renew their covenants, in order that they may have the Spirit of the Lord. It is not pleasing in the sight of the Lord, for us to partake of the sacrament if there be hard feelings in our hearts, if there be jealousy, if there be enmity or strife, if we are not in fellowship with one another, if we are not in fellowship with the Church, if we are not keeping the commandments of the Lord, if we are not living in peace, if we are not obedient to the counsels of heaven; I say that it is not pleasing in the sight of the Lord to partake of the sacrament under such circumstances. This is an ordinance that should be partaken of properly, understandingly, thoughtfully, and with faith that we will receive an increased portion of the Holy Spirit. If we were not in a world of sin;

if we were not in a world of trial and temptation ; if evil was not in the world as well as good ; if there were not evil influences ; if the spirit and power of darkness was chained and there was nothing in this life but good ; if there was no evil inspiration, no evil insinuations—if none of these things existed, then we might possibly manage to go through this world without committing sin. But we find that as good is in the world so there is evil. As there is light in the world, so there is darkness. We are subject to the influences of evil—to the powers of darkness. We are liable to temptation. God has given us our agency ; and it is found necessary that we should have very particular instructions, very complete organization and perfect care thrown around us, as the Saints of God, under those circumstances, in order that we may obtain salvation. It is not enough that we be baptized for the remission of sins. We need organization. We need the Priesthood. We need authority. We need power. We need the blessing and help of God from the beginning. When the Elders go out into the world, and baptize for the remission of sins, they do not there leave the people. They are taught the necessity of other ordinances, the necessity of gathering together, the principle of tithing, the words of wisdom, the necessity of prayer ; all these doctrines are laid before them. Then organization is given them, not in perfection, but in a primitive form. They have branches, and presiding authorities, Elders, Priests, Teachers, Deacons, etc., to teach and care for them while they are in the world, and when they gather to Zion they have a more complete organization of stakes, wards, quorums, associations and the like ; so that

every man and every woman has a place and a position. They act as helpers, exhorters, encouragers, and all these are necessary for the salvation of the people ; for we find, as we become attached to the Gospel of Christ, the evils of the world come in upon us, and they come with greater strength and power to overcome and destroy us.

There is a warfare in the earth between God and the power of evil. The Lord has established this Church. The Father Himself in person, accompanied by His Son Jesus Christ, came and laid the foundation of this work. They commenced it. They established it. They have sustained and supported it. It has not been sustained and supported by the power of man. Those who have stood faithful to this day—whether they be many or few—among the Latter-day Saints, have stood by the blessing and power of God. No one that was living in the days of Nauvoo, or in the days of Kirtland, or that joined the Church during the lifetime of President Young, and has faithfully endured to the present time, can arrogate to himself that he has so endured in his own strength. God has sustained him. The Lord has given him a testimony, and established in his heart a knowledge of the truth. And the reason that this Church is so much more stable and solid—cannot be overthrown, cannot be broken in upon by those from the outside—is that in each individual heart is established a knowledge that comes by the gift of God—the Holy Ghost. The religious world, so far as they have endeavored to convert the Latter-day Saints—to reform them and turn them from their faith—have failed. They know not the reason of their failure. They cannot understand why it is

that the Latter-day Saints are not easily converted. You cannot convert a Latter-day Saint. You cannot change a Latter-day Saint into a Methodist, a Presbyterian, or a Roman Catholic, or cause him to join any other denomination upon the face of the earth. There is not wisdom nor power enough in the world to turn one Latter-day Saint from the truth; for every man, woman and child that is a Latter-day Saint has established in his or her heart a knowledge of the truth. They have a testimony of the truth from God. The father does not have this testimony for the son, or the mother for the daughter, or the priest for the people; but every individual member of the Church has a knowledge of the truth for himself. An honest man cannot turn from that which he knows to be true. An honest, virtuous, good man is willing to lay down his life for the truth. Indeed, men devoted to error are found willing to lay down their lives (and have so done in many instances), for it. How much more, then, will men be willing to lay down their lives for that which they know to be truth—for the Gospel of Christ. Have we a knowledge of the principles of truth? Yes. Do the Apostles depend upon President Taylor, who was so closely associated with the Prophet Joseph in his lifetime and at the time of his death, for a testimony of the truth? No. Is there any man dependent upon President Taylor for a knowledge of the truth. No. There is not a member of the Church dependent upon any man for a knowledge of the truth of this work. The early members of the Church never depended upon Joseph Smith for their testimony in regard to these things. It was not in the power of the Prophet to give that knowledge.

Jesus Himself—if I read the Scriptures correctly—had not the power to establish in the hearts of His own Apostles a knowledge of the truth, or even a knowledge of his own character. For when He enquired of Peter and the disciples as to who the world said He was, they answered Him that some said that He was Elias, some that He was John the Baptist arisen from the dead, etc. "But," said He, "whom say ye that I am?" Peter answered and said, "Thou art the Christ, the Son of the living God." Whereupon the Savior informed him that flesh and blood had not revealed that unto him, but His Father which is in heaven. Now, if there was a man at that time who could possibly obtain, in any other way, a knowledge as to who Jesus was and as to the truth of the work He established, that man was Peter. Such men as President Taylor, and the first Apostles of the Church, would have, if it were possible, obtained that knowledge from the Prophet Joseph. But none of these men obtained their knowledge in regard to these things in that way. And you may ask the Saints by the tens of thousands in the land of Zion to-day, as to how they learned Joseph Smith was a Prophet of God—although a great many of them never saw him, and yet there are many of them who knew him personally—and they will tell you that their knowledge of his character, mission and power, was given to them of the Lord. We have had this knowledge established in our hearts and we cannot fly it. We cannot close our eyes upon it. When we know what the truth is, we cannot fail to tell it; and there are people in the world to-day, that look upon us, perhaps, with no degree of allowance and consider us a very wicked people, that, if

they had the same testimony that we have, would be as valiant in defense of the truth as we are. There are many such people in the world to-day—good, honest people. Are they Methodists? I presume so. Are they Presbyterians and Catholics and people belonging to many other denominations? Yes; and there are honest men, perhaps, who do not profess Christ at all—who claim to be infidels and close their eyes to the mission of Christ—that if they had the knowledge we have, they would be just as valiant as we are to-day. They could not help it; for that testimony would make them valiant, and they would be as difficult to turn from the truth as the Latter-day Saints. The world have discovered that the Latter-day Saints cannot be turned from their purpose, cannot be converted, and having failed to attain their object in that way, many advocate strong measures being enacted against us. Some go so far as to think we should be exterminated; others that we should be placed under political disabilities, or hampered in some way, in order that our religious faith may be crippled. Will they accomplish their object by these means? No. Such treatment did not accomplish anything with the Son of God, nor with His Apostles, and it did not accomplish anything with Daniel, or with his brethren, who were cast into the fiery furnace. It did not change their sentiments and their faith, and it will not change ours. We cannot deny the truth. We may have troubles in this life; many of us may see sorrow in this life; but some of us will ever see what the Savior saw in that regard. None of us will suffer as He suffered, although His mission was but a short one. Our mission may be long, and our suffering may possibly, in some instances, be con-

tinuous; but we will not be called to suffer as much as He suffered. Yet, we may look for persecution. But the Lord will over-rule all things for our good. He will sustain this Kingdom, and He will build it up in spite of all other kingdoms in the earth; for it is His right to do so. The earth is the Lord's, and the fullness thereof, and the peoples, the nations, and the kingdoms that are upon the earth, all belong to the Lord. We are His children, and He has the right to control and dictate in all the affairs of men. He has the right to over-rule the conduct of men to serve his purposes; to over-rule the wars between the nations of the earth. He has the right to break down nations, to change the form of government, to cause revolutions, and in all things to do that which seemeth Him good. He has the right to do all this—just as He broke off the colonies from the mother country, and established religious liberty, thus making it possible for His Kingdom to be established upon this land.

Now, as we discover the world opposed to us—feeling, no doubt, in a great many instances that they are doing God's service in bringing everything to bear against what they consider a very wicked people—what is the proper thing for the Saints to do for their protection? This is an important matter. When surrounded by enemies, a wise man would take the precaution to protect himself from destruction. What, then, shall we do that we may not be trodden down, broken to pieces and scattered or destroyed; that we may remain in this land; that we may not be removed as we were from Missouri, from Illinois, and from Ohio? What shall we do that we may not be brought into bondage, but may remain a free people?

that is, free to do the will of God, and to build up His Kingdom upon the earth, the mission we are called upon to perform. The most important matter that I know of is, not to prepare our arms, not to prepare for war, but to prepare for peace; to keep the commandments of the Lord; to discharge with fidelity to God every obligation we are under to Him; to keep sacredly His laws, and to be found in the discharge of our duty; preaching the Gospel; gathering the poor; building temples; establishing home industries; becoming a self-sustaining people; providing for our necessities; providing employment that none may need; providing for the poor; nursing the sick; caring for those who need comfort; seeking to do the will of God in all things; abstaining from intemperance, from profanity, from corruptions of every name and nature; seeking to be, not as the world, but to be indeed the Saints of God; striving to be united; listening to counsel; seeking to live so that the Spirit of the Lord may inspire our hearts and prepare us for the responsibilities that are upon us, let our positions be what they may—home missionaries, foreign missionaries, men presiding in the Church, in the Stakes, in the Quorums, in the Associations, in the institutions of learning, each and all standing in their proper place, doing the will of God. For we have no battles to fight if we be the Saints of our God. He will fight our battles if battles are to be fought. The wicked will slay the wicked and the righteous will be left free. The Lord has been very good to us in giving us this land, and in enabling us to maintain peace therein, up to the present time. It is a land that is admirably adapted to the necessities of this growing kingdom.

No. 5.

The water supplies are not very great, and as we have multiplied the water sources have been almost all utilized. Yet the fountains of water have increased in many parts of the country, and where but a few families, a few years ago, could be accommodated on a stream—say a half a dozen families or the like—to-day we have fifty to a hundred families on that same stream, with a constant and abundant supply of water. And the Lord has changed the seasons. Fruits are hardier, and some that are not so hardy are doing and thriving well in our land. The blessing of the Lord has been over the land, and peace has reigned in it, and it will continue to reign if we but do the will of the Lord. He will overrule and control all those agencies that may be brought against us from the outside, if we will but listen to the voice of counsel here at home. That voice of counsel is within the reach of every family in every neighborhood. He has given to this people the Priesthood. He has placed it upon almost every man in Zion. Almost every man bears a portion of the Holy Priesthood, Aaronic or Melchisedek. We are almost a nation of Priests—of High Priests, Seventies, Elders—men bearing the Priesthood and authority of God. We have each of us the right to approach the throne of grace, to hear from the Father, to receive counsel, to receive inspiration in regard to the duties which devolve upon us, that we may not go astray. Every man who is called to preside as a Bishop in a ward is entitled to the Holy Spirit to guide him in his labors; so is every man who presides over a family, or in a quorum, or who is placed in a position to lead and instruct the people. That is the reason that the Lord has given us such a host of ministers; for

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every man who holds the Priesthood is a minister of righteousness and is expected to administer in his calling in the midst of the people in the world, wherever he is located, at home or abroad. We have thousands of such men. Our settlements are full of them. They are the men who build the houses and decorate them, and they do the business that is done in Zion among our people. They are ministers of righteousness; and if the people will keep the commandments of God, His hand will be stretched out in their behalf, to save and protect them from harm.

Now, when I assert that the Latter-day Saints cannot be converted or turned from the truth, I do not mean to say that there are none who turn away from the Gospel. There are many who lose their faith, many who go into sin, many who apostatize. But are they Saints of God? No. Do those that apostatize live the lives of Saints? No. If they were Saints, enjoying the Spirit of the Lord, it would be impossible for them to apostatize. A man cannot deny the truth when the Spirit of God is burning in His bosom; but by transgressing the laws of God, by neglect and sin, men lose their testimony and are taken up by the "Josephites," or by some other class of people, and perhaps "improved." I trust they are. But when it comes to converting a Latter-day Saint, a man who keeps the commandments of God, and lives according to the principles of the Gospel, as laid down by the Prophet Joseph Smith, it cannot be done. They may labor here as missionaries from now to doomsday, they never can get one Latter-day Saint to join any of their religious denominations. Strenuous efforts are being made to capture our children, as though there were not chil-

dren enough in the world requiring their attention. They might leave us to manage our own children. But they think they stand a better show to convert children than grown people. If the truth were not grounded in our hearts, we would be liable to conversion. But inasmuch as we keep the commandments of the Lord, and enjoy the Holy Ghost, we cannot be turned.

We have no fears in regard to the work of the Lord; because it is just as plain to us as the sun at noonday, that the Kingdom of God will endure and will not be given to another people. If the Saints will be faithful, the Church and Kingdom of God will be safe; God will be honored, and His purposes accomplished in the earth; and a pure people will grow up here such as the Lord will delight to come and dwell among.

The organization of the Church of God is perfect. We find at the head of every Quorum of Deacons three are appointed to preside; the same with the Teachers, Priests and Elders; the Seventies have seven men to preside over each Quorum; and all these various Quorums are expected to hold meetings and classes, so that they may be instructed in their various duties, that men may be prepared to preach the Gospel in the nations of the earth. Then, we have organizations of the young people—the Mutual Improvement Associations—which are intended to embrace all the young people of Zion. But we find in our visits through the country, that complaints are made that the young people are not all enrolled. Many have not been brought to see the importance of joining these associations. Well, now, if it were left to the children entirely, how many of them would go to school at the age of eight, ten or twelve years? Not many. But

there is a proper influence brought to bear upon children by their parents. School houses and teachers are provided, and then the children are sent to school. After a while, as the children grow older, they begin to see the importance of knowledge, and then it does not take very much exertion on the part of parents to get the children to attend school. In the same way, those who have identified themselves with these associations begin to see the importance of their connection therewith. But those who are on the outside need to be instructed in regard to the importance of these things, and an influence should be brought to bear upon them in that direction. They should be taken early in life. Many of them have been left alone until it is too late, or later than it ought to have been. At the age of twelve or fourteen years they should be introduced into the lesser Priesthood, and thus learn something of the authority of the Lord. They should be educated in the principles of the Gospel, and have faith established in their hearts. This should be done by experienced people. But they have been more or less neglected until we have hundreds to-day that are twenty years of age, that bear no Priesthood at all. When they get to that age they become more or less set in their ways; they desire to be free; they don't care to be hampered with religion or anything of that kind. Now, my brethren and sisters, parents in Zion, Bishops, leading men in the Wards and Stakes, see to it that the young people receive proper instruction; see to it that they are not neglected as those of whom I have been speaking have been neglected in the past. Let fathers and mothers be anxious in regard to their sons and daughters. Let those who are yet young be

brought into the Mutual Improvement Associations and classes, that they may have the advantage of a religious training in the Church. There is nothing on earth of greater value to your children than a knowledge of the truth. I know of no gift that could be given to my children from among men that would compensate for their being deprived of the knowledge that God has established His Church and Kingdom upon the earth; that Joseph Smith was a Prophet of God; that Jesus Christ is the Son of God; and that God lives. To deprive them of this knowledge, nothing could compensate for its loss. Then, if we so consider these things; if we are so firmly established in the truth and value it so much, let us see to it that our children are not neglected. At eight years of age they should be baptized for remission of their sins, and become members of the Church. And as they get older, see that they are brought into the schools, associations and classes. See, too, that they are taught at home in regard to prayer, family worship, etc. Let them not be neglected; for if they are neglected and go astray, your hearts will be barren and sorrowful. You may be very firm and solid yourselves; but in the loss of a son or daughter, through neglect, your hearts will be made sorrowful. The Catholics are very careful in regard to their children, and I respect them for it. They are very careful to educate their children in regard to the Catholic faith. Not that I would have my children become Catholics; but I would have the same care that they display in this matter displayed in the care of the children of the Latter-day Saints. Early life is the time when they should be trained. Then indelible impressions can be made in their minds

How difficult it is when men have grown up in the world with ideas that are prevalent in the world in regard to God, the Savior, religion, etc.,—how difficult it is to bring them into the Church, and get those ideas eradicated from their minds. I have heard elderly brethren who were brought up as Methodists say, that it was almost impossible for them to rid themselves of Methodism. One of the earliest revelations given to the Church charges all parents having children in Zion to teach them faith in God, faith in Jesus Christ, and that when they arrive at the age of eight years they should be baptized for remission of their sins. This is a law that has been before us since 1831, many years before I was born. Now, I wonder if this law has not been neglected by the Latter-day Saints—generally forgotten or overlooked.

Have we not been careless in this regard? Let every father and every mother question their own hearts on this matter, and if they have been negligent, let them reform and see that they be more careful in the future than they have been in the past. Indeed, let me exhort you, my brethren and sisters, you who stand at the heads of families, Wards, and quorums, to be of a truth educators of the people, teaching them not only in theory, but in practice, in your lives; walking so that you may be the light of a sun instead of a moon; and that great improvement may be found all around.

And that God may sustain us, inspire our hearts and help us to discharge with fidelity every duty; that the testimony God has given us may grow and increase in our hearts, is my prayer in the name of Jesus. Amen.

REMARKS BY APOSTLE ERASTUS SNOW,

*Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon,
Feb. 24, 1884.*

REPORTED BY JOHN IRVINE.

WORK OF GOD THE SAME IN ALL AGES — THE MILLENNIUM — CHRIST
THE PROPHET OF WHOM MOSES SPAKE—WHAT MAKES THE SAINTS
STEADFAST—CAUSE OF APOSTASY—DUTY OF THE SAINTS.

It is allotted to me to occupy a few minutes, and it is a privilege which I ought to esteem, and which I do esteem, to stand before my brethren and sisters as a witness of

the truth which we have embraced; the truth as it is revealed in Christ, the truth that is confirmed in the hearts of the Saints of the Holy Ghost, the truth as testified by ancient

Prophets, Patriarchs and Apostles, and by our Savior Himself when upon the earth among the Jews, and among the Nephites on the continent of America.

The work in which the Latter-day Saints are engaged, the work whereunto God has called His people in this day, is the work which has engaged the attention of the Prophets and Saints from the beginning of the world till the present time. That portion of the world of mankind who have been inspired from above to look forward through the vista of opening years and contemplate the future history of mankind, have had their eyes directed to the great and last dispensation of the fullness of times, in which the Lord would perfect His work on the earth, and bring in everlasting righteousness; when He would establish a reign of peace, when wickedness would be subdued, when Satan would be curtailed in his power and influence among the children of men—the time represented in the vision of St. John, when he declared:

“I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

“And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

“And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image,

neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

“But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

“Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be Priests of God and of Christ, and shall reign with Him a thousand years.”

Now, this thousand years is spoken of among modern Christians as the millennium, signifying a thousand years. That period of all other periods will, as we speak of the Sabbath, be a day of rest. On the Sabbath, the seventh day, the Lord rested from his labors, and He has commanded His people to rest from their labors on that day; to meet together and worship Him; to offer up their sacraments and their oblations; to confess their sins unto one and another and before the Lord. And as they ask to be forgiven, and feel to forgive one another, so God forgives them. Our Savior gave us clearly to understand this when He taught His disciples to pray and to say, “Forgive us our debts as we forgive our debtors;” for, said he, “If ye forgive not men their trespasses, neither will your Father forgive your trespasses.” This day of rest is a day to forgive and to be forgiven, and to make peace with one another and with our God, and is a type of the millennium, or the seventh thousandth year, in the which universal peace will be established upon the earth, and the Kingdom of our God prevail in all lands—a day when the servants of God may bear the glad tidings to all people, nations, kindreds and tongues upon all the face of the earth, and

there shall be none to molest them, or make them afraid. The truth will abound and light and understanding come to the people. It will be a day of great light in every corner of the land—the day spoken of by the Prophet Isaiah, wherein he says the knowledge of the Lord shall cover the earth as the waters cover the sea—the day when they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know Him from the least of them to the greatest of them—a day when “every man shall see eye to eye.” Prophets and Saints have looked for such a period, have longed for it, have prayed for it, have sung about it, have prophesied of it, and they have spoken of the work that should bring it about. Are all these prophecies fallacious? Are all these hopes vain? Will all these expectations come to naught? Or are they to be fulfilled? With the Latter-day Saints there is but one answer to this question. The Lord has opened their understanding, has touched their eyes, has pricked them in the ear, has comforted them, and has given to them the Holy Ghost. They have been enabled to see and to discern the signs of the times, and to understand in a measure the age in which we live. It is a source of unbounded joy unto those who possess this testimony, and are living for the blessings promised to the faithful. These events are dawning upon us. A preparatory work has been begun in the earth. As foretold in the Scriptures, an angel has flown in the midst of heaven having the everlasting Gospel to deliver to them that dwell on the earth, and which shall be preached unto every nation, kindred, tongue and people before the end cometh. But will every nation and kindred and tongue

and people receive it? Not at all. It has not been so written. But it is written that the time cometh when all who will not hear that Prophet whom Moses said God would raise up unto the people should be cut off from among his people. This Prophet was Jesus Christ, the Savior of the world, raised up in the meridian of time and in the midst of the house of Israel, from the seed of Abraham, that seed which God said would be a blessing unto all nations. When Jesus showed himself unto the Nephites on the American continent, He quoted this Scripture—this prophecy of Moses—and said to them, “I am that Prophet of whom Moses spake.” Now, we have this assurance, that the time will come when all those who will not hear that Prophet shall be cut off from among the people. It is grievous to reflect upon the darkness that enshrouds the minds of the people; upon the unbelief which prevails among mankind at the present time; upon the infidelity which stalks abroad, that is manifested in church and state, with high and low. It is grievous to contemplate how statesmen and the would-be-wise men of our age despise God, or ignore His counsels, ignore His word, His right to rule, His ability to counsel, to teach, and to regulate the affairs of men; how little they acknowledge His hand, how unwilling they are to allow Him to have any voice in the affairs of state. And it is equally sorrowful to contemplate how little are Christian sects willing to acknowledge Him, or allow Him to interfere in their affairs, or acknowledge Him in any way, further than in a sort of—what shall I say?—a sort of mystical way. True, there are many who affect to believe that they must be born again, and teach the doctrine of the

new birth, the spiritual birth. But how little they seem to comprehend what is meant by that birth, and the effects that follow it; yet there are some, yea, there are many in the Christian world who profess to believe what Jesus said to Nicodemus in the third chapter of John's Gospel, that a man must be born of the water and of the Spirit in order to enter into the kingdom of heaven, and that that which is born of the flesh is flesh, and that which is born of the spirit is spirit. Yet when we come to read the New Testament and learn of the fruits, the influence and effects of that Spirit upon those who possess it, how wonderful, how strange it appears to those Christians! The Latter-day Saints strive to bring home to the minds of those modern Christians, that the Holy Spirit, when overshadowing the people born of the water and of the Spirit produces certain fruits, certain effects, that are the same to-day as anciently, and will be the same among all people in all ages and times when people receive that Spirit. But most of the Christian sects of our time ignore those fruits of the Spirit, the spiritual gifts and blessings which followed the outpouring of that Spirit upon the Saints of God in all former ages.

Brother Lyman has well said that it is this Spirit shed abroad upon the Latter-day Saints, bearing witness unto them of the truth—which is the witness of the Holy Ghost of the Father and of the Son—that makes them steadfast and immovable. They cannot be turned away so long as they enjoy this Spirit; they cannot be turned away from the light of the Gospel and the liberties they enjoy in Christ Jesus; they cannot be converted to Catholicism, nor Methodism, nor any other ism; but if they fall into sin, if they violate

their holy covenants, if they grieve the Holy Spirit from them, then they are left in great darkness. As the Savior said to His disciples: "The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, that which is in thee be darkness, how great is that darkness!" It may seem to some a wonder how it is, that any man or set of men, after having once tasted of the good word of God, of the heavenly gifts, and the powers of the world to come, and having been made to know and understand the things of God, and been able to bear witness of them, should afterwards fall away, lose their testimony and the light of the truth, fall into darkness and apostatize. It is a marvel and a wonder unto many how this can be, and to some portion of the Christian world it has seemed impossible, and they have affected to espouse the dogma and to make it a part of their religious creed, that once in grace always in grace, and that if they are the elect of God, they cannot fall away. This is a doctrine of men: it is not a doctrine of Christ, and it is not true. The Savior constantly exhorted His disciples to watch and pray, lest they should fall into temptation, and cautioned them that they who once put their hands to the plow and looked back, or turned away, were not fit for the kingdom of heaven, but that they who endured unto the end, the same should have eternal life. He warned them against falling into darkness, and, as I have already quoted, He assured them that the light that was in them might become darkness, and if it did, how great should be that darkness.

Brother Lyman has well said, also,

that when men apostatize from the truths of heaven, and become infidel to the things of God, it is because of sin and transgression ; it is because they have given way to evil ; it is because they have corrupted their ways, defiled their tabernacles, defiled their spirits, violated their own consciences, or given themselves up to work sin and wickedness. All this they may have done in the dark, or in secret, and not upon the housetops : but the time cometh when the secrets of all hearts shall be revealed, and every secret thing shall be made known upon the housetops. Then it shall be known and read of men the causes that operated to take away the light and the truth from the hearts of men and left them to go into outer and utter darkness. None are proof against the attacks of the enemy, against the powers of evil, against the evil devices of the wicked one ; none are proof against or safe from the influence and power thereof, without watchfulness and prayer, without so living that the Spirit will have pleasure to abide with them, to be their monitor and protector. That Spirit will not dwell in unholy temples, it will not continue to dwell with those who violate their own consciences, corrupt their ways, defile their spirits and tabernacles, and defile themselves with their fellow creatures ; for God will have a pure people. His Kingdom is holy ; His dominions are pure ; and no impure thing can inherit the Kingdom of God. " And without are dogs and sorcerers, and whoremongers and murderers, and idolaters, and whosoever loveth and maketh a lie."

Brother Lyman asked the question (and answered it beautifully) pertaining to the preservation of the Latter-day Saints, from the combined efforts of their enemies. He answered

well. The safety and protection of the Latter-day Saints lie in their preparing for peace. In other words, it is to make peace with their God, and with one another, and to proclaim peace unto all mankind, and so live and deport themselves, that they will encourage, extend and maintain peace to the utmost of their ability. But, and if the wicked continue to oppress, to war against and annoy the people of God, and to deprive them of social, religious and political privileges, and other rights that belong to them as the children of God, as human beings, as citizens of the commonwealth, those unalienable rights of life and liberty and the pursuit of happiness ; if, I say, the wicked combine to abridge these immunities, privileges and rights, and trample them under foot, and to wage war against the Saints for the purpose of destroying them, what may we do to avert it ? It has been well answered : Do the will of the Lord ; keep His commandments ; do good to one another ; forgive one another, and ask to be forgiven of each other and of our God ; walk humbly before Him day and night ; trust in Him, believe in Him, and go forward in the discharge of every duty, fearing only God. " Fear not them," says the Savior, " which kill the body, but are not able to kill the soul ; but rather fear him which is able to destroy both soul and body in hell." Let our fear centre upon Him ; let our trust and our faith centre upon Him ; let us maintain our confidence in Him, that He rules in the heavens and among the armies of men, and that He turns the hearts of the children of men as the rivers of water are turned ; and if at one time their hearts are softened, as was Pharaoh's of old, and then, again, their hearts are hardened, as was Pharaoh's, we

may bear in mind that all these things are necessary in the accomplishment of the divine purposes of our Father and Creator. For the wicked have their agency as well as the righteous, and God will not deprive them of it. He wills not that any be deprived of their agency. If people will work wickedness ; if they will violate their covenants ; if they will foreswear themselves ; if they will trample under foot the constitution and institutions of our common country, (which they are sworn to defend and maintain) in their over-zeal to destroy the Saints, they must have their agency so to do. They must have the privilege of working out their own salvation, or their own damnation. They must fill up the cup of their iniquity ; otherwise, how will the Lord be justified in wasting them away and destroying them out of the earth, except they first fill up the cup of their iniquity. But, says one, what and if He shall permit them to overrun and lay waste and scatter and destroy the Latter-day Saints ? Such questions have been asked a great many times in years that have gone by, by those that were fearful, or doubtful, or unbelieving ; but questions of this kind need not arise in the breasts of those who are living as Saints ought to live, and have the testimony of Jesus dwelling in them. We ought to know, yea, it is our duty to feel that abiding trust and

confidence in God, to know that He will make the wrath of the wicked to praise Him, and the residue of wrath He will restrain ; and that neither Congress, nor Presidents, nor Senators, nor Judges, nor Governors, nor armies, nor Generals, nor any other human being have or can exercise any power in the earth, except that which is given them of our Father in the heavens, and that He can restrain when it seemeth Him good, and within such limits as seemeth Him good. And this He does without interfering with their personal agency ; for man may propose, but God only disposes the affairs of men.

May God help us to be in deed and in truth what we have been called to be—Saints of the last days, and then, whether in life or death, we shall be His, we shall enter into His glory and be numbered with His jewels ; for the Lord cometh to make up His jewels, and it will be those who have met together often and have spoken often one to another, that will be numbered therein ; while all the proud and they that do wickedly, will become as stubble ; and the day that cometh shall burn them up, that it shall leave them neither root nor branch.

May the grace of God be sufficient for us under all circumstances, through Jesus Christ our Lord.—Amen.

DISCOURSE BY ELDER JOHN MORGAN,

Delivered in the Assembly Hall, Salt Lake City, January 20th, 1884.

REPORTED BY JOHN IRVINE.

SELF-EXISTENT TRUTHS—"THE POOR HAVE THE GOSPEL PREACHED TO THEM"—REPENTANCE—FAITH—"THE DOCTRINE OF BAPTISMS"—THE "LAYING ON OF HANDS"—TOO STRONG A DOCTRINE TO BE ENDURED—THE CONFLICT IN WHICH THE SAINTS ARE ENGAGED—TEMPLES AND THEIR USES—SALVATION FOR THE DEAD.

"THEREFORE, leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God;

"Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

I have read the first and second verses of the 6th chapter of Paul's epistle to the Hebrews.

Having been requested to occupy a portion of the time allotted to our afternoon service, I desire an interest in your faith and prayers and confidence, that I may be enabled to say those things which will be acceptable to our common Father and God in the heavens, and will be for our good.

The Latter-day Saints who have congregated together this afternoon for religious worship, come for a particular specified object, having in view the strengthening of their spiritual natures, the receiving of light, intelligence and knowledge from on high on matters that pertain unto eternal life. To enable us

to accomplish this object, it is necessary that we draw in our minds from the things by which we are surrounded, and endeavor to concentrate our faith upon the duties which devolve upon us in religious worship. And it is no meaningless phrase when an Elder of Israel asks the faith and prayers of Israel in his behalf, that he may be clothed upon by the inspiration of the Holy Spirit to say those things that will be for the good of the people.

We have laid down here, certain principles of the Gospel that Paul taught to the Hebrews nearly 2,000 years ago, but principles that were not new even in that day; on the contrary, principles of eternal truth which have always existed, that always will exist, which cannot be changed in their form, cannot be annihilated through the unbelief of the human family; for they are self-existent and do not depend upon the belief or unbelief of men for their sustenance or for their destruction. In this consists their greatness, that they are not dependent upon the arm of flesh for their existence; for they were just as true when rejected

by the Hebrews in days of old as they were in times before that, as they are to-day—accepted by a few of the human family, but rejected by the great mass. The Latter-day Saints, then, feel to congratulate themselves upon this point—that they have built their faith upon a rock which cannot be destroyed, and that will exist not only through the ages of time, but throughout all the endless ages of eternity. Having existed in eternity in the past, it exists to-day, and will exist in the eternities to come.

These principles are plain and simple, so plain and so simple that a wayfaring man though a fool need not err therein; on the contrary they are suited to the capacity of the whole human family, the unlearned as well as the learned. There was this peculiar feature about these principles when they were promulgated in the days of Jesus: as a rule it was the unlearned of the human family that were willing to yield obedience to them; it was the common people who heard him gladly. The teachers of the Jews, they who had control of the synagogues, who stood in the foremost places in the nation, rejected the lowly Nazarene and His teachings, while fishermen from the shores of the Sea of Galilee heard and received Him gladly. That peculiar feature to a greater or less extent adheres to those principles to-day. Gathered from the middle walks of life, from the various nations of the earth, coming from the east and from the west, from the north and from the south, for the Gospel's sake; gathered together in these valleys of the mountains, the Latter-day Saints are willing to sacrifice the good opinion of the world; willing to sacrifice all that man holds near and dear to him for the sake of the truth;

willing to forsake kindred and home, the graves of our ancestors, and those associations that bind themselves round the heart—coming here for the sole purpose of being instrumental in the hands of God in establishing His Kingdom, in bringing to pass His purposes, in proclaiming the glad tidings of the Gospel—tidings that were proclaimed to the shepherds upon the plains of Bethlehem 1,800 years ago, “On earth peace, good will toward men;” bringing with us a broad charity and philanthropy for the world, desiring to better the human family, and allowing our charity to go out broader than that even—reaching behind the veil, taking hold upon the things pertaining not only to this life, but redeeming those who have preceded us into the spirit world—allowing our charity to go out so broad that we give a possible salvation to every son and daughter of Adam that ever came upon the face of the earth, or that shall come.

Paul calls those principles that I have read over, “the doctrine of Christ.” He calls one of those principles the doctrine of repentance. The Latter-day Saints who have gathered from the nations of the earth will bear me out when I say that the doctrine of repentance as believed in by them is different in many respects to the doctrine of repentance as it existed in the lands from whence they came. As the Latter-day Saints understand the doctrine of repentance, it is to turn from that which is wrong; to forsake evil and cleave unto that which is good. If a man has been a wrong-doer, let him be a wrong-doer no longer; let him conform his life to the principles of integrity and righteousness and honor; let him keep the commandments of God in their

letter and in their spirit. I care not what the professions of a man may be ; I care not with what air of sanctity he may be clothed ; without the observance of this law in its true sense, it is not repentance.

Paul speaks of another principle which he calls faith ; and in the 11th chapter of his epistle to the Hebrews, he gives some information in regard to its nature and character. He says : "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight. Women received their dead raised to life again," etc. Faith certainly is a most important principle, and without it, I ask the Latter-day Saints how long could we exist as a body ? I have often heard the remark made by those unacquainted with the Gospel, those who knew not the truth, but yet who were willing to look dispassionately, yea, even kindly upon the errors and fallacies as they termed them and believed them to be that we are indulging in—the question has been asked by this class of persons : "How does it come, by what process is it that the Latter-day Saints, surrounded as they have been, surrounded as they are to-day, environed around about upon every side by difficulties that seem insurmountable, difficulties and obstacles that might cause, apparently, the stoutest heart to quake and the firmest knees to tremble—that in their hour of trial and tribulation they always had confidence that in the outcome, it would all be well with Israel, that no matter what might be done, it would in the end prove for the good of the Kingdom of God, until, the motto, 'They can do nothing against, but only for us,'

has become a household word in the midst of the Saints ?" Why, when the powers and influences of the world are brought to bear upon the Latter-day Saints, whether collectively or in an individual capacity, they cling to this principle of faith ; they believe in the promises of the God of Israel ; they believe that God will not falsify His word ; they believe that God will establish His Kingdom, and bring to pass His purposes in the earth. The faith of the Latter-day Saints is a living principle. A Latter-day Saint devoid of the principle of faith, would be an anomaly—in fact such an one could not be a Latter-day Saint ; for it requires faith in the God of Israel to stand the tests that they are called upon to pass through. Yet calmly and quietly, deliberately, with full confidence in Jehovah, they can go forth in the discharge of their duties as they understand them, believing that in the outcome God will be their friend and protector in the future as He has been in the past ; as He has brought them through the trials and tribulations of days gone by, so will he do in the future. This principle of faith, therefore, that Paul taught to the Hebrews, was certainly a most important one, and it is one without which it would be impossible for the Latter-day Saints to have succeeded.

Paul also speaks of the doctrine of baptisms ; not in the singular, but in the plural, apparently, as though there were two baptisms. "The doctrine of baptisms," he says. We find, following after the principles of faith and repentance, the doctrine of baptism for the remission of sins, as John the forerunner of Jesus taught, as Paul taught, and as Jesus himself taught. It is upon record here that they taught baptism for the remission of sins, of those

who would submit to the ordinance of baptism. Or, in other words, to more clearly explain what I wish to, the sins of human beings up till the age at which they are baptized are recorded against them. If they are willing to submit to the ordinance of baptism by immersion, having faith in God, repenting of their sins, by one having authority, God gives them His promise that He will remit their sins; that all that have been committed in the past shall be blotted out from the book of His remembrance, and from that day forth they are free from the sins of the past. The ordinance of baptism, then, is not an ordinance to us of mere form, or something that is submitted to simply because it is an ordinance of the Church. On the contrary, it is positively essential to the salvation of the human family. Nicodemus, in times of old, came to Jesus upon this subject, and apparently asked Him the question, If there was some other possibly better method whereby man could enter the Kingdom of God, and he was told by the Redeemer, that no man could enter the Kingdom of God, except he had been born of the water and of the Spirit." This is the law as it is laid down. If there is any difference of opinion upon the part of any single individual on this subject, it is not with me, but it is with the word of God, as given through His Son Jesus Christ,—that except a man be born of the water and of the spirit he can in no wise enter the Kingdom of God. The Latter-day Saints believe this, and act accordingly—that except a man be born again he could not even see the Kingdom of God, let alone enter therein. The ordinance of baptism for the remission of sins is, then, to Latter-day Saints a very important ordinance.

Paul speaks of another ordinance that he terms the "laying on of hands." I have found in traveling in the midst of the Christian world, that very often Christian people would agree with me in relation to the principles of which I have spoken. They would say: "Yes, we believe that idea of faith is correct; we believe that idea of repentance is correct; we believe that idea of baptism even is correct; but they were not strong enough apparently to believe in this principle called the "laying on of hands," which Paul terms one of the doctrines of Christ. We find that this principle is practiced in the midst of the Latter-day Saints as also an essential ordinance—that except a man be baptized in water and born of the Spirit, by the laying on of hands, he can in no wise enter the Kingdom of God. This is the light, we are told, that is given to every soul that comes upon the earth; not to the Latter-day Saints alone, not to those alone who were baptized, but to every soul that cometh upon the earth. The ordinance of baptism for the remission of sins being essential, so is the ordinance of the laying on of hands, that men may receive the Holy Spirit; or, in other words, the laying on of hands is the medium that God has instituted for His children to be placed in communication with Himself, that they may receive the Spirit that leads and guides and directs unto all truth, that brings things past to our remembrance, that shows us things to come, that opens up the visions of heaven and makes known unto us the mind and will of God. I remember one minister with whom I had the privilege of conversing upon this principle. He stated that it looked reasonable; that he did not know really but what

it was correct, and doubtless had been neglected in times gone by. Well, he got to thinking over the matter, and he read, "He will show you things to come." He came to me with some questions. One was, "Do you mean to say the Holy Spirit will show a man things to come?" "Yes." Well, of course if it shewed me things to come I could tell of it?" "Yes." "Would not that constitute me a prophet?" "it would." "Well," said he, "this generation will not endure this thing; it is too strong doctrine." I replied that no generation that I had ever read or heard of had endured it; but that in all the ages gone by when God had placed men here upon the earth with authority to confer this gift, they had invariably been rejected of men. This principle is believed in and practiced by the Latter-day Saints. We read in one instance, that is doubtless fresh in the minds of many of the Latter-day Saints—as contained in the 8th Chapter of the Acts of the Apostles—where certain men had been baptized; but they had to send for the Apostles to go into the portion of country where those baptisms had occurred, and we read: "Then laid they their hands on them and they received the Holy Ghost." The Latter-day Saints believe that not only was that principle efficacious in that direction in that day, but that it is true to-day as then. The Latter-day Saints bear testimony of its truth; that having repented of their sins, having faith in God, having been baptized, having received the laying on of hands, they have received the Holy Spirit, they have received knowledge, light and intelligence from on high, that God has revealed to them certain principles of truth and righteousness. If this is the case, I ask, how can we unlearn

these things? how can we unknow them at the dictation of the world? Will fines and imprisonment take this knowledge away from us? Will disfranchisement take this knowledge away from us? Will death itself take this knowledge away from us? No, verily, I say to you, it will not. It is with us here to-day; it will be and abide with us when we go hence. The knowledge I have in relation to this principle—of which I bear my testimony to you this day—that I received through the laying of hands, I expect to retain with me so long as I live in accordance with the laws and principles of truth and righteousness. When I turn away from these, there may be a veil of darkness drawn over my mind; but I can never free myself from the fact that I had once a knowledge of the things of God.

These four principles are termed the first principles of the Gospel of the Son of God. These principles the Latter-day Saints believe in. These were the principles that were enunciated by Joseph Smith, 50 years ago. These were the principles, and about the only principles at that time—very nearly the only principles—in the original organization of the Church—that were taught to the world.

But let us reflect in relation to the record and history of that day. Men tell us that a certain doctrine we believe in to-day—a doctrine that has been taught and revealed at more recent date—is the cause of our difficulty. But I ask you, were not difficulties met by the Latter-day Saints, in the early history of the Church, such as we meet to-day? Were they not driven and tossed to and fro? Were they not subject to persecution and death, to fines and imprisonment? Were they not

cast out from the Christian world in that day before this obnoxious—as they term it—principle was revealed? Were they not cast out for the doctrine of faith in the God of Israel, for the doctrine of repentance, turning from wrong doing, for the doctrine of baptism for the remission of sins, for the doctrine of the gift of the Holy Ghost by the laying on of hands? Were the Saints persecuted formerly? So they are to-day; and doubtless this will continue until one or the other power is vanquished; for it is not a struggle between a few people, citizens of the United States, who live here in the Territory of Utah, and in the surrounding States and Territories, to the number of 150,000 or 200,000 people, and the people of the world. It is not a contest between these two parties, by any means, no more than it was a contest between Luther, when, at the Diet at Worms, he exclaimed: “Here I take my stand. I can do no more and no less.” It was not a contest between him individually and the priests, but it was a contest between truth and error, right and wrong. It was a contest between the advancement of the human family and their retrogression. This conflict to-day cannot be narrowed down to the few people who live in the Territory of Utah. But running out from here as veins and arteries from the human heart, it penetrates and permeates the whole universe, going from the rivers to the ends thereof, and to all the nations of the human family. This struggle which we are engaged in to-day, the struggle that Joseph Smith was engaged in 50 years ago, in the infancy of this work; the clash of opinion and the conflict of ideas that existed in the days of Nauvoo, that exists to-day; all this does not pertain alone to the Latter-day

Saints, my friends, but, on the contrary, to the good, to the salvation and to the redemption of the whole human family—broader in its scope, mightier in its influence than it is generally acknowledged to be. Then, can this conflict cease at the command of men? Can laws be passed to stop this struggle? Is it in the power of kingdoms and principalities and governments to stay the onward march and progress of the principles of truth? No more than it was in times gone by when the march of thought in its onward progress was sought to be stayed by the hand of the mother church from Rome. No more to-day than it could in the days when the Puritans in England, when the Huguenots in France, asked the privilege of worshiping God according to the dictates of their own conscience; and almost as a parody on human nature, when these very same Puritans came to the land of America, they in turn could turn upon the Quakers and persecute them for religion's sake, bore holes through the tongues of the people that did not agree with them in religious matters. But what did all this accomplish? The world looks back—the Christian world looks back with shame upon this record of their ancestors, and yet in turn they do the very same thing to-day, to be followed in a generation or two by people whose faces will mantle with the blush of shame, that in this free land of America, under a government established for the freedom of the human family, where the religious exile, the exile for thought and ideas, from the nations of the earth could come to for protection; that in this land dedicated to freedom and equality to all men there should have found footing the idea that men must be persecuted for religion's sake, for belief's sake. Let

the Latter-day Saints then, understand and comprehend that this struggle which we are engaged in, broadens out and extends itself not to us alone, but to the nations of the earth, to the whole human family. I imagine I hear some one say, "But is not that a contradiction. You asserted a few moments ago that baptism was essential to the salvation of the human family, and as there has been but a very few of the human family baptized, how is it with the rest who have not had the privilege of this ordinance? Paul very correctly wrote, and the translators very correctly translated this passage that I read, wherein he refers to the doctrine of baptisms, for there is more than one baptism. We read of the baptism of water for the remission of sin. We read of another baptism; for as I have already quoted, except a man be born of the water and of the spirit, he can in no wise enter into the Kingdom of God. Then we ask ourselves the question, What shall become of the untold millions of the human family who have not heard the sound of the Gospel? What shall we do with those who have not even heard anything relative to the plan of salvation? Our Christian friends, for instance, devote many thousands of dollars and pounds sterling to the conversion of the heathen as they are pleased to call them, and to carry the Bible to those who are unacquainted with it. This is certainly very commendable; this certainly shows a most philanthropic spirit upon their part; this is an evidence of good will to the human family, and it is to be commended. But inasmuch as they reach but a very few, we ask ourselves the question, What shall become of the rest? To the Latter-day Saints this is a solved problem. We assert this not simply

with the words of our lips; we assert this not simply in editorials and pamphlets written; but we prove our faith by our works. Almost within the sound of my voice here, there is a magnificent temple being erected at the expense of many hundreds of thousands of dollars. In the town of St. George in the south, at the expense of nearly half a million; at Manti, in Sanpete County; at Logan, in Cache; we have four temples either completed or nearly so. At Nauvoo, when the Saints were storm-tossed with persecution, surrounded about by mobs, and every influence that fiendish vindictiveness could think of, was brought to bear upon them, they built themselves a magnificent temple there. At Kirtland, in the days of their infancy, when the labors which they performed were very arduous in comparison with the labors the Latter-day Saints have to perform to-day in the building of these temples, they built another temple. What are these temples for? There is an object in their being built. We prove our faith in these things by our works, seeking not only to redeem ourselves, seeking not only salvation for our own household, but extending its influence beyond and reaching out to those of our progenitors who have gone before us into the spirit world and are there, becoming acquainted with the principles of eternal life; for as recorded in the 3rd Chapter of the Epistle of Peter, "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah." Or as we find it still further recorded,

in the 4th chapter of the same epistle : "For this cause was the Gospel preached also to them that are dead that they might be judged according to men in the flesh, but live according to God in the spirit." We also find a question asked of our Savior, as recorded in the account of His crucifixion in the book of Saint Luke. One of the thieves who was crucified alongside of our Savior, said to Him : "Lord, remember me when thou comest into thy Kingdom." Jesus could not consistently do this ; for He had told Nicodemus previous to that, that except a man be born of the water and of the Spirit he could not enter into His Kingdom ; and this thief, acknowledging that he was worthy of death, was, consequently, an unrepentent, unbaptized sinner. Jesus, however, turned to him and said : "To-day thou shalt be with me in paradise." The Christian world have made the mistake of imagining, believing and teaching that Jesus and the thief on the cross went back to the bosom of our Father and God in heaven. But we find, after the resurrection of our Savior, when He stood by the open door of the sepulchre, Mary came, and recognizing Him, put out her hands to touch Him. But Jesus said : "Touch me not ; for I am not yet ascended to my Father in heaven ; but go to my brethren, and say unto them, I ascend unto my Father, and your Father ; and to my God and your God." During the three days that the body of Jesus lay in the tomb, then, where was the spirit that formerly inhabited the body ? According to the testimony of Peter, as recorded in the 3rd Chapter of the first epistle of Peter, it was preaching to the spirits in prison ; and Isaiah tells us that it was for this that Jesus was to come ; it was to loose the

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bonds of the prisoners ; it was to open the prison-door. Men who had lived in days gone by, who had failed to obey the commandments of God, who had passed into the spirit world, according to the accepted idea of a few years ago—Christian ideas change about these things, you know—these people were eternally lost. There was no possible chance for their redemption ; but having closed their eyes in death as sinners in the sight of God, they were under condemnation to all eternity. A strange parody indeed upon the idea of God's love and mercy for His children ! God is love, we are told, and yet in the short space of one man's life, that man's sins and errors—nay, more than that, he might have lived honorably and honestly ; he might have sought to do as best he knew how ; he might have been a good citizen, a good father, a good husband ; he might have filled all these duties acceptably, yet if he is outside the pale of the Church and death overtakes him in that condition, he was eternally lost according to the Christian idea of a few years ago. Leading thinkers of to-day, in the Christian world are changing their views very materially in relation to this matter, as within the past few years I heard the Rev. Henry Ward Beecher declare, that, if his God reigned in the next world, every man and woman who did not learn the truth here, should have the privilege there. Then we find also Dr. Thomas, of Chicago, a leading light in the religious world, and very many who are distinguished in the religious world, are to-day changing their ideas and theories in relation to this matter. One of the peculiar features connected with the Gospel in days gone by is often presented to my mind in this wise : Jesus taught

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some of His doctrines in the midst of the Pharisees and Scribes. They found that certain of His doctrines were popular; they found that certain of His doctrines were very pleasant; they found that certain of His doctrines were very agreeable. And so they did what He told them they were doing. They poured new wine into their old Pharisee bottles; they endeavored to patch their Sadducee coat with a new piece of cloth; but they were told that they would burst their bottles, and make a larger rent in their coat than there was. So it is to-day. When Mr. Beecher introduces to the Christian world the idea that there is a redemption beyond the grave, he shakes the pillars of so called Christianity; he gives them a mightier blow than could be given by an Elder advocating the same doctrine; and when Dr. Thomas, of Chicago, advanced that idea to his intelligent audience, it went like wild fire over the land that so distinguished a theologian as Dr. Thomas, had declared that there was a chance for redemption after the grave. This new wine, revealed from heaven in this day and age of the world, through the instrumentality of the Prophet Joseph Smith, a man who was despised by the world, is being taken by the wise men and poured into their sectarian bottles, and in the end the result will be as it was with the Pharisees in times gone by.

But this doctrine has more of a meaning to the Latter-day Saints than simply preaching to the spirits in prison. We read here in the old Bible where God, speaking through the mouth of one of His Prophets, said certain things should transpire in the last days. "Behold," says the Lord through His Prophet Malachi, "I will send you Elijah

the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." So to-day the Latter-day Saints testify that God having sent the Prophet Elijah to the earth to reveal this principle, or rather to give the key for the administration of this principle, the hearts of the children here upon the earth are being turned to the fathers behind the veil, and the hearts of the fathers behind the veil are being turned to their children here upon the earth, the one feeling after the other for their redemption; for without them we cannot be perfect, neither can they without us. This plan of salvation that the Latter-day Saints believe in is broad, indeed it reaches out to the whole human family, present, past and future. We read in the 15th Chapter of 1st Corinthians, an explanation of this expression of Paul's in regard to the two baptisms. In the 29th verse of that Chapter he says: "Else what shall they do which are baptized for the dead, if the dead rise not at all. Why are they then baptized for the dead?" Or as Paul expresses it in the 19th verse of the same chapter: "If in this life only, we have hope in Christ, we are of all men most miserable." Paul in preaching to the Corinthians said that very few of them took hold of the Gospel. The great mass rejected Paul. Paul, however, with that broad philanthropy of heart, lit up by the light that first came to him on his way to Damascus, would have been miserable indeed had he not learned of this great principle that in the spirit world these Corinthians would be preached to and taught. So the Latter-day Saints to-day

would be of all men the most miserable if they did not recognize this principle of preaching to spirits in prison and baptism for the dead. The Latter-day Saints are fulfilling the Scripture, which says that there shall be gathered home to Zion, "one of a city and two of a family." In many instances one person of an entire lineage is all there is in the Church and Kingdom of God. That being the case, what of the fathers and the mothers, the brothers and the sisters, the relatives near and dear, who have not had the opportunity of accepting the Gospel? How glorious, how grand a work it is that swells the hearts of Israel to know that we can enter into the temples of the living God and redeem our dead and become in truth and in deed saviors upon Mount Zion! Certainly no nobler, no grander, no mightier principle has ever been revealed to the human family than this. And though we may have doctrines that are obnoxious to the world; though we may have principles that innovate upon established ideas; though we may have ideas that conflict with those of the honest and the good, and those who love the principles of integrity and righteousness; though we may have all these, yet when we come to reflect in regard to this one principle, that of itself alone should be sufficient to recommend the Latter-day Saints to the whole civilized world; that of itself should blot out from their remembrance those other matters that seem to disagree with and are unpleasant to them. That principle

that is reaching out for the salvation of the untold myriads of the human family—the very possibility of it should cause the hearts of the whole human family to rejoice, should cause them to think, to feel and to act kindly towards a people who are seeking to carry out this principle. But human nature is very strong in relation to these matters, and as it has been in the past doubtless it will be in the future—that through much tribulation shall they come up who shall be clothed in robes of white, and that it is through trial and tribulation God shall have a tried people. The Latter-day Saints do not lay to themselves the flattering unction that there shall be peace, peace, peace, to us just yet; but that on the contrary this work and this struggle will continue; the nations of the earth will be brought to the knowledge of the truth; the honest of the blood of Israel will be gathered home; the kingdom of God will be built up; temples will be erected and the Saints will enter into them and redeem their dead, and cause the hearts of our fathers and our mothers who have gone before us into the spirit world to rejoice; and we shall join hands with the Prophets and Apostles of days gone by, with those of to-day who have preceded us behind the veil; with the good and the true of all ages; with our Elder Brother, Jesus Christ, and with God our Eternal Father in the heavens—all linked together in one mighty phalanx in this great and glorious work of the latter-days.

May God bless you. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

*Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon,
Feb. 10, 1884.*

REPORTED BY JOHN IRVINE

OBJECT OF ASSEMBLING—A PECULIAR PEOPLE—SAINTS MISREPRESENTED
IN ALL AGES—STATISTICS—OPPOSITION EXPECTED—PLURAL MAR-
RIAGE—EARLY PERSECUTION—"TWIN RELICS"—WHY THE SAINTS
GATHER TO ZION.

WE meet together from time to time to speak, to sing, to pray, and, according to an institution which has been provided, to partake of the sacrament of the Lord's supper, and also to perform those various duties devolving upon us as servants of the living God. It is pleasant for the Saints to meet together to commune with each other, to listen to the words of life, to reflect also upon their position and relationship to God, to His Church and Kingdom, as well as to examine into their own feelings, and, under the guidance of the Lord and of His Holy Spirit, try to find out what relationship they sustain to their Heavenly Father, and whether they are performing the various duties devolving upon them, and are seeking to carry out the word, the will, and the law of God.

We are certainly a very peculiar people gathered together in these valleys of the mountains; we are assembled here from many nations; it would be difficult to say at present how many; but I think on some public occasion a while ago, there were twenty-five nationalities represented. In this respect, we present

a very singular aspect, and occupy a very peculiar position in the history of the day and age wherein we live. Our religion differs very widely from that which exists in the world. Our ideas of God, of futurity, of heaven and of hell, and of the future destiny of the human family, not only of ourselves, but of all nations, differ very materially from that of others. Our social ideas, too, are very dissimilar from those entertained by others. And, again, our political ideas are not in accord in many respects with those of others, and thus we find ourselves in a very anomalous position, gathered together here in these valleys of the mountains, separated to a great extent from the rest of mankind. We were a few years ago very decidedly separated. Now, this portion of the continent has become almost the highway of the nations. I frequently meet with persons from France, England, Ireland, Scotland and Wales, from the various Principalities of Germany; from Russia, Italy, Spain, Portugal; from Australia, and the Islands of the sea, and from almost all the nations of the earth. They pass by

here, and hearing that we are a strange sort of a people, they are desirous to know something about us as they pass through.

It frequently becomes a question in the minds of many—How and in what manner did these things originate, and what is the object of our being thus gathered together as a separate and distinct people? By what motives are we actuated? The world of mankind, whether in this nation, or in any other nation, form very strange notions in regard to our reasons for thus gathering together. Although we have been striving for a great many years to enlighten the world in relation to this and other matters, still they seem very much at sea in regard to the position which we occupy, and to our moral, social, religious and political status. So that it becomes almost impossible for people at a distance from here, notwithstanding we profess to live in an age of light and intelligence, in an age of railroads, telegraphs, and telephones, in an age when rapid communication can be had, say from all parts of the earth in one day, in an age of professed knowledge of science, literature and art, and of everything that is calculated—or ought to be if properly conducted—to promote the welfare of the human family; I say that, notwithstanding all these things, if there is one subject about which the human family to-day is grossly ignorant, it is on the subject of the principles of the Latter-day Saints. A short time ago a very distinguished European gentleman, after eulogising the appearance of our city, the quiet and order that prevail, etc., said to me, “President Taylor you can scarcely conceive how impossible it is, outside of your Territory, to obtain correct information regarding you as a people;” and an editor of

The North American Review told me he came here from New York, expressly for the purpose of getting me to write an article on our present status, thus again exhibiting the strange attitude which we occupy before this nation and the world, and demonstrating that in consequence of such a flood of falsehood, vituperation and abuse which is constantly circulated against us, that it is almost impossible, as before referred to, to obtain any correct information concerning us. Some of the literary men who come along here, express to me the opinion that we have been maligned and misrepresented a good deal. I tell them that in an age like this people ought to know better; that they ought to be better informed; that they ought to make themselves acquainted with facts within the reach of everybody; and that there is no excuse for ignorance in relation to these matters. Still this ignorance continues. There is an under-current that men generally are not acquainted with, which operates in the minds of men and produces these results of which I speak at the present time. To the Latter-day Saints there is nothing very mysterious about this. We have passed through this state of things in embryo, years and years ago. Many of you thought, when you heard the Gospel, and your hearts had been made glad by obedience thereunto, that all you would have to do would be to tell your particular friends and relatives of these things, and that it would cause their hearts to rejoice as it did yours. You felt interested in their welfare and had a desire to promote their happiness, that they might rejoice with you in the blessings which you experienced through obedience to the Gospel. But lo and behold! the moment you opened your mouth

on this subject, you were set down as impostors. You were probably before this a decent man or a decent woman ; but now you became ostracised and cut off in many instances from association even with members of your own family. Was it because you had become corrupt? No. Was it because you had become unsocial? No. Was it because you possessed principles that were at variance with the principles of truth, virtue, honor, and the word of God? No. And if you had asked them what the reason was, for their coolness and the feeling of ostracism that they manifested, they could not tell, only that you were a "Mormon." You have all of you experienced this. If this is the case, then, with your most intimate friends—with your relatives, with your fathers and mothers, sons and daughters, uncles and aunts, with whom you had been on the most friendly terms heretofore—how can you expect the world to look at things in any different manner. I reflect sometimes upon the position occupied by the ancient Christians, and upon the character, position and standing of Jesus, the Son of God. We all profess to reverence Him. All Christendom bows in reverence at the mention of His name ; they feel there is something hallowed about it. They look upon Him as being the Son of God, and they look upon His Apostles as men of unblemished reputation, of pure lives, holy, virtuous and upright. You cannot travel anywhere in Christendom but you find churches erected to St. Paul, St. Peter, to St. John, to St. Matthew, to St. Luke, and to all the different saints as they are now called by the people. But how was it with these saints when they lived here upon the earth? They were called disturbers of the

peace. It was said of them that they were stirrers up of sedition—that they were impure, ungodly men. The idea of their being persecuted, as we read of, for their religion, would have been altogether preposterous in that day. They would tell you they were prosecuted for their crimes and their iniquities. They were brought before rulers, kings and judges, and they had to depend upon the Lord and His Holy Spirit, to sustain them under those circumstances. Jesus emphatically told them to expect these things. "If the world hate you," said He, "ye know that it hated me before it hated you. * * * If they have persecuted me, they will also persecute you. * * *

For if they do these things in a green tree, what shall be done in the dry?" It is singular, yet it is a fact that these things did exist. While the crowds were ready sometimes to cover his path with olive branches and with their garments, and to shout "Hosanna? Blessed is he that cometh in the name of the Lord," yet with the very next breath they were ready to cry, "Crucify Him! crucify Him! it is not fit that He should live." And when He was hounded and hunted, persecuted and proscribed, at the very last, even when a Roman judge said, "What evil hath he done?" and washed his hands of the blood of this just person, they still continued to cry, "Let Him be crucified," and Barabbas, a noted thief, and a murderer, was released in preference to Jesus. This was the kind of feeling manifested toward the Savior. Were they an ignorant people that thus treated Him? No. They were what were called the *elite* of the day, the educated ; men of position, the High Priests, the scribes, the Pharisees, the doctors, the law-

yers, the leading men of the nation; all of them engaged in this thing, and all of them partook of the same spirit. What was the cause of this? It was because He was not of the world. "If ye were of the world," said the Savior to His disciples, "the world would love his own: but because ye are not of the world, therefore the world hateth you." That is the cause. The world loveth its own. And the world is to-day, was then, and always will be, until it shall be regenerated, opposed to God, opposed to righteousness and opposed to the principles of truth. Paul makes the following statement: "For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is at enmity against God; for it is not subject to the law of God, neither indeed can be." There is nothing new, therefore, in any of these matters that we hear bruited around from place to place—from the east to the west, from the north to the south, and spreading abroad among the nations of the earth; nothing new, nothing strange, nothing very remarkable in any of these things. The carnal mind knows not the things of God, and is not subject to the law of God, neither can it be. They form all kinds of opinions, even, with regard to our gathering. "Why don't you stop at home as other folks do?" Some say that it is an emigration scheme gotten up to make money, and that missionaries are sent out by us to deceive the weak and the ignorant, and to gather them together that they may be made merchandise of. That is one idea. You all know how far that is true, and how far it is false. Others say that we are gathered here for licentious purposes—to carry out polygamic ideas, to corrupt, demoralize, and trample under

foot the women who come and associate with us, and to destroy their virtue; whereas you know there is not a place in the world where women are better protected and their virtue more sacredly guarded than in Utah. They compare plural marriage to their whoredom, seductions, their social evils, and the many kinds of iniquity, corruption and rottenness that prevail among themselves. Reasoning from their own standpoint, they consider that we are a very wicked, corrupt and licentious people. But according to the statistics that we have pertaining to these matters, our immorality is twenty to forty times less than theirs here in our midst, without going any further. The crimes, iniquities and corruptions committed by the small minority of outsiders in our midst very far exceed, perhaps by twenty to thirty times, the crimes of the Latter-day Saints. This excess of crime on the part of outsiders is what might be reasonably expected; for we profess to be a better people, and we ought to be a better people than those who make no pretensions to be guided by divine revelation. Examine the records of our city jail, of the Penitentiary, of the county prisons, which have been published and are being published, and you will find a full statement in relation to these matters, and the per cent. of crime that exists between one and the other. Mr. Barclay, a member of the British Parliament, who lately visited us, writes in "*The Nineteenth Century*," a monthly review published in London: "In the winter of 1881, a census was taken of the prisons in Utah, with the following results:—In the City Prison were twenty-nine convicts, and in the county prison six convicts, all non-Mormons. In the Penitentiary, out of fifty-one prisoners only five were Mormons,

two of whom were there for polygamy. * * Of the population of Salt Lake City, about 75 per cent. is Mormon, and 25 per cent. non-Mormon." He further says: "These figures conclusively prove that the Mormons are a sober, law-abiding people, and singularly free from the grosser forms of vice; whatever may be alleged by ignorant or prejudiced enemies. Of the two hundred saloons, billard, bowling alley, and pool table keepers, not a dozen even profess Mormonism." And since these figures were published, others in relation to 1882 have been made public. One gentleman, who has spent a considerable length of time investigating these matters, writes: "The statistics at hand for 1882 * * cover a wide field, taking in all the populous districts of the Territory. The total number of all arrests for crimes and misdemeanors in these localities during 1882, was 2,198—of which the 78 per cent. of the Mormon population furnished 300, and the 22 per cent. of the non-Mormons 1,898, * * So that the Mormons comprising 78 per cent. of the population of the Territory contributed one-eighth of the arrests made during 1882 and the non-Mormons, having only 22 per cent. contributed seven-eighths. The number of brothels throughout the Territory was 12, all kept by non-Mormons."

Regarding Salt Lake City, where he resided for some time, he states: "The criminal record of Salt Lake City, for 1882, shows that in a population of about 25,000, divided between Mormons and non-Mormons as 19 to 6, the total number of arrests was 1,561, of which 188 were Mormons and 1,373 non-Mormons. Of the 66 houses, where beer and liquor were retailed by the glass, 60 were kept by non-Mormons, and the

remaining 6, nominally Mormons, were not entitled to participate in the sacraments of the Church by reason of their calling. The 15 billiard rooms and bowling alleys, and the 7 gambling houses were all kept by non-Mormons. The 6 brothels had non-Mormon proprietors, and they were filled by 31 non-Mormon inmates." There is nothing in this to be proud of; for it would be a pity if we could not live better than they do. We have gathered here, not for speculative purposes, as is sometimes charged, but to worship God, to keep His commandments, and to be instructed in the laws of life. There is no cause for boasting on our part in regard to these things; but I refer to them to show how fallacious their ideas are in regard to these matters.

Then, is it strange that we should be placed in the position that we are? Yes, it is very strange, but it is nevertheless true, and the same condition of things has existed in the different ages.

We profess to be the followers of the Lord Jesus Christ; we profess to be in possession of the everlasting Gospel; we profess to have gathered here to observe the laws and keep the commandments of God, and that we might assist in building up the Church of God, the Kingdom of God, and the Zion of God. These are really the facts of the case. True, we do not do as well as we might. We are not as pure as we might be, nor as good, nor as virtuous, nor as upright, nor do we possess the amount of integrity that we ought; but, then, we don't propose to place ourselves on a level with the outside world; we have not dropped to their standard by a very long way: and many of us are striving to live our religion, to observe the laws of God, and to keep His commandments.

In regard to the spirit and genius of the age in which we live, there is nothing, as I have said, strange about that. The powers of darkness have always been in antagonism to the light, truth and intelligence that proceeds from God, and till Satan is bound, and his power is curtailed by a superior power, that state of things will continue, and instead of getting better and better, we are told in the Scriptures, that the wicked shall grow worse and worse, deceiving and being deceived. Do you imagine that they will grow better? I do not.

Do not let us be mistaken in relation to all these things—that is as the world are mistaken. We complain sometimes about the injustice of men. I expect to find unjust men, many of them. We refer to certain laws that are being enacted by our Congress as unconstitutional, etc. Why, we expect they will yet pass many laws of that kind. We don't expect them to be our friends, or the friends of God. They don't profess it. We have a right to expect, of course, that they would abide by the Constitution, because that is an instrument gotten up by themselves, and that they profess to be governed by, and that men in authority swear to uphold. We have a right to expect that. But, then, does not all Christendom profess to believe in the Bible? Yes. And do the ministers of the various denominations? Yes. Do they practice its teachings. Do they follow its doctrines? Or are there any two of their doctrines alike? They have all kinds of theories, notions and ideas; yet still they tell you that the Bible contains the word of God. But are they governed by it? No. God placed in the Church Apostles, Prophets, Pastors, Teachers and Evangelists, and He gave unto

His servants the Holy Ghost, and the light of revelation, and made them acquainted with the same sacred principles. They were all baptized unto one baptism, and all partook of the same spirit. How is it now? Many Lords, many faiths, many baptisms.

Speaking of the doctrine of the plurality of wives, I remember talking with one of our Presidents—I mean one of the Presidents of the United States—on this subject in Washington, a number of years ago, as I have with others since on the same subject; but I remember some of the remarks made on that occasion. “Well,” said he, after talking some little on politics, and one thing and another, “what about your polygamy?” “Mr. Pierce,” said I,—I can mention his name now as it is a thing of the past—“it may be possible that some of us may have wrong ideas in regard to these things. We read about such a man as Abraham, who is described as ‘the friend of God;’ we read about such a man as David, who is described as ‘a man after God’s own heart:’ we read about Jacob, who had twelve sons, whose names are to be written upon the twelve gates of the holy city. Who was Jacob? He was a man who had several wives, by whom he had these twelve sons. Then we read of Moses—a man of God, a leader of Israel, and a law-giver. He told the people how they should treat their children whether by the first wife or by the second, and how all these matters were to be arranged. “Mr. Pierce,” said I, “It is possible that we of the nineteenth century, have not been able to instruct the Lord very much in regard to these matters. Probably He knew just as much about them then as we do now, and that in regard to our marital laws,

we may have made some mistakes. "Well," said Mr. Pierce, "I cannot say." Of course he could not.

Now, then, men assume to judge the acts of others, but they don't judge their own acts, and they strive to falsify us, and to make evils of those things that God has ordained according to His economy, and that men of old, who were considered men of God, and the friends of God, practiced under His direction. It is not uncommon for men to talk about Abraham. They would like to get into Abraham's bosom—that is most of the Christians of the present day would like to have a place in Abraham's bosom. Would you? Would you really? Are there any of that class here that would like to go unto Abraham's bosom? Why, should you have your wish, when you woke up you would find you were in the bosom of a polygamist, and would not that be very horrible? But that would be the fact. Jesus Himself, was a descendant of that class of people who had practiced the things that we to-day believe in. But they didn't persecute Him because He was a polygamist. They persecuted Him because He was a friend of publicans and sinners. They accused Him of being a blasphemer, of casting out devils through the power of Beelzebub, the prince of devils. If He did any good act at all, they were ready to cry out, "Give God the praise: we know that this man is a sinner."

These things are facts that we cannot ignore. They stand out before us in living characters, and to use a very trite saying, "history repeats itself" in regard to these things. The same causes in one age generally produce the same results in another age.

I will now tell you about some of

my feelings when I first came into this Church. It is a long while ago. When I first heard the Gospel I was compelled to admit there was something reasonable about it. I almost hoped it was not true. "If it is true," said I, "as an honest man I shall be obliged to obey it, or else I cannot have any confidence in myself." When I had investigated the subject, and become convinced that it was true, I said, "I am in for it; I must embrace it; I cannot reject the principles of eternal truth;" and I will say, moreover, I don't know of a time in my life when if anybody presented a truth that could not be controverted, but I was ready to obey it; and I am to-day. If any person in the religious world, or the political world, or the scientific world, will present to me a principle that is true, I am prepared to receive it, no matter where it comes from. Well, says one, you believe the Bible? Yes. You believe in the Book of Mormon? Yes. You believe the Book of Doctrine and Covenants? Yes. I believe all that God has ever written or spoken, everything that we have on record, and I am prepared to believe every thing that He will communicate to the human family. We profess to believe in all truth, and to be governed by all truth.

Then, in regard to our position—referring to that again—we are gathered here from the different nations of the earth, from England and elsewhere. I remember the time very well when the Gospel was not preached in England. I remember when Brothers Heber C. Kimball, Orson Hyde, Wilford Woodruff, myself and others took our first mission to England. Many of you that are here, whose heads are white like mine, will remember the circumstances. We took our departure after

laying the corner-stone of the Temple in Far West, Caldwell County, Missouri. The people were much excited about the Mormons at that time, just as they are now, and every once in a while. They had gotten up a furore against us; and Joseph Smith, Hyrum Smith, Bishop McRae, and others, were seized by a mob and imprisoned; and many of you may have read the remarks made by a certain General Clark—the famous, or rather infamous General Clark. He told the people—the same as they tell us now—that it was wrong to gather as they were then doing, and as we are now doing, and place ourselves under Bishops, etc. And said he,—I heard him—“Oh, that I could invoke the spirit of the unknown God to rest upon you, that you may be delivered from the delusions with which you are encompassed.” But his “unknown God” didn’t hear him, and the “delusions” have still gone on. We had been driven out of Missouri. They were so good a people and so virtuous, and we were so bad. But we were not polygamists then; we had not entered into the awful crime of polygamy; but we dared to worship God according to the dictates of our own conscience. They drove us out, took possession of our property, and robbed and pillaged everyone they could. After doing this they did not like that their action should go out to the world; so the legislature actually made an appropriation for us—that is, for the poor “Mormons”—of \$2,000, if my memory serves me aright. They had killed and destroyed any amount of our cattle and hogs, and anything and everything of that kind that they came across. Still they pretended to be very sorry for us, and solicitous for our welfare. In order that we might not suffer, they went

into an adjoining county where our people lived, stole a lot of hogs from them, and then turned in those hogs to make up the appropriation made by the legislature of Missouri! They were so liberal in their operations! They stole the hogs from one portion of our people, and then gave them to another. I saw the hogs come in, and they were butchered and divided among the Mormons.

These are some of the things that I am acquainted with. Was I surprised when I saw such operations? No. I expected when I came into this Church, that I should be persecuted and proscribed. I expected that the people would be persecuted. But I believed that God had spoken, that the eternal principles of truth had been revealed, and that God had a work to accomplish which was in opposition to the ideas, views and notions of men, and I did not know but it would cost me my life before I got through. It came pretty near it at one time; yes, at many times. I have had to “stand the racket” in a way that many of you folks don’t know much about. More than once I have had to face large crowds of people in the shape of armies, expecting to come into contact every moment—no farther off, perhaps, than the length of this hall. That is not a very pleasant position to be in. But I was in a worse scrape in Carthage jail, when Joseph and Hyrum were killed—penned up in a room and attacked by a blackened mob. I had to stand at the door and ward off the guns while they were trying to shoot us, and we without arms, and under the protection of the Governor of the State. Dr. Bernhisel and myself were sent by Joseph Smith to wait upon the Governor, and lay before him the facts of the case. We told him we were

competent to take care of ourselves, and did not require any of his aid, for we had an organized body of militia that were quite competent to protect us from their mobs, and asked his advice. He thereupon stated it would be better for us not to bring an armed force, and pledged his faith and the faith of the State, as Governor, for our protection. We consented. This he said to Dr. Bernhisel and myself; and that pledge was violated by the murder of Joseph and Hyrum Smith in Carthage jail, and I myself received five balls in my person; but then I am here yet.

Was there anything surprising in all this? No. If they killed Jesus in former times, would not the same feeling and influence bring about the same results in these times? I had counted the cost when I first started out, and stood prepared to meet it.

We afterwards came to these valleys of the mountains. We people have been gathered here and are gathering; but we have had to encounter very little of such things as I have referred to. It is true, we had what was called the Buchanan war, when we paraded up and down, and when we went to Echo, etc. But there was not much harm done. It cost the government some forty million dollars, from what I learn; but there was no one killed. Two newspaper reporters who had been sent out here to report the war, got to fighting between themselves, and I remember being called upon by one of them to assist him in his trouble in Provo. That is all that occurred. We had to go out and meet the army. We marched and counter marched—the same as we do in our dances, you know; one of those grand marches, marching in and marching out; and finally the President sent

us a pardon for that which we had never done. We did not appreciate it very much. With the exception of that little episode, we have not had much trouble. I have heard people complain of our judges and our governors, and this, that and the other. Why, bless your soul, how can they send better men than they have? We need not expect good men, virtuous men, honorable men; they can only send such as they have, consequently, we need not look for any better.

Well, what are we to do? They are talking all kinds of loud things about us now. They keep on talking. Sometimes they do a little; sometimes they don't do much; sometimes they are very angry with us, and get up quite a furore. A Presidential election is coming on, you know, and they are preparing things for that, and the "Mormon question" is as good a thing as they can have on both sides of the House—on the republican side, and on the democratic, too. "Well," the question is asked, "What are they going to do with you?" It don't make much difference. They hardly know themselves. They think they are going to do a great deal. They will do just what the Lord will let them, and no more. But we understand their ideas, I presume, as well as they do. Here are two political parties. The republicans long ago put into their platform that there were two twin relics that had to be moved out of the way—the one was slavery, and the other polygamy. They have removed slavery out of the way, but polygamy seems to be rather a hard nut for them to crack. It seems to bother them. They are in a good deal of trouble about it, and the religious people are very much exercised over it. Their pure souls are very much agonized about things

of that sort, and about impurities which exist among the Mormons. They cannot see or say anything about the licentiousness, the corruption, the foeticide, the infanticide, the rottenness, hypocrisy, lying, fraud and deception that exists among themselves; but they think we are a very bad people, and in order to purge the nation of so foul a blot, they must all unite to put us down. They will just do what the Lord will let them, and no more.

Now, neither of these political parties are our friends. Neither of them are the friends of God. They think that we are democratic. We are to a certain extent, and then we are republicans to a certain extent. But the republicans are afraid that the democrats are going to make use of us in some way or other, and they are determined to crowd the Mormons down their throats, and the democrats gulp at it; they don't like to swallow it. It is worse than the apple that stuck in Adam's throat. They don't want to shoulder the responsibility, and so the democrats will join with the republicans on a question of this kind, just the same as the Scribes and Pharisees, the Herodians and Sadducees, did when Jesus was to be crucified. Pilate and Herod could then be made friends, and they were hail fellows, well met. So it is now, and as the Church of England chant says: "As it was in the beginning, is now, and ever shall be, worlds without end, amen," it may continue—at least for a certain length of time.

What are we to do under those circumstances? Shall we be very angry? No. I feel just as easy about it as the boy did about his father. Says Tommy, to his companion: "Do you know my daddy?" "No, I don't." "Why," said Tommy; "I know him just as

e-a-s-y." I feel just as easy as the boy did about knowing his daddy.

We are engaged in a work of importance. We are immortal beings. We are dual beings associated with time and eternity; I might say associated with the past, the present, and the future. We have a work to perform here upon the earth, and with the help of Israel's God we expect to do that work.

I do not wish to defame anybody. But the things I have talked of are true. It is a pity they are true, but then they are. What are we going to do? Do right. We are called of God to be an upright people, a virtuous people, an honorable people. We are called upon to maintain correct principles, and to introduce them among the peoples of the earth, and especially among the people of this nation. Jesus told His disciples to pray in His day, "Thy Kingdom come, thy will be done on earth as it is in heaven." Did He understand what He was saying. I think He did.

The Lord has gathered us together in these valleys of the mountains, that He might have a people who would be prepared to receive the eternal truths of heaven, and be governed by them. Instead of your being deceived to get you to come here, you had the pure principles of the Gospel of the Son of God preached unto you, in the various nations from which you have come. You were called upon to repent of your sins, and to be baptized in the name of Jesus, for the remission of sins, and to have hands laid upon you for the reception of the Holy Ghost. And when you received that Holy Ghost, it took of the things of God, and showed them unto you. Among other things it showed you that it was proper for you to gather to the

land of Zion, and you came here. It was under this influence you came. You came to learn more fully the law of God, and to be instructed in the principles of eternal life. The Lord has said through the Prophet Jeremiah: "I will take you one of a city, and two of a family, and I will bring you to Zion; and I will give you pastors, according to mine heart, which shall feed you with knowledge and understanding." This is what we are gathered here for—to build up the Zion of our God, to establish the Kingdom of God, and to purify and exalt the Church of the living God; that His people may be presented without spot or wrinkle, as spoken of in the Scriptures; that they may be prepared to have an inheritance among those that are sanctified; and that the principles of eternal truth may go forth from the land of Zion, and extend to the ends of the earth, that the honest in heart may be gathered together to help establish the principles of truth upon this land of Zion.

Shall we accomplish this? I think we shall. But people are opposed to you. What difference does that make to you or to me? We are here, as Jesus was, to do the will of God. "I seek not mine own will," said the Savior, "but the will of the Father which hath sent me." We are here to-day to do the same thing.

Now, do you feel angry at our enemies? No. They don't know any better, and if they did many of them would not like to act differently. If they are not capable of comprehending and receiving the truths of God, we cannot help it. But shall we be their enemies because of this? No. Shall we return evil for evil? No. What shall we return? Good for evil, blessing for cursing. "Pray for them which despitefully use you,

and persecute you; that ye may be the children of your Father which is in heaven." What was the blessing pronounced upon Abraham? "In thy seed shall all the nations of the earth be blessed;" not cursed. Did they carry this out? Yes. Witness the preaching of the Apostles in former times in the land of Asia, and the disciples on this continent. Who were they? Descendants of Abraham. Whom did they preach to? A good people, a virtuous people, a holy people? No, if they had been good, virtuous and holy, there would have been no need of a message of that kind being taken to them. But God felt merciful towards all the human family; for they are all His children, and His design was to benefit and bless them, so far as they would let Him, and sometimes He has had to deal with them very severely. On one occasion He had to cut them off by a flood, because they had corrupted themselves. Every imagination of their hearts was evil, and that continually. They were raising up a corrupt progeny, and it was an injustice to the spirits that dwelt in the heavens that wished and desired and had a right to have tabernacles here upon the earth. Those corrupt men and women were not fit to be the producers of those tabernacles, and they had to be cut off. But God knew how to manipulate these matters. He prepared a prison house for them, and when Jesus came He went and preached to the spirits in prison that sometime were disobedient in the days of Noah.

God has always felt interested in the welfare of the human family; but there are certain eternal laws associated with His economy that have to be carried out, whether in His Church or out of His Church. From the members of His Church

He expects a higher state of morality than He does from those that are outside. All men will be judged according to the deeds done in the body, whether they be good or evil. The Gospel has been sent to them from time to time. The old disciples were told to go to every nation, kindred, tongue and people, and proclaim its glad tidings, and the people on this continent had the same testimony delivered among them. In the last days there was another angel to fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth. What Gospel? The same Gospel that Adam had, the same Gospel that Enoch had, the same Gospel that Seth and Mahalaleel and Noah had, the same Gospel that Abraham, Isaac and Jacob had, and that Moses and the Prophets had, the same Gospel that Jesus had, the same Gospel that was taught on the Asiatic continent and on the American continent, and proclaimed to the various peoples of the earth.

As Latter-day Saints we believe this Gospel has been restored, and further, we know that we are in possession of it. I do for one, and so do you; and through obedience to its principles, and the reception of the Holy Ghost, you Latter-day Saints do know that this is the work of God, and if you don't know it, it is because you are not living your religion, and keeping the commandments of God; "for if any man will do His will," says Christ, "he shall know of the doctrine, whether it be of God, or whether I speak of myself." And the Spirit taketh of the things of God, and shows them unto us, and if we will follow its teaching, it searcheth all things, yea, the deep things of God. If we do not know these things, we ought to know

them, and we shall know them if we only humble ourselves, and ask according to the light of the Spirit of the living God, even the gift of the Holy Ghost.

Now, what are we doing? We are sending the Gospel to the nations of the earth. Why? Because God has commanded it. What are the Seventies for? For this purpose. What are the Twelve for? For this purpose. What are the Elders for? When there is a deficiency among the Seventies they are chosen for this purpose, and the High Priests have to assist in the same way. What to do? To teach, to instruct, to enlighten, to bless, and to lead the people of the world in the ways of life. This may be considered criminal by some, but we consider we have a duty to perform, God has laid that duty upon us and, in the name of Israel's God, we will try and do it.

We are building temples. What for? To carry out other purposes that have been spoken of. Shall we carry them out? If the Lord permits we will. We will go on laboring and working in the interest of humanity. "Well," says one, "don't you feel angry sometimes?" Well, sometimes I feel almost as Jesus did when he went into the Temple and found a lot of money changers, and took a whip of small cords and chased them out, saying unto them, "It is written, My house shall be called a house of prayer; but ye have made it a den of thieves." We are not all of us what we ought to be, we ought to be more humble and more faithful, more diligent and more self-denying. We ought to assist in building up the Kingdom of God, and in doing the will of God, and seek to promote those principles which He has introduced for the salvation and exaltation of the human family. And what about

this nation? We will do them all the good we can, and I will say, gentlemen, pursue your course, persecute, proscribe, so far as God will let you. We can stand these things if you can, but woe to those who fight against Zion; I say that in the name of Israel's God. If they can stand these things we can. We are here to do the will of God. Shall we persecute in return? No. We will do good for evil, and pray for those who despitefully use us, and evil intreat us that we may be the children of our Heavenly Father. This is the spirit of the Gospel of the Son of God, and it is for us to carry it out. What shall we do, then? Do right; be honest with ourselves; be honest with our neighbors; honest with the good; honest with the bad; honest, I was going to say, with the devil; honest with everybody. We can afford to do right, whether others can or not. We can afford to maintain the Constitution and institutions of the United States, and all laws, as it is said in the Doctrine and Covenants, that are constitutional. It is the will of God that we should obey them, and sometimes we obey laws that we think are not constitutional. I expect, like the Catholics in this respect, we shall have to do some works of supererogation. However, let us do right. Let us maintain the Constitution of this government. It was ordained of

God, and if wicked and corrupt men do wrong, and administer improperly and unrighteously, God will deal with them. We need not rail and rant and get up a commotion about them. We do not cherish any ill-will or ill-feelings, but they would not like it to be said that they are doing the works of their father, the devil: but that is what Jesus said about people of the same kind in His day. We need not be angry with them. Jesus, at the very last, even when hanging on the cross and expiring, said, as it were with His last breath, "Father, forgive them, for they know not what they do." Neither do they in this day. But we are the children of the light. Let us walk in the light, and be governed by the principles of truth and righteousness, virtue and honor, and seek to cleave to God in our bodies and in our spirits, which are His. If the Latter-day Saints throughout the land of Zion, would only fear God and work righteousness, there is not a power on this side of hell, or the other side either, that could harm them; for God will carry out His work and His purposes, and if He suffers us, at any time to be chastened, it will be for our good; but Zion will triumph, and the Kingdom of God will roll forth, and no man shall stop its progress from this time, henceforth and forever, in the name of Jesus. Amen.

REMARKS BY PRESIDENT JOSEPH F. SMITH,

*Delivered at the General Conference, on Sunday Morning, April 6th,
1884.*

REPORTED BY GEO. F. GIBBS.

DIVINE MISSION OF JOSEPH SMITH — PREDICTION AND PROMISE FULFILLED — MANY OTHERS WILL YET BE VERIFIED — THE WORLD'S HATRED OF THE SAINTS—INDISPUTABLE EVIDENCE OF THE DIVINE ORIGIN OF THE CHURCH—NO POWER CAN DESTROY IT — MISSIONARIES SHOULD GO TO THE FIELDS TO WHICH THEY ARE CALLED—THE EFFECTS OF OBEDIENCE AND ITS OPPOSITE.

As the time remaining is so short, I think I could not do better than devote it to continuing the subject dwelt upon by Brother Cannon.

The Doctrine and Covenants, as well as the Book of Mormon, contains indisputable evidence of the divine calling and mission of Joseph Smith. For instance, I will refer the congregation to the revelation given Dec. 25th, 1832, in relation to the great war of the Rebellion, with which all are more or less familiar. A portion of that revelation has been literally fulfilled, even to the very place indicated in the prediction where the war should commence: which, as was therein stated, was to terminate in the death and misery of many souls. Again, in the revelation given in March, 1831, to Parley P. Pratt and Lemon Copley, the following remarkable prediction is found:

“But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills and

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rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.”

Who, let me ask, unless he was inspired of the Lord, speaking by the gift and power of God, at that remote period of the Church's history, when our numbers were few, when we had no influence, name or standing in the world—who, I would ask, under the circumstances in which we were placed when this prediction was made, could have uttered such words unless God inspired him? Zion is, indeed, flourishing on the hills, and is rejoicing on the mountains, and we who compose it are gathering and assembling together unto the place appointed. I now ask this congregation if they cannot see that this prediction, (which was made many years before the idea prevailed at all among this people that we should ever migrate and gather out to these mountain valleys), has been and is being literally fulfilled? If there were no other prophecy uttered by Joseph Smith, fulfillment of which could be pointed to, this alone would be sufficient to

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entitle him to the claim of being a true Prophet.

Again, in the revelation given Feb. 24th, 1834, this remarkable promise and prophecy is found :

“ Verily, verily I say unto you, I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour unto the counsel which I the Lord their God, shall give unto them. Behold, they shall, for I have decreed it, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which the Lord their God shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the Saints, to possess it for ever and ever.”

Is there a person within the sound of my voice, or anywhere else upon the face of the wide earth, who can say that this promise has failed, that this prediction is not founded in truth, that so far it has not been fulfilled? I stand before this vast congregation, and am at the defiance of any human being to say, that this was not pronounced by the spirit of truth, by the inspiration of the Almighty, for it has been fulfilled, and is being fulfilled, and that, too, in the face of opposition of the most deadly character : and what remains will be fulfilled literally and completely. And it is the fear in the heart of Satan that this will be the case, that causes him to stir up his emissaries to oppose the Kingdom of God and seek, if possible, to destroy this great and glorious work. For it is a living fact, a fact that fills the hearts of the righteous and God-fearing with unspeakable joy and the hearts of the wicked and ungodly with consternation and jealous fear. that this work of God, this work of re-

demption and salvation in which we are engaged, is moving forward and is destined to continue in its onward march until the kingdoms of the world shall be subdued and brought under the law of Almighty God. And that this will come to pass, I can assure you, the enemy of all righteousness comprehends as well as we do. Yes, he knows that this will eventually be the case, better than many who profess to have received the Holy Spirit in their hearts ; and, therefore, he is diligently seeking to stir up the hearts of the wicked to fight against the Saints of God, until they are discomfited, and Zion is free.

These predictions concerning the triumph of the cause of God over wickedness, and the triumph of the Saints of God over the wicked who contend against them, were uttered by Joseph Smith in his youth, in the early rise of the Church when, to all human appearance, their fulfillment was absolutely impossible. At that time there were but few who could believe, that dared to believe the truth of these predictions. The few, comparatively, that did believe when they heard, were those whose minds had been enlightened by the Holy Spirit of promise and who, therefore, were prepared to receive them. As these predictions have been fulfilled, so those not yet fulfilled will come to pass in the due time of the Lord ; and as this latter-day work has so far grown and assumed force and power in the earth, so it will continue to do, and there is no power beneath the Celestial Kingdom that can prevent its growth, or the consummation of all that has been predicted concerning it.

I do not wonder that the enemies of righteousness are stirred up about this matter. I am not surprised

that the wicked rage and the heathen imagine a vain thing. I am not astonished when certain men get mad, or that their souls are vexed within them, that their minds are perplexed, and that they feel wrought up with anger against a people who have never injured them or theirs. One thing I am surprised about in relation to this matter is, that the Latter-day Saints themselves should not be as strongly aroused in the interest of the Kingdom of God, as the enemies of truth are against it. When I contemplate the situation as it is presented to my mind, I am astonished that so many of the Latter-day Saints should be so indifferent and neglectful of duty that they cannot, apparently, appreciate the importance of living their religion. I am surprised that there should be any necessity for reformation among the Latter-day Saints, that is, if I should be surprised at all; though surprised is not the appropriate word to use, the word grieved, perhaps, might be used with greater propriety in this sense. If I would allow myself to indulge in a feeling of sorrow, I might indeed feel grieved that any of us should find ourselves in a condition to require reform in our lives. It certainly cannot be in consequence of the lack of evidences of the divinity of the work in which we are engaged, as there are so many such evidences transpiring every day in our experience; in fact the whole spectacle of this latter-day work is overwhelming in undeniable proof to the people of God, at least, that it is His work; while the whole world, on the contrary, are arrayed against it, because they cannot see the light. You who have obeyed the requirements of the everlasting Gospel, and have been chosen out of the world, having received the gift of the Holy Ghost, through the

laying on of hands, it is your privilege to receive the witness of the Spirit for yourselves; it is your privilege to discern the mind and will of the Father respecting your own welfare, and respecting the final triumph of the work of God. Why, then, should we be told that "Mormonism" is true? Why should we need any further proof that Joseph Smith was a true Prophet, or that his predictions are being fulfilled? Why should it be necessary to prove that the word of God has come to the world through him, and that that word is indisputable, that the world cannot gainsay it? The doctrines and revelations believed in by the Latter-day Saints have now been before the world for 54 years, and during that time what the world has been pleased to call "Mormonism" has been to them an unsolved problem. The sound of the Book of Mormon has rung in the ears of the civilized world since the year 1830, when it was published, and the report of it had gone forth and was being agitated some time before that; and during the 54 years that that book has been made public to the world, there has been no stone unturned by the most learned men of the age to disprove it, and make it appear a delusion and imposition. In this, however, they have signally failed, not being able to produce a single argument that can not be successfully met by even the boys of this community. This may seem a broad assertion, but it is nevertheless true. Our Elders have been sent out as missionaries to the different nations now for the last 50 years, during which time they have testified to the truth of the Book of Mormon, and have invited investigation of its pages. And although many in their day and time have arisen either to ridicule or disprove the truths it

contains, their efforts have been futile, resulting only in their own dismay. It cannot be disproved, for it is true. There is not a word or doctrine, of admonition, of instruction within its lids, but what agrees in sentiment and veracity with those of Christ and His Apostles, as contained in the Bible. Neither is there a word of counsel, of admonition or reproof within its lids, but what is calculated to make a bad man a good man, and a good man a better man, if he will hearken to it. It bears the mark of inspiration from beginning to end, and carries conviction to every honest-hearted soul. And because the Book of Mormon is a true and authentic record of a people who once lived and flourished on this American continent—and because God Himself has undertaken, through us, His weak and erring children, to establish His rule and government on the earth in answer to the prayers of His Saints, ancient and modern, and according to the counsels of His own will—because it is verily so, devils rage and the wilfully wicked are angered and seek the life and liberties of the Saints, and the destruction of the work of the Lord; but in the name of Israel's God, they never will be able to accomplish their purposes against us. As I have often said, so I repeat, the best time the world ever saw, or ever will see, to destroy "Mormonism," was on the 6th day of April, 1830. But they did not do it then, and so they let the opportunity slip: and have ever since been blindly struggling in the hope of doing something towards it. But the more they struggle, the wider of the mark their efforts will be. This is my testimony. If I had the power, and was called upon to do it, I would go to the ends of the earth and

would lift up my voice in testimony of this fact to every nation, tongue and people, for I know that it is true.

Before I close I want to say a word to our young men who are called as missionaries. When a man is called to go on a mission, and a field of labor is assigned him, he should, I think, say in his heart, not my will be done, but thine, O Lord. We find it a little difficult sometimes to get the right men to go to certain distant lands to preach the Gospel. It is sometimes thought, especially among our young Elders, that Great Britain is the finest field of labor in the world; and, consequently, they want to go there. They do not like to go to the Southern States; they do not much fancy the Northern States; they do not care to go to New Zealand, or to the Sandwich Islands. When we call men to go to Great Britain, it is gratifying for them to respond cheerfully to the call; and when we call others to go to the Northern States, to New Zealand, or to the Sandwich Islands, we do not want any to come and say, they want their field of labor changed to England. We expect every man to be on hand to go wherever he may be called, and then he may expect the blessing of the Lord to attend him in his labors. I have been thankful only once since I went to the Sandwich Islands on my first mission, and that has been ever since.

Soon after I was sent there was a very bright, intelligent man called to go to the Islands, and it was one of the causes of his apostasy. "What," said he, "send me, a linguist, a man well read, an educated man, and an Englishman at that, to preach to heathens?" He felt that he was not looked upon with that consideration and respect that his scholarly attainments command

ed; he felt that he was slighted; and apostatized, and returned to his native land, where he wrote a book against us, and has since died. When Brother George Q. Cannon was called to go to the Islands, he had no such feelings. He learned the language, and translated the Book of Mormon into the Hawaiian language. He performed a glorious mission, and is now one of the First Presidency of the Church. And singular as it may appear, out of the number of Elders that have been on missions to the Sandwich Islands, I can count more Apostles, more

Presidents of Stakes, Bishops, and leading men, than can be found in the same number that have gone to any other country. Why is this? Perhaps it is because they manifested their willingness to descend below all things, that they might rise above all things. If a man in this Church would be exalted, let him humble himself; and he that would exalt himself, God will abase.

God bless Israel, and pour out His Spirit upon the household of faith, and strengthen us to do the labors required of us, in the name of Jesus. Amen.

DISCOURSE BY APOSTLE ERASTUS SNOW,

*Delivered in the Assembly Hall, Salt Lake City, Sunday Afternoon,
March 9th, 1884.*

(REPORTED BY JOHN IRVINE.)

CONSPICUOUS POSITION OF THE SAINTS — EARLY PERSECUTIONS — HISTORICAL FACTS THAT OUGHT TO BE PUBLISHED IN BOOK FORM — ANOMALOUS TREATMENT OF UTAH—GOVERNOR YOUNG'S POLICY AND THAT OF HIS SUCCESSORS DIFFERENT — ISAIAH'S PROPHECY FULFILLED—THE EDMUNDS LAW—THE SAINTS WILL YET CONQUER —THE REAL OBJECT OF ATTACK—THE RESULT PREDICTED.

IN rising before you, brethren and sisters, this afternoon, I desire to commit myself unto the Lord, invoking His blessing upon the congregation, and that the Holy Spirit may dictate that which may be spoken to our edification and encouragement in well-doing.

In the providence of God His people are located in the valleys of the Rocky Mountains, midway between the oceans, occupying the position of a city set upon a hill which cannot be hid. It was the providences of God around about His people which brought them to

this land, which led them out of—what shall I say? out of bondage?—perhaps that is not quite the phrase to use—but which led them out of the older States of America, where persecution had followed the Saints from their earliest history, across the great plains, guided by the prayer of faith and the inspiration of the Almighty, manifested through President Brigham Young and his brethren, who counseled and guided the people hitherward, and planted their feet in the valleys of the Rocky Mountains. It was not our seeking. As President George A. Smith once quaintly remarked: “We came to this country willingly, because we were obliged to.”

When persecuted in the State of New York, the early churches fled to Ohio—established themselves on the “western reserve”—the northern part of Ohio—located a Stake of Zion—built a temple unto the Lord in Kirtland, from which Elders were sent out into all parts of America, and into Europe. Persecuted in those regions, most of them emigrated westward and located in Missouri, where several Stakes of Zion were organized, and again foundations were laid for a temple, and the Twelve, with others of the Priesthood, were commanded of the Lord to take their departure to the nations of Europe and other parts of the globe, to preach the Gospel. Persecutions arose in that land, and became more general than any persecutions that had preceded them, until the State became embroiled, and an executive order was issued by the then Governor Lilburn W. Boggs, who directed his principal generals and aides-de-camp to gather together the militia of the State, and expel the Saints from the State. And in this executive order this remarkable

phrase was used; speaking of the Mormon people it said: “They must be exterminated or driven from the State.” Strange that in a republic like ours, a country of law and government, such an executive order should appear. But it is beyond dispute; it has passed into history; the annals of the State attest it; and the result of such an order is well known in the history of this people. They were not exterminated, but they were driven from the State. Time would fail me to tell of the tears, the sorrow of women and children, when husbands and fathers and brothers were dragged to prison, or compelled to flee and to make their escape in various ways, through the wilderness of the Great West, through the then unsettled regions of northern Missouri and Iowa, until they found a stopping place on either side of the Mississippi, in Hancock County, Illinois, and in Lee County, Iowa; these places becoming rallying places, temporarily, for the Latter-day Saints, where the banner of truth was again unfurled, and the Saints began to establish themselves in those, at that time, almost entirely unsettled regions. In the short space of seven years they had increased to tens of thousands, and established several Stakes of Zion on both sides of the Mississippi, with the beautiful city of Nauvoo as the centre of their operations and the site of the new temple. It was here that the ire of the people both of Illinois and Missouri was aroused against the Saints—especially the ire of the surrounding counties, both in Illinois and Iowa—until it became evident that the Saints must again take up the line of march to some other unsettled region. Of the history of the persecutions that followed in 1845-6; the martyrdom

of the Prophets Joseph and Hyrum, as also the slaughter of many other individuals; the burning of houses of granaries, of haystacks, of grain stacks, the property of the Saints from outside settlements near Nauvoo, and of the consequent combination of nine counties to make a descent upon Nauvoo, and the expulsion of the Saints from the city—all these things, I say, are matters of history. And while the people of the State in their organized capacity sought to screen themselves from the direct responsibility of those events under various pretexts, yet the covering was "too thin" from the fact that the then Governor Ford, of Illinois, was really aiding and abetting all those movements; he did nothing to restrain them, but everything to encourage them, and in this way the stain of these things—the death of the Prophets and the expulsion of the Saints—was fastened upon the government of the State. However much some honorable persons in the State may have opposed these things, yet there was not influence and power enough in the State to intervene for the protection of the Saints in the enjoyment of their civil and religious rights. Thus they were compelled to retire, and their march was westward into these mountains.

All this had been predicted by the Prophet Joseph. The Saints had been looking forward to the accomplishment of those events. They were not altogether unlooked for, however much the necessity was deplored and however great were the sufferings of individuals and families, and the community as a whole, in their travels for a distance of nearly 1,500 miles across the then barren trackless desert.

The history of the pioneers and the many people that followed, and

the privations of the early years in the settlement of the Saints in these Rocky Mountains, are also matters of history. I would that they were compiled in a succinct and lucid history, that our children might peruse the same and not forget the scenes through which their fathers have passed; for they are wonderful. There are many now living who passed through these events; they were personal sharers in them; but the great mass of the present generation know nothing of them, only as they are occasionally referred to by their fathers.

It is therefore quite true what President George A. Smith said, "that we came to this country willingly because we were obliged to." It seemed to have been the course marked out before us, and circumstances so surrounded and pressed upon us, that we were not able to avoid it, although we fain would have avoided it, if we could.

Prior to the full determination upon moving westward, President Brigham Young and the Twelve joined in communications to all the Governors of the several States east of the Rocky Mountains, imploring them and their Legislatures for some word of comfort, of consolation, of tacit permission for the Saints to find shelter and protection at the hands of their respective governments. These official communications, made to every State and State legislature in the land, received but very slight consideration. From a portion of them no answers were received at all, and those who did deign to answer those communications answered them evasively, without any hearty expressions of welcome, or any intimation that they would use their influence to maintain the rights, privileges and immunities of citizens. In short,

the cold shoulder was turned towards the Saints from every quarter, and immediately in front was the combined mob of nine counties, waging war against them, backed up secretly by the powers of the State—or at least there was no effort on the part of the State to restrain the actions of the mob. President Young and other Elders and the people were harrassed continually by vexatious law suits. They were pressed on every hand. Their enemies desired to involve them in trouble. They sought to imprison our leading men. And though, at a council, held in October, 1845, between the Twelve and the leaders of the opposition, including representatives of the State—the principal general of that district, the circuit judge of that district—Stephen A. Douglas, subsequently a Senator of the United States, and presidential aspirant—I say, notwithstanding that it was stipulated at that council, that if we would in good faith go to and make the necessary preparations for our departure westward, as soon as the grass grew in the spring, to enable our teams to live, we should be protected and the mobocratic spirit restrained until we could take our departure—our agreement and pledge to accept these conditions, only seemed to embolden the more rabid of our enemies in the counties round about, and instead of respecting these conditions, agreed to by the dignitaries of the State for our protection during winter, they commenced to oppress and harrass and war against us to such an extent, that we were compelled to take up our march in the dead of winter. Early in February, multitudes of the people commenced to cross the Mississippi, and form their encampments in the forests of Iowa, preparatory to starting out upon their long and dreary march across the

desert. In regard to the terrible sufferings that followed—the terrible snow storms and rains that continued from February until May, causing such floods and mire, distress and suffering and consequent sickness, as perhaps has never before been known to the lot of man under similar circumstances—they were at least such as none can properly depict or comprehend, but those who passed through them. Of the many that were laid by the wayside before reaching these valleys of the mountains, those families who were decimated must be left to tell the tale. The history of those early days of persecution and suffering will never be fully known. But in the midst of it all a goodly number of the people of God were sustained by their faith and the overruling providence of Jehovah, and were brought safely through; while the weaker and more doubtful, the fearful and unbelieving, scattered into the surrounding country, left the body of the Saints, drifted up and down the Mississippi into the various towns of Illinois, Iowa and Missouri, and back into the Eastern States, while others of the poor and less able, though earnest in the faith and abiding in the truth, were left by the wayside, at the way stations that were planted between the Mississippi and the Missouri Rivers, where farms were opened, grain and vegetables planted for the poor, until they reached a general place of rendezvous on the Missouri River, at Council Bluffs, where the Mormon Battalion enlisted for the Mexican War, and in the midst of which the emigrating camps were obliged to halt until the following spring, when they started for the western wilds of this great interior country. I said these things had been directed by the overruling providence of God.

The combined force of the unbelieving and the wicked was brought to bear to expel the Saints, and compel their journey westward to the Rocky Mountains. It was permitted by Him who overrules all things for the good of His people; and the trials of the people and the afflictions of individuals and individual families were eventually lost, as it were, and buried in the universal good which Providence had provided for His people as a whole. The school of experience through which the early leaders and families of Israel had passed for a period of sixteen years had fitted them for those trying scenes and for the work which they were destined to perform in these mountains, in grappling with the difficulties of a new country, of a barren waste, of an untried region, a region supposed to be utterly uninhabitable. The great arid belt bordering on the Rocky Mountains, extending for some hundreds of miles eastward of the Rocky Mountains, and across the great basin of the American desert, was supposed to be absolutely unproductive—incapable of producing cereals, vegetables and fruits necessary to civilization. The school boys of my age will remember to have looked on their maps and seen all this country marked as the Great American Desert. It was supposed that a strip bordering on the Pacific, was composed of fine fertile land, and adapted to European settlements. But that country on the Pacific, was, at that time, in the possession of the Mexicans, with a few Catholic missions established along the coast, where they had raised a few beans and cabbages and red peppers, and where they had sustained themselves mostly by raising stock. This was all there was to show for their presence in that region. And the few

trappers who had mingled with the Indians of this great interior country for twenty years were of the opinion that it was utterly impossible to raise grain in any part of this region. Captain James Bridger, the noted hunter and trapper, who had intermarried and established a trading-post among the Shoshones, met the pioneers on the Big Sandy, and gave it as the opinion of himself, and of the early trappers who had gone through this country, that it would be impossible to raise grain here. He told us of the valley of the Great Salt Lake, and pointed out especially the valley, which he termed the valley of the Utah outlet—the valley that spread between the fresh water lake of Utah and the Great Salt Lake—as the most probable place in all of this great interior country to raise grain, at the same time supplementing his account of the land with the opinion that it was impossible to raise grain, and as a clincher to his opinion offered \$1,000 as a premium for the first ear of corn that should be raised in this valley. But the faith which sustained the Saints, and which led them, responded through President Brigham Young to Captain Bridger like this: “Wait a little season and we will show you.”

We have shown to the world what could be done, or, I will say, rather, the Lord our God—the God of the Latter-day Saints—has shown to us and to all the world what could be done in this hitherto barren region when His blessing rested upon it.

The first important movement of the pioneer company on setting foot upon this ground near City Creek, was to call the camp together, and bow down under the sun at high noon, and dedicate themselves unto God, and this land for the habitation

of His Saints, imploring His blessing upon it, that its barrenness might be turned into fruitfulness, and that the rewards of His people might be sure. And whithersoever their footsteps were turned, to the north or the south, to the east or the west, the prayer and faith of an afflicted and devoted people ascended up to heaven for the God of the land to sanctify it, and hallow the elements and make the country fruitful.

The art of irrigation was unknown on the North American continent at that time—at least among European settlers in the United States. There was no part of the United States which at that time relied upon artificial irrigation in all the arid regions of America. The system of irrigation adopted in Utah has measurably been copied by California, Colorado, Arizona, Wyoming, Idaho, and Montana, although some of the best features of our system of irrigation have been neglected in these surrounding States and Territories; canal and irrigation companies have there been allowed to organize and monopolize the streams and make the farmers tributary to them, taxpayers for use of the fluid which God sends down from heaven—that is, they have not united the interest of the farmer, the land owner, with the canal owners as we have done in Utah, but they have made the water rather personal property than an attachment of the realty, compelling the farmer to rent or buy water for their lands. Herein Utah sets an example in this arid region to the rest of the world, and the future history of this great interior country will award all due honor to the wise legislation of Utah, and the wise counsels of her leaders, and deprecate the folly of the surrounding States and Territories in not following their example in this

respect. But the Lord has blessed the labors of the people of Utah in diverting the mountain streams over the arid plains, and opening farms, orchards and vineyards, and building villages, towns and cities, organizing governments, and establishing a commonwealth. That the early history of the Latter-day Saints fitted its leaders for governing, for organizing and controlling society, and moulding it for the best interest of the whole, will be admitted by the impartial historian of future ages, when the religious bigotry of the hour shall have spent its fury, and the stupid, blind ignorance of demagogues shall have been lost and drowned in the common sense of the people. Yet, our eastern neighbors in Missouri, Illinois, Iowa, and the Atlantic States, sanctioned in their inmost hearts the murder of the Prophets, and the persecution and expulsion of the Saints, though some of them lifted up their voices against it, but the voices so lifted were “like angels’ visits, few and far between,” and powerless to turn the popular current or stem the tide that flowed, like the waters which the serpent cast out of his mouth after the apocalyptic woman that fled from the face of the serpent into the wilderness. The Lord had a place prepared for His Church in the wilderness, in the Great American Desert, where she would be preserved from the face of the serpent for a season.

I well remember those early years, as do many who are here before me to-day, though their numbers are fast becoming very visibly less. We remember the time when the first State government was organized in these mountains. It was simultaneous with the organization of a State government on the Pacific coast under the title of the State of Califor-

nia. Delegates were appointed by the provisional government of the State of Deseret, to visit Washington and present their application for admission into the Union at the same Congress at which California's representatives appeared and knocked for admission. Both acted in their sovereign capacity in organizing their State government and adopting their State constitution. It did not need any special act of Congress extending liberty to them so to do; for in both instances the people of California and Utah acted in virtue of their inalienable rights as free men entitled to the enjoyment of free government, and under the general institutions of our country, that recognize the right of the people to local self-government. Each State organized a State government, adopted a State constitution; they were equally republican in form and liberal in spirit, and made a simultaneous application to Congress for admission. The answer of the general government to California, was favorable; to that of Deseret unfavorable; in other words they recognized in the one the rights of local self-government, admitted their senators and representatives to Congress, and the State into the Union, on an equal footing with the original States; while to Deseret they handed back a Territorial form of government, adopted the Organic Act, and appointed their territorial officers. Thanks to the advice of our never-deviating friend, General Thomas L. Kane, President Fillmore, who succeeded General Taylor in the Presidency, nominated President Brigham Young as the first Governor of Utah. Thankful were we even for this partial recognition of the rights of the people to local self-government, but strange to say, that in the organization of our Territorial

government, it seemed good to the Congress of the United States to make the Governor of Utah an integral part of its local legislature, empowered to approve its laws or to exercise an unqualified and absolute veto in all matters of legislation, a feature, so unrepugnant and unusual, that it could scarcely be endured by any other people for a period of 35 years, except the Latter-day Saints, and in this instance we are an exception. Two-thirds of the Senate and two-thirds of the House of Representatives can pass any measure over the veto of the President of the United States. The same may be said of all the legislatures in every State in the Union; a two-thirds vote of the Legislature suffices to pass any measure over the veto of the governor, and this is the rule obtaining in the territories, as well as the States, with the exception of Utah and New Mexico.

I only refer to this as an instance of the marked jealousy that has prevailed toward this people—the unwillingness to concede to them the common right of local self-government.

Under the administration of Governor Young, his efforts were ever directed with the Legislative Assembly to enlarge and extend the area of freedom and the liberty of the voter, and the rights of the common people, never attempting to exercise the veto power, much less to enlarge and extend, the executive prerogatives; and under his administration, laws were enacted to provide for various offices necessary to administer the affairs of the Territorial government, as well as those of counties and municipalities, making them all elective by the people, or by their chosen representatives in Legislative Assembly united. It seems to have

been reserved to one or two of our late Governors—notably our present one—to labor assiduously, tenaciously, blindly, and, as we think, foolishly, to abridge the popular suffrage, the rights of the mass of the people in the management of their own local affairs, and the election of their own officers, or for the handling of their own finances; I say it seems to be left to our late governors to earnestly struggle to enlarge the executive prerogative. Not content with the veto power reserved in the Organic Act by Congress to annul any act of the Legislative Assembly of Utah, nor yet with the second veto vested absolutely in the Governor by simply withholding his approval of any measure; the present Governor has sought in various ways to extend and enlarge this executive prerogative.

I refer to these things only as items of history which we are making for ourselves, and which our Federal government and its representatives in Utah are making for themselves, and which the historian will point to as the evidence of a continual desire for aggression upon the liberties of the people.

I am well aware that the excuse for all this is the unity of our people—the fact that they are not so greatly distracted by the efforts of aspiring demagogues and political satraps—and that their own common sense teaches them the necessity, under existing circumstances, to consider well and ponder the paths of their feet, and unite in the wisest and best measures, and in the choice of reliable, honorable men to fill the various offices within the gift of the people, rather than divide and admit into power aspiring demagogues. We, as a people, have adopted the motto, that the office should seek the man, instead of the man seeking the office,

and have invariably administered to the office-seekers this quiet rebuke, a ticket-of-leave to stay at home. The good sense of the people has led them to seek out honorable and non-aspiring men and call them to duty, to fill the offices in the interests of the people, not for plunder and pelf, but for the reward of a good conscience and the approbation of an honest, discerning and approving people. And this unity of the people has not been solely a matter of our own seeking, however desirable it is, but measurably the result of outward pressure. If left to ourselves, unbelied, unscuffed at; if treated with any degree of fairness and liberality, and freedom to enjoy the rights and immunities of citizenship, unmolested, unpersecuted, I fear that we should soon begin to learn the ways of the wicked around us, or of the foolish of other countries, and the heedless, the thoughtless, and the ignorant among us would soon be following political demagogues. But it seems to be one of the providences of God, that there should be sufficient opposition from without—that is, from those who are not of us—to bind us together and enable us to see our only true interest in seeking to become one. And that oneness has not been the oneness of blindness, a blind following of the blind, but has been the result of Seers and Prophets and wise men and sages and fathers of the people foreseeing the evil and pointing it out in that way and manner that all have been able to view and see it for themselves. They have followed with their eyes open the Seers and Prophets who are not walking in darkness, and the result has been that we have not fallen into the ditch together, but we have continued to prosper and go on in the path which heaven has marked out

for us, and the enemies of this people, who have resorted to every measure which their cunning and ingenuity could devise to hamper them and lessen their liberties—it is these which have fallen into the ditch, that have been trapped in their own measures, that have been ensnared with their own snares, and their folly has been made manifest, and the prediction of the Prophet Isaiah has happened unto them: The wisdom of their wise men has perished, and the understanding of their prudent men has been hid. No more in any former examples than in their last effort—the Edmunds law, so called—which is the result of the combined efforts and labors of a nation, begotten by the hireling priests, a conclave that met in Ogden, the representatives of all the sectarians in Utah. Then a nation groaned, and “the mountain labored,” and brought forth a mouse, the Edmunds law! Its main object was to be effected through a Commission, chosen expressly, not to administer that law according to the letter of it, but chosen with a secret understanding and tacit obligations to enforce it with the spirit of despotism in which it had been conceived; and by establishing rules—irresponsible rules—rules of their own—absolute and appealable to nobody—and enforcing them in their own way they have succeeded in disfranchising not only actual polygamists, but all those who have been in any way associated or connected with polygamist families—not only plural wives, but first wives, and men and women who long years ago have been freed—to use a common phrase—from polygamy; all who have from any cause ceased to be polygamists. All these have been disfranchised—excluded from political privileges—forbidden to be office-holders, even to be a fence

viewer, or a school director, or a public surveyor, or a supervisor of streets. Have the men who made this country, who organized government therein, who established order, preserved peace, and tamed the savage—who were the mountain police for all this great interior country for 30 years—have these tamely submitted to these arbitrary rulings and decisions without protest, and because there was no power to withstand? I will only say they have done it from the same inspiration and feeling that has governed them from the beginning in all their wanderings. They have stooped to conquer! Will they conquer? Yes, God will conquer, and with Him they will rise and prevail. Let no one attempt to seize upon this expression as one of treason, of disloyalty to government, of defiance of the power of this great country. It is not spoken in that spirit, nor with any such intent; but it is the outspoken declaration of that faith which underlies the movements of this people, and which has led them on to victory from the beginning. You may write it down as a prophecy, but not as a threat, not as a defiance, not as a treasonable utterance. We recognize our allegiance to the general government: we recognize that it is our duty to sustain constitutional law and the institutions of our common country, and if men in power overstep their legitimate bounds, and exercise power that is not vested in them under the constitution, and violate its sacred provisions in their zeal to trample upon the liberties of the Saints, or hedge up their ways, it is our duty to bear and forbear, until the Lord says—“’Tis enough,” and until He shall open the way, in His own wonderful manner, to bring about a change and our release,

I well recollect the speeches that were uttered in some of the great cities of the west and of the eastern States, when the whole people were aroused and urged to bring their influence to bear upon Congress to pass the Edmunds law. I well remember that numbers of their most noted orators uttered the declaration that polygamy was the least part of the evil they warred against in Utah. I have always been aware of this. Only a few, comparatively speaking, of their leading orators had the temerity—or perhaps the lack of policy—to give utterance, in a public manner, to this view of the case. But those who gave such utterance said that the unity exhibited by the people of Utah—the united, solid vote of the Latter-day Saints—was far more to be dreaded than their polygamy. This was recognized and made clearly manifest by the action of the present Executive of Utah, when he first introduced as a prerequisite to commissioning Notaries Public, an oath of his own providing, unlawful in every way, under pain of refusing their commissions, viz., that they were not polygamists or bigamists, and had not cohabited with more than one woman *in the marriage relation!* And when the Utah Commissioners arrived in Utah and entered upon their labors, in one of the schemes devised for carrying into effect the Edmunds law, they adopted the same measure that had been introduced by His Excellency, Governor Murray, and incorporated the same provision in their test oath—thrust in the mouths or in the face of every individual voter, male and female, this test oath, leaving every libertine in the land, and every lewd woman, every secret whoremonger and adulterer at liberty to register, vote, and hold office, provided their liaisons have not been *in the marriage relation!* But the honorable men and the honorable women who had entered into sacred vows with each other, and had sacredly observed these vows, and were rearing their families to honor and respect their parents and to be good citizens in society, teaching them to fear God, and honor the Patriarchs of old, and flee fornication, and look upon whoredom and adultery as the greatest of all crimes, next to the shedding of innocent blood—all these fathers and mothers must be disfranchised! and an attempt made to dishonor them in the eyes of their sons and daughters! They appealed to their sons and daughters to rise up in their majesty and throw their fathers and their mothers overboard, and elect them to power. And when the people nominated Hon. John T. Caine as their Delegate to Congress, to supply the vacancy made by the illiberal and unrepugnant action of the so-called Republican party in the expulsion of their Delegate, Hon. George Q. Cannon, from Congress; the opposing candidate, Judge P. T. Van Zile, went through this Territory, delivering his political speech, calling to his aid his retainers, in every place where he could get an audience, telling the masses of the people: My election means the continuation of your liberties; the election of my opponent means your disfranchisement as a whole people, the abolishment of your Legislative Assembly, the reducing of you to a colony governed, absolutely, as a conquered race. Suiting the action to the word, those who sustained him have labored to bring about his prophecies, and they are still laboring to bring them about. We know full well, that the devil, as well as the Lord, can utter some truths, and sometimes is allowed to fulfill his predictions. Wicked men

do this as well as righteous men. But there is one decree that has gone out from days of old, that whatever may be the result of a few skirmishes here and there, and now and then, through the generations of men, the great and last battle shall result in the utter overthrow of his Satanic Majesty; he will be bound in everlasting chains and thrust into the bottomless pit, his followers being cast down with him. It is this assurance underlying the faith of the Saints, that enables them to go forward, onward and upward, relying upon the arm of Jehovah, and the ultimate triumph of truth and righteousness in the earth. That those men who have laid these schemes to abridge our liberties and immunities as citizens; and forged fetters for our hands and feet, have not done so in the interests of morality, is made painfully apparent in the test oath framed by Governor Murray, adopted by the Commissioners, and sustained—so far as any outward manifestation is concerned—by Congress and the people of the nation, in that they continue to uphold this Federal Governor and these Commissioners, and to sustain them in their rulings and in the results thereof. Had they been honestly working in the interest of morality, would they merely have made the effort to exclude those that were in plural marriage, and embrace in their arms the libertine, the adulterer, the whoremonger, the fornicator, and every lewd person of every class in the land *outside of the marriage relation*? This shows it was the patriarchal order of marriage that they warred against, and not against illicit intercourse and the defilement of the sexes and degeneracy of the race. All these things are held up before high heaven, for angels to look upon, for future historians to descant

upon, and for the children that may, peradventure, be spared of these ignoble sires to gaze upon with unutterable disgust. The one-man power exercised by a stranger appointed to Federal office, and sent among the people as a Governor; the one-man power that puts forth his *ipse dixit* to nullify the acts of a great people through their representatives in the Legislative Assembly, and to dictate to the people, or their representatives, what they may do with their taxes, or what they must not do with them—all these things, I say, will be referred to by the future historian as very, very black marks upon their history; and also their blind zeal and efforts—to what? To prevent the growth, enlargement and extension of the Latter-day Saints in the land. This is the real object underlying all their efforts. The Latter-day Saints do not imitate the examples of the Eastern cities and the old commonwealths of the Atlantic seaboard in destroying their offspring. They do not patronize the vendor of noxious, poisonous, destructive medicines to procure abortion, infanticide; child murder, and other wicked devices, whereby to check the multiplication of their species, in order to facilitate the gratification of fleshly lust. We are not disposed to imitate these examples, nor to drink in the pernicious doctrine once uttered in Plymouth Church by the noted Henry Ward Beecher—that it was a positive evil to increase families in the land beyond a limited extent, and the ability of the parents to properly educate and maintain them, sustaining the idea of small families; in effect, justifying the mothers—the unnatural mothers—of New England, and their partners who sanction their efforts in destroying their own offspring, and in prevent-

ing the fecundity of the race. Fancy such a doctrine justified by the noted orator of the nineteenth century, and re-echoed by the smaller fry throughout the country! The Latter-day Saints are taught to reverence the words of the God of Abraham, Isaac and Jacob, concerning the multiplication of their species, and are called as His children to multiply and replenish the earth. If the traveler who visits Utah, will deign to visit our congregations, our schools and our Improvement Associations, he can view hosts of children growing up on every hand, all of whom are taught to read and write, and in the common branches of an English education beyond that which is found to exist in any other part of the land under similar circumstances. But notwithstanding all this, they say secretly among themselves, and in the national and state councils: "This will never do. A people multiplying and increasing like this will over-run the land." They say, as did Pharaoh of old, "We must do something to stop this increase." Pharaoh devised means of secretly checking it, by charging his midwives, and making a decree, that every male child born in Israel should be put to death. We read that when Moses was born and his mother found him a goodly child she disregarded the decree of the king, and God over-ruled in her favor, in pursuance of her faith, and protected her movements, and Moses was spared and brought into the king's house, and unwittingly educated under his tuition to become the future deliverer of Israel, and the lawgiver of nations. History but repeats itself. The efforts of the wicked to stop the growth and enlargement of the Latter-day Saints

will as signally fail, and the failure will be on as natural principles as it was anciently in the days of Moses. For the Lord has decreed it. He has decreed that Zion shall prosper, and that in the latter days righteousness and truth shall prevail. Blessed are all they that will listen to truth and walk righteously, and woe! be unto those who fight against Zion. For the time cometh, saith the Lord of Hosts, when all they that fight against Zion shall be as a dream of a night vision. "It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty; or, as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against Zion." This work is not of man but of God, who has set His hand the second time to bring again Zion. And He has said: "Gather my Saints unto me; those that have made a covenant with me by sacrifice." His arm is stretched out to accomplish the purposes which He has predicted by His Prophets from the beginning of the world until the present time, and it will not be turued back until it has accomplished all things.

May the grace of God be and abide with us individually and collectively: may it assist us to remember these things; may we not forget the high calling whereunto we are called; may we abide in the truth; may we stand steadfast to our work; may we go forward in our labors, yielding not unto the tempter; for if we are faithful our triumph is sure and our reward cometh not from beneath, but from above, through our Lord and Savior Jesus Christ. Amen.

REMARKS BY APOSTLE MOSES THATCHER,

*Delivered at the General Conference, Friday Afternoon, April 4th,
1884.*

REPORTED BY GEO. F. GIBBS.

ATTITUDE TOWARDS THE SAINTS — ITS CAUSE—HOPE OF THE SAINTS —
CONSTITUTIONAL RIGHTS—LOYAL INTENTIONS.

REJOICE in the remarks that were made this morning by the brethren, and feel that they were prompted by the Holy Ghost. It was truly remarked by our aged and venerated President, that unless sustained by the Lord, we cannot, as a people, accomplish His work; and it certainly must be apparent to every thoughtful mind, that man in and of himself is very weak, that he is unable, alone and unaided, to accomplish that which will result in his own salvation. It is not difficult to understand or to comprehend the power of God, as it is manifested in the affairs of nations; but we cannot always see how He manages and controls individuals. And yet no human being without His permission breathes the breath of life, for He is the giver of life; and when we, as a community or as individuals, sense this, manifesting by our works, a goodly degree of faith and humility before God, then we are in the light. But people, on the other hand, who undertake to exhibit their own wisdom, or to depend upon the knowledge of man will, if they continue in that spirit, be led into darkness, and their life will result in failure.

During the past few months, I have thought much upon a particular

subject, which has weighed heavily upon my mind by reason of the enmity, the malice and hatred which I have seen manifested towards the Latter-day Saints. And I have been led to believe that they are hated more for their virtues than for their supposed vices. In connection with this subject, I have been led to believe that many among this people are apt to have compassion for the guilty. And I must confess myself that I have never heard judgment passed on any man by the authorities of the Church without more or less pity in my heart for that man. We are generally apt to be too lenient to the falsifier, who becomes the accuser of his brethren. We are too apt to look with pity upon one who may have fallen from the path of chastity, and forsaken the ways of the Lord. There is something in the human heart that is drawn out in sympathy and compassion for the erring. I will not attempt this afternoon to show whether this is a correct or an incorrect sentiment; whether it is a failing or a virtue; but I have noticed on the other hand, when hatred prompts action, there is but little if any mercy shown. The shafts intended for the innocent are often dipped in doubly distilled

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poison, before they are sped from the bow of envy by the hand of malice. It was so in the days of the Savior. Thrice tried and thrice condemned, followed to the cross with but little human sympathy, he endured the agonies of a cruel, lingering death. How much sympathy do you suppose Cain had when he slew his brother Abel? Did Cain hate Abel because he was innocent, or because he was guilty? His hand would have paused; he would have reflected had Abel been as guilty before God as he was. But because he was pure, and because God recognized his purity by accepting his offering, there arose in Cain's heart envy, malice and hatred, that could only be appeased with blood. It has been so in every age of the world. You may trace human persecution; you may trace the history of those who invented the rack, the thumbscrew and the wheel, and you will find they have always been moved by one spirit, that same spirit which raised the rebellion in heaven, and that sought the glory and power of God the Father, and that found its culmination in sending to perdition Lucifer and those that were cast out with him. And Milton, interpreting the spirit that prompted Lucifer in the course he pursues, makes him say, "It is better to reign in hell than serve in heaven." And wherever we find that spirit, we find a spirit of envy, a spirit of malice, a spirit that desires to destroy that which is more excellent and worthy than itself. In this way, after a just comparison between our persecutors and ourselves, we can account for the persecution to which we have been made subject.

Let the youth of Zion contemplate the character of the Prophet Joseph Smith, and see how evidences of prejudice, hatred and malice were

heaped upon him until those that were prompted by it, succeeded at last in slaying him. They perpetrated this deed without mercy, without pity, innocent and guiltless as he was.

How is it to-day? Converse with certain people in Salt Lake City, those who have made it their business to hate, to lie about, and to do all in their power to persecute and despoil the Latter-day Saints, and you will find lurking in their breasts exactly the same spirit manifested by the wicked towards the Saints of God in all ages of the world; divest them of their malice and hatred and there would be little left.

We hear a great deal about the immorality of this people; but allow me to say, if we permitted ourselves to be led into wickedness; if we would adopt the ways of the Christian age; if we would cast our children into reservoirs and ash pits, on vacant lots and dung heaps, or throw them on to the railroad track; if we would transmit to our sons and daughters disease, and encourage them in ways that lead to death, hell and the grave; we should then have assimilated, as some of our would-be Christianizers have expressed it, with "American institutions;" in other words, then we should be hail fellows well met with the office-seekers, with adventurers, with libertines and other destroyers of other people's peace and happiness. It is because we cannot do this; because we refuse to "assimilate;" because we prefer to row against the current of corruption; because the fruits of our labors, political, financial and social are good, and bespeak a higher and better civilization, that we are hated and ostracised, and not because of any immorality that may exist in our midst. We are sensible

of the fact that we are not of the world ; that if we were, the world would love us as its own. We are sensible of the fact that we have come out from the world, and that, too, for a wise purpose in the wisdom of God. In these mountains we expect to establish the foundation of a civilization that will yet be the admiration of the world. We expect to bequeath to our children the blessings of physical and mental strength such as will enable them to stand the test that will be required of them ; and the very principle and tenet of our religion, against which the Christian feeling of the age appears to be so much shocked, will be the chief corner-stone in the hands of the builder of rearing the structure that will be different from anything else in the world. Because we practice celestial or plural marriage, we are branded as law-breakers ; we are told that we seek to violate constitutional law, and the enactments of the Congress of the United States. Upon this point I desire to make a few remarks.

I was born in this country. I can trace my lineage to the revolutionary fathers. I love the institutions of my country ; I love and venerate the Constitution. But I am not so ignorant, I am not so blind that I cannot see that anything which you or I may do may be made contrary to law, and may be called unconstitutional ; but I hold that the Constitution was made broad enough, high enough and deep enough to enable us to practice our religion and be free before God and man. I hold that if Congress has a right to enact a law in relation to marriage, it might just as consistently make a law affecting baptism, or prescribing the manner, if at all, the sacrament of the Lord's supper should be administered. "What will you do about

it?" says one. I do not pretend to know what others will do, neither do I pretend to give advice in the premises ; but I do say this : that no nation or government has ever been able to crush the religious sentiment of any people unless it crushed the whole people. The nearest approach to success in this direction that I can find in history, was that of Charles IX., advised by his wicked mother, when he slew the Huguenots in the streets of Paris. But even this kind of treatment did not succeed, and never can succeed. For a persecuted religion will be an investigated religion ; and in my opinion it is truth that receives the thrust of the enemy far more frequently than evil.

I wish to bear my testimony in relation to the Latter-day Saints and their position. We will abide in these mountains, and we will plead with our government ; we will continue to petition Congress and submit our memorials to the President of the United States ; and we will continue to love our country, defend its interests, and be free men in these mountains. If we were aught else, if we could be bound hand and foot as abject slaves, we should be unworthy to be citizens of so great a Republic as is ours. It cannot be done, and for this reason : We have come from the nations of the civilized world of our own free will and choice, expecting to enjoy and to bequeath to our children the freedom guaranteed by the laws and institutions of our country ; we came as intelligent, independent men and women, and a people who are intelligent and independent cannot be made slaves. The result will doubtless be this : We shall be crowded upon from time to time—but no more, I apprehend, than God in His wisdom will permit—and the very acts of persecu-

tion and unfairness that will be directed against us, will bring out and develop the elements of excellency that will make our young men statesmen, and that will make them lovers and defenders of right and liberty, until, in the due time of the Lord, there will grow up in these mountains a race of people that will not only defend the Constitution, but defend the flag of the nation, and at the same time be willing to extend the principles of freedom to all who desire to receive them. It is a great mistake to imagine that the "Mormons" are opposed to the government. They are not opposed to the government; there is not a feeling of secession about them, and they do not propose to be forced on the other side of the fence by any alliance formed either in Utah or outside of Utah. We expect to stand upon the platform laid broad and deep by the fathers. We expect to defend our rights as American citizens, and to do less than this would be unworthy a free people.

Before closing I wish to bear my testimony in regard to the people in the world. I am perfectly satisfied there are thousands of good and honest men and women in our nation who, if they knew our true status, and understood the facts as they are,

would defend our rights to the uttermost of their power. But they have been hedged about; and reports misrepresenting and belying our true character have been so widely circulated, that they have been led to believe them; but as we are becoming better known we may expect to find men and women with a high degree of moral courage, here and there, defending us, and speaking favorably of us. There is no such feeling exhibited in our nation towards us to-day, as two years ago; and even that, hostile as it was, did good. The evil that the ministers and priests and politicians together, sought to bring upon us was, through the wisdom of God, overruled for our good. And so it will continue to be, whatever the enemies of truth do for the purpose of crushing it, will eventually be found to be the very means used to establish it. We have confidence in the wisdom and power of God, and are abundantly able to wait and labor, to work on in the path marked out for us to walk in, fully believing that in His own due time He will accomplish His "marvelous work and a wonder," and bring about those happy results foreshadowed in the promises made to His people, both ancient and modern. Amen.

REMARKS BY APOSTLE BRIGHAM YOUNG,

*Delivered at the General Conference, on Saturday Morning, April 5th,
1884.*

REPORTED BY JOHN IRVINE

UNITING OF TEMPORAL INTERESTS — NOT AN OBSOLETE PRINCIPLE—
IMPROVEMENT AMONG THE SAINTS — NEED OF BEING MORE SELF-
SUSTAINING—WORKS TO BE ACCOMPLISHED.

It has been said, that words fitly spoken are like apples of gold in pictures of silver. This is especially true when they are accompanied by the Spirit of the Lord, carrying with them life and salvation to the people. There are many subjects that might be dwelt upon which are familiar to the Latter-day Saints, and which would doubtless yet be appropriate to speak upon in our general assemblies. I look back upon the past few years and recall principles that have been taught to the people, but which the Spirit no longer seems to inspire the Elders to dwell upon. And the question arises in the mind: Have such principles become obsolete?—Are they done away? I look forward to the time when we shall be able to speak upon the principles of uniting this people together in their temporal as well as their spiritual interests far more effectually than we have ever done heretofore. United we stand; our interests are identified; the welfare of the one affects the other; and our influence socially, financially and politically is powerful for good, and is a lever for our own prosperity as well as our own protection. Disunited we acknowledge our own weakness; infirmity

is stamped in our every act, and in time we pass away like the dream of the night vision. I do not desire at this time to treat upon the subject of the United Order, but I would like to ask if the Latter-day Saints think for a moment that that principle is done away, or that it may be considered a failure never again to be brought to our notice? If such has been the conclusion of any part of this assembly, I have no hesitancy in stating for their information that such is not the case; it cannot be so if we are ever to answer the design of the Almighty respecting the future of His Kingdom upon the earth. I would say further, the time is approaching, if I am a judge of the Spirit as witnessed among the people throughout our settlements from the extreme north to the extreme south, when the principle will again be sounded in our ears; and the Spirit of God as I read it in its workings among the people, and as I feel its operations in my own breast, testifies to me that when it comes again the people will be prepared to receive it, and act upon it, as they have never done before. It is, perhaps, necessary, in our present state, that we should have a certain

amount of experience ; the experience we have had will doubtless be of value to us, in the future, when the people will again be called upon to practice this principle ; and when this time comes, in my opinion, we will commence at the root of the matter, accepting in the spirit and meaning thereof, that principle which has been disregarded and shunned by us for many years, the principle that lies at the foundation of the greatness and power to which we are destined to attain. I am happy to say that the people are being led to examine their own hearts, and to ask themselves what they are doing individually towards building up the Zion of God, and towards influencing others to do likewise. The spirit that is working among the people is having the effect of reform, as I have never before witnessed it. The reformation of 1856, ran through the people like wild fire ; they received it under the impulse of the moment when the spirit of enthusiasm ran high ; but now there appears to be but little effort to move the people in this direction, at the same time a determined feeling exists among the Saints to right themselves, and that too by commencing at the bottom round of the ladder, and then gradually ascending. The hearts of the people are being turned to the Lord. The men who have of late been addicted to drinking, using tobacco, swearing, and other loose habits, are, of their own free will, discarding their bad habits, and thus righting themselves, and setting a better example to their children and associates. This silent but potent influence that is fruitful of such good results is significant to the man or woman that is alive in this work, and that is watching with interest its onward progress ; and it comes home to our hearts with con-

vincing proof that the Lord is working among the people by His Spirit, and it bids us all in its silent and suggestive way, to prepare ourselves for events that must come, and that are even nigh at our doors.

In witnessing the operations of the Spirit in the midst of the people in such a remarkable manner I was strongly impressed with the idea that we, as a people, ought to be turning our attention in directions looking to our becoming self-sustaining. We are paying out very much more than we produce. Where does the money come from ? How is it that the families of our working men are able to purchase for their use imported articles ? How long can this people prosper by pursuing such a course ? The danger of this course has long been pointed out by our leading men ; and sooner or later, unless all turn a short corner, the condition that we shall place ourselves in, will be of such a convincing character, that all will readily concede the correctness of the position taken by our leaders in urging the people to become producers and patrons of home productions. This doctrine was taught by President Young, during much of his life time, but especially during his later years ; and it does appear to me that we are hastening on to the point that President Young said we should reach, unless we became self-sustaining, namely, financial embarrassment. In fact his doctrine on this subject was, that we could not stand financially, unless we became self-sustaining. It is doctrine that comes home to the heart of every Latter-day Saint ; it is doctrine that all must accept and reduce to practice, if we would attain to power and influence in the land. We must become financially strong. Wealth in and of itself, is a lever of power ; and wealth in the hands

of a righteous people must necessarily command an influence for good. We must first learn to make a wise use of the means that we possess, however little that may be ; and by continuing to do this, we prepare ourselves to make a right and proper use of the power that wealth brings. But in order to attain the position that we are bound to occupy in the land, we must learn to combine our interests in such a manner that it will be to the advantage of the whole community to consume and wear that which is produced and manufactured at home. It will be by co-operative action that we shall be tied together in temporal matters as we are now bound together in spiritual things. As a thoroughly united people we

can the better hasten the work of God in the earth ; such as building temples, establishing settlements, civilizing the Lamanites, carrying the Gospel to the Jews, and building up the Zion of God in these mountains. We shall be the better able to extend a helping hand to the needy poor, to the oppressed and down-trodden among the nations, as well as to protect ourselves from the inroads of wicked and designing men. The few minutes allotted to me have expired.

That God may inspire our hearts to do His will, and that all may be willing in the day of His power, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, (to the General Conference assembly) Sunday Morning, April 6, 1884.

(REPORTED BY JOHN IRVINE.)

PREDICTIONS IN THE BOOK OF MORMON—EVIDENCE OF ITS DIVINITY—PROOF THAT JOSEPH SMITH WAS INSPIRED—PREDICTIONS CONCERNING THE INDIANS FULFILLED—COMING FORTH OF THE BOOK OF MORMON FORETOLD—PLAINNESS OF ITS TEACHINGS—PREDICTION RELATING TO SIDNEY RIGDON—ONLY TWO CHURCHES—OTHER PROPHECIES BEING FULFILLED.

I WILL read a portion of the 29th chapter of the second book of Nephi, from the last edition of the Book of Mormon.

1. "But behold, there shall be

many at that day, when I shall proceed to do a marvelous work among them, that I may remember my covenants which I have made unto the children of men, that I may set

my hand again the second time to recover my people, which are of the house of Israel.

2. "And also, that I may remember the promises which I have made unto thee, Nephi, and also unto thy father, that I would remember your seed; and that the words of your seed should proceed forth out of my mouth unto your seed. And my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel.

3. "And because my words shall hiss forth, many of the Gentiles shall say, A Bible! A Bible! We have got a Bible, and there can not be any more Bible.

4. "But thus saith the Lord God; O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travels, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles?

5. "O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay, but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord hath not forgotten my people.

6. "Thou fool, that shall say, A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible, save it were by the Jews?

7. "Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heav-

ens above, and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?

8. "Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also.

9. "And I do this that I may prove unto many, that I am the same yesterday, to-day, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word, ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be, until the end of man; neither from that time henceforth and for ever.

10. "Wherefore, because that ye have a Bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written:

11. "For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written."

There is much more of the next chapter and of the preceding chapter that pertains to our time, to the day and age in which we live, and these chapters, with many more, are full of predictions by the Prophet Nephi, concerning the days when the Book of Mormon should come forth.

I want this morning, if I can have

the Spirit of God to lead and to assist me, to speak somewhat upon the predictions contained in the Book of Mormon—the predictions which had to be fulfilled after the publication of the book. It is alleged, as you know, that the Book of Mormon is not an inspired record, but that Joseph Smith, if he was the author of it, copied a great deal of it from the Old and New Testament. Now, there is scarcely any need to say to those who have studied the Book of Mormon, who have read it prayerfully and carefully—there is scarcely any need to say to them that it contains the internal evidence of its own divinity, that God wrote it through inspired men, and that no one but an inspired man or men could have written the book. There is no book in the English language that compares with it, unless it be books which contain the pure word of God. It has the advantage of the Bible in this: that it was translated by the power of God, not by the learning of man, and not selected from hundreds and thousands of versions as the Bible has been; for there is no end to the versions which exist, of the books contained in the Bible. Of course we have our version translated by learned men; but there is scarcely a passage of any importance in the Bible concerning which there is not some dispute among learned commentators. But with the Book of Mormon it is different. God preserved those records for a purpose in Himself. They were hidden up. This book, called the Book of Mormon, is an abridgment prepared by one of the last prophets of the Nephites, under the command of God, that it might come forth in the last days. God revealed in part to him, and to his son Moroni, the purpose which He had in view, in making this abridg-

ment, and in concealing it in the earth, and they performed the labor connected with this under the direct command and inspiration of the Almighty, to come forth in the latter times, and to accomplish a great work. I wish to allude to some of the predictions—not those that are contained in other books, but those that are original with the Book of Mormon itself, and that could not have been made, unless the man who wrote them was inspired of God.

The words which I have read were written by Nephi, one of the first prophets of the Nephite nation, and he describes, at great length, and with wonderful plainness and minuteness, the condition of the inhabitants of the earth at the time that this work should go forth. Much of this, the caviller may say, could have been written by a man of these days. But there are some things which Nephi wrote, that could not have been written by a modern man who did not have the spirit of prophecy, and that which I have read in your hearing is a part that could not have been written by any human being, unless he had been inspired of God, and was a prophet of God. If Joseph Smith—if the divinity of his mission—his claims to be a Prophet rested upon this chapter alone, or this portion of the chapter that I have read in your hearing, according to my view his claims would be fully and indisputably established, for the reason that at the time that he translated this chapter he had no conception, neither could any human being have any conception, unless inspired of God, as to the effect the publication of the Book of Mormon would have upon the Gentile world. But Joseph, inspired of God, translated the prediction of Nephi, which pre-

diction states that when the Book of Mormon should be published, it should be received by the Gentiles with this expression: "A Bible! a Bible! we have got a Bible, and there cannot be any more Bible." How many times has this expression been made by clergymen, by professors of religion, and by Christendom generally, since the publication of the Book of Mormon? Ye Elders who have traversed sea and land, who have gone from continent to continent, who have visited the isles of the ocean, who have lifted up your voices in the cities of the Gentiles, and in their congregations; ye Elders, who have thus labored, know full well, that in every land, and among every people where you have labored, when you have spoken about God having restored another record, the Book of Mormon—you know that you have been met with these expressions, the literal words that Nephi said, would be used in the last days by the Gentiles, in regard to this work. You Latter-day Saints, who have endeavored to teach your friends the doctrines that God had revealed, and endeavored to show them that God had restored this ancient record—you know how your testimonies have been received concerning the Book of Mormon. These remarkable expressions have come from thousands of lips in many, many lands, and in many, many languages, confirmatory of the Book itself, and of its divine origin, and of its inspired translation. You read all the words of Nephi in this 29th chapter, and you will find that he describes with wonderful, and, I might say, photographic accuracy and minuteness, the condition of the so-called Christian world—the spirit that they possess, the crimes of which they are guilty, the condition in which they are placed,

and all the circumstances connected with them.

In his next chapter, he makes further remarks concerning this work, and the effect it should have. He says:

3. "And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.

4. "And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

5. "And the Gospel of Jesus Christ shall be declared among them; wherefore they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

6. "And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people."

Now, that is one prediction. These are the words of Nephi. I will now read the words of Jesus, recorded in the 16th chapter of the third Book of Nephi, where He, in speaking about the last days, and the coming forth of this work, says:

"And thus commandeth the Father that I should say unto you at that day when the Gentiles shall sin against my Gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the

people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fullness of my Gospel, behold, saith the Father, I will bring the fullness of my Gospel from among them :

“And then I will remember my covenant which I have made unto my people, O house of Israel, and I will bring my Gospel unto them :

“And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fullness of my Gospel.”

These predictions are parallel; they point to the same period; they describe the same events, the same condition of affairs—one uttered 600 years or thereabouts, before the other, and yet they are precisely similar in their tenor, describing that which should be done with the Gospel among the Gentiles. I wish you all to remember—you Latter-day Saints, you young men and you young women, you little children who are capable of understanding my words—I wish you all to remember that at the time this was written, or rather at the time this was translated into the English language—say somewhere about the year 1828—Joseph Smith himself, had not received, or at least obeyed, the Gospel. He had derived some knowledge of it through the ministration of angels, and from that portion of the record that he had translated; but there was not a Latter-day Saint upon the face of the whole earth that we know anything about, or that he knew anything

about. No man or woman had received the Gospel; no church had been organized; no Priesthood from the eternal worlds had been bestowed; not a man among all the children of men had been clothed with the power of the eternal Priesthood of the Son of God to administer the ordinances of life and salvation unto the children of men. Yet the Prophet Joseph Smith in this translation, showed forth with great clearness, that the Gospel would be revealed, and that it should be received by some of the Gentiles; that when it should be received by the Gentiles, it should be carried by them to the descendants of Nephi and his brethren, who by that time should have become a filthy and a loathsome people. The Indians of our continent should receive the message of life and salvation. The Gospel should be carried to them. They would receive it with gladness. They would come to a knowledge of their Redeemer, as well as to a knowledge of the principles and doctrines and covenants which their fathers understood, and which their fathers had received. Wonderful prediction! And most wonderfully has it been fulfilled. At the time that the Prophet Joseph Smith translated this Book of Mormon, I suppose the impression was general, as it is to-day, that the Indians were a perishing race, that they would soon disappear from the face of the land. But before Joseph had translated this, he had found in previous predictions that the Gentiles—that is, our nation—that we as a race and the nation to which we belong, should not have power to destroy the Indians. This was a most remarkable statement to make when we consider where Joseph was brought up, and the circumstances

surrounding him. If he had not been inspired of God, he would not have dared, in my opinion, and no man would have dared to have made such a prediction. But what does Nephi say concerning this matter as translated by the Prophet? He says :

“Nevertheless thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all other nations upon the face of the land, which is choice above all other lands, which is the land the Lord God hath covenanted with thy father, that his seed should have for the land of their inheritance, wherefore thou seest that the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren ;

“Neither will he suffer that the Gentiles shall destroy the seed of thy brethren ;

“Neither will He suffer that the Gentiles shall destroy the seed of thy brethren”—that is, the Lamanites proper. They were not to be permitted to destroy Nephi’s seed that should be mingled among the Lamanites, nor should they be permitted to destroy the Lamanites—that is, the descendants of Laman and Lemuel. Nephi predicted this. To-day it is said that the Indians will perish, and that it is impossible to save them. Here is the word of God recorded in this sacred book. We have the words of God, the testimony of Jesus Christ arrayed against all, or nearly all, the conclusions of the Gentiles. I look around and I see here on this stand to-day, representatives of strange tribes of Indians who have come here to visit, thus being in part a fulfillment of the prediction of the Son of God, and also the fulfillment of that prediction of

Nephi, that I have read in your hearing. The Gentiles did receive the Gospel of the Son of God, when it was revealed. Burning with zeal to carry this Gospel to every nation, kindred, tongue and people ; inspired by the Holy Ghost, they went out among the Indian races as well as others, and fulfilled the predictions of the Book of Mormon in this respect. And strange to say—if anything can be said to be strange connected with the work of God—the descendants of those ancient covenant people of the Lord, have gladly received the testimony of the servants of God. Wherever we have gone and mingled with those people, with those Red Men, and been able to communicate to them the truths of which we are in possession, which God has revealed to us, they have received the same gladly ; not only upon this continent, but upon the islands of the sea, throughout Polynesia, the Sandwich, the Marquesas, the Society and the Navigator Islands—yes, and everywhere where those men with red skins dwell, they have gladly received the testimony of God’s servants concerning the Gospel, and they rejoice in its fullness and in the knowledge that their fathers once possessed, and of the redemption that Jesus Christ has wrought out for them. Most wonderful has this prediction been fulfilled in this respect ! And God has done and is doing a great and a mighty work among the people, fulfilling the words of the ancient prophets and of Jesus. When the Gentiles do reject the Gospel—as I fear they will from their conduct in the past—that is, as a nation—although I trust there will yet be many hundreds and thousands—yea, I would that I could say millions—of Gentiles gathered in by this Gospel ; I trust

that this will be the case, though the prospects are not very hopeful at present. It seems at present that as a nation, the Gentiles will reject the Gospel. When they do reject it, as they have in part, then God will commence, as the Savior said, to do a great work among the house of Israel. He will carry his Gospel there, and the work will commence then among all the scattered remnants of the house of Israel, over the whole earth.

I wish to read another prophecy connected with the coming forth of this Book, and the results that should attend it, namely:

“Wherefore the fruit of thy loins shall write ; and the fruit of the loins of Judah shall write ;” [the Prophet here is speaking of the fruit of the loins of the Patriarch Joseph, who was sold into Egypt by his brethren] ; “and that which shall be written by the fruit of thy loins” [that is, of Joseph’s loins] “and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days ; and also to the knowledge of my covenants, saith the Lord.”

Now, here is a very remarkable prediction connected with the coming forth of this Book. It should have the effect, when united with the Bible—for it was the Bible that the Prophet was referring to as being the writings of the fruit of the loins of Judah ; when these two Books should be united, it should have a remarkable effect—that is, their union should. They should confound false doctrine ; they should lay down contentions, put an end to them and

establish peace ; and they should be the means of bringing the people to the knowledge of the covenants of God with those ancient Prophets, with His ancient servants and people. Now, all those who know anything about the effect of the Book of Mormon—of the preaching of the Elders with the aid of the Book of Mormon—know that these words have been fulfilled to the very letter. False doctrines have been put down. Contentions have ceased. Peace has been established, and the people have been brought to the knowledge of the covenants which God made with His ancient servants. Those who have read this Book know how precious are the words of God, contained in it—how plain the doctrine of Jesus Christ is set forth in it. There are no mistranslations ; there is no mysticism infused into it by men who have had their own peculiar views of the doctrine of Christ ; for in consequence of the taking out from the ancient records (the Bible) of many plain and precious parts of the Gospel of Jesus Christ, the whole religious world is in confusion as to the meaning of certain texts. So far as baptism itself is concerned there is no end to contention. The Baptists say that immersion is necessary and is right. Others say that it is wrong, and that sprinkling is right. Others contend for infant baptism, while others say it is not of God. Many claim that infant baptism is necessary, and that if a child is not baptized, it is in danger of being consigned to the regions of the damned. While others, again, contend for the pouring of water ; and still others who permit the candidate to elect which mode of baptism he will have, whether sprinkling, immersion or pouring ; while men are thus divided upon this subject, Paul

says there is but one baptism.

Now, the Book of Mormon comes forth, and it speaks in exceeding great plainness upon this point. It not only gives the mode of baptism which Jesus gave to His ancient disciples on this continent, but the very words to be used. It says that they shall immerse candidates in the water; and it gives particular directions about the laying on of hands, and about all the doctrines of the church of Christ, or of the Gospel. No man who reads the Book of Mormon, need be at a loss to know the doctrine of Christ. It is as plain as it is possible for the English language to make it, and everybody can see it. Therefore, most wonderfully, when united with the Bible, has it fulfilled this prediction—the writings of the descendants of Joseph, of which this Book is the record.

Another most remarkable prediction is given in this same chapter; showing how plainly the Lord revealed to His ancient servants who wrote this Book, that which should take place in the last times. Lehi in speaking about Moses, said, that the Lord had revealed to Joseph the Patriarch, that He would raise up a mighty prophet named Moses, and that He should raise up for him a spokesman; that Moses would not be mighty in word, but in deed. Here is what the Lord said unto Joseph the Patriarch, as quoted by Lehi:

“And the Lord said unto me also” [that is, Joseph the Patriarch], “I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins, and the spokesman of thy loins shall declare it.”

After the church had been organized some months, Oliver Cowdery, Parley P. Pratt, Peter Whitmer, and Ziba Petersen were appointed by the prophet of God to visit the western boundaries of Missouri. On their journey westward, they passed through the western part of Ohio, where Parley had formerly lived and labored in connection with the Reformed Baptists. They called upon one of the founders of that sect, Sidney Rigdon. They found him in the town of Kirtland, gave him a book of Mormon, and bore their testimony to him of the restoration of the Gospel. Sidney Rigdon said to them: “You tell me a strange tale. I will examine this book;” and he commenced to do so. They were all young men, Sidney Rigdon was many years their senior. Rigdon examined the book, and became convinced that it was the word of God. He was baptized in the town of Kirtland, and the foundation of a great work was laid there. God afterwards revealed that this man was to be a spokesman, and he became the spokesman to this people and to the world for the prophet Joseph. Those who knew Sidney Rigdon, know how wonderfully God inspired him, and with what wonderful eloquence he declared the word of God to the people. He was a mighty man in the hands of God, as a spokesman, as long the prophet lived, or up to a short time before his death. Thus you see that even this which many might look upon as a small matter, was predicted about 1,700 years before the birth of the Savior, and was quoted by Lehi 600 years before the same event, and about 2,400 years before its fulfillment, and was translated by the power of God, through his servant Joseph, as was predicted should be the case,

and at a time, as I have said, when there was not a man upon the earth who was a member of the church of Jesus Christ of Latter-day Saints. The church had not yet been organized, and Joseph did not know, unless he knew by the spirit of revelation, whether any man would receive the Gospel. I doubt whether he knew as to how the church would be organized. He had some idea, doubtless; but there were many things which he himself did not know, till he wrote this translation.

Time will not permit me to proceed much further with this subject; I wish I had a day to speak upon it; but I am now trespassing on Brother Joseph F. Smith's time.

There is one prediction, however, I wish, before I sit down, to allude to, because I think it is most signally fulfilled, namely:

"And he said unto me, Behold there are, save two churches only; [this was the angel speaking to Nephi in the vision,] "the one is the church of the Lamb of God, and the other is the church of the devil."

This is a new thing. It is supposed there are a great many churches. The Lord here says there is but one church outside of his own church.

"Wherefore, whoso belongeth not to the church of the Lamb of God, belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.

"And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues and peoples.

"And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the

wickedness and abominations of the whore who sat upon many waters; nevertheless I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw.

"And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God."

At the time this was written, a man would have been a bold man who would have said—that is, unless he was inspired of God—that anything of this kind could happen in these United States. One of the chief foundation stones of the great fabric of Government in this land, upon this continent, is religious liberty—liberty for every creed. Persecution of people for religion was unknown at the time this was written, and no man, unless he had been inspired of God, could have contemplated such a possibility as that any church would be persecuted for religion's sake. Yet here was a prediction made by Nephi, 2,400 years before it took place, in which he foretold the condition of things in this land, and upon all lands where the church of Christ should exist. There should be combinations and peoples gathered together, by religious influences, against the church of God. Now, what are the facts? Among the first persecutors of this church, when its members were few, were those who were themselves religious teachers. The earliest persecutors of Joseph Smith were religious teachers, and the mobs in Missouri, and the mobs in Illinois, were led by religious teachers. Even the mob that murdered our beloved

Prophet and Patriarch, and wounded our revered President—that mob was led by a local Baptist preacher, and our people were driven from Nauvoo, as Brother Wells well knows, by a mob headed by a preacher. And to-day, those who are inciting mobs against this people; those who go to Congress, and incite persecutions against us; those who fulminate threats and frame petitions; those who meet together in conventions; those who gather together in conferences, are those who belong to this “mother of abominations,” this “whore of all the earth,” and it is through the influence of that accursed whore, that they gather together and marshal their forces in every land against the Latter-day Saints, the Church of the living God. The blood that has stained Georgia, and that cries from the ground for vengeance upon those who shed it—that blood was shed by mobs who were banded together, headed and aided and egged on by religious men; and if it were not for this “mother of abominations,” and those who are connected with her, we could dwell in peace and in safety in the valleys of these mountains. Here in this city, who has done as much or more than any one else? The religious teachers, men who came here to preach what they call the Gospel. They are stirring up strife continually, instead of making peace; going back to other religious associations in the east, and telling the most abominable falsehoods about us, exciting the public mind, in order that they may get money with which to come here and accomplish their wicked designs. They tell lies without number about us. Our newspapers have exposed such people time and time again, and yet they shamelessly go forth and repeat those lies about the wickedness of this people, about the intoler-

ance of this people, about the dangers they run when here in this country, when they know, as we all know who are here to-day, that they have never been molested, and that we have never injured them, nor interfered with them in any form, but that we have always treated them with that respect and kindness with which we desire to be treated ourselves.

In this way, this word of God, through his servant Nephi, uttered 2,400 years ago, has been and is being fulfilled to the very letter. Thus God is bringing to pass in the most wonderful manner the words of this Book. It is going forth, as He said it should, to all the nations of the earth. It is accomplishing that which He designed it should, and it will go forth and accomplish its mission. There is no power upon the earth that can stop it, because it is the word of God, and the doctrines of Jesus Christ, and it will be the means, as has been said, of gathering out the honest from every nation, causing them to dwell in peace, uniting them in doctrine, and putting an end to all controversy and contention concerning points of doctrine, because it reveals the Gospel with great plainness unto all those who will receive it.

Now, I want to read one more prediction and then stop. It is contained in the last words of Moroni, concerning this work, namely:

“When ye shall receive these things” says Moroni, (standing alone on the continent, the last one of his race who had been true to God, not knowing what his own fate would be; he leaves on record for us Gentiles, the word of God, as he was inspired to give it, and thus he writes) “I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these

things are not true ; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost ;

“And by the power of the Holy Ghost, ye may know the truth of all things.”

These are the words of a prophet of God, standing in the face of eternity, not knowing what his own fate would be. He leaves this, his dying declaration, on record, at the close of this glorious book, which he was the instrument in the hands of God, of hiding up to be brought forth in the latter times. He testifies that if we will ask God concerning these things, in the name of Jesus Christ, we shall know concerning the truth of them by the power of the Holy Ghost. Let me ask this vast congregation : Has not this word of God, through his inspired prophet, been fulfilled ?

You men and women and children, who have sought unto God, in the name of Jesus, as he commanded you, have you not received, by the power of the Holy Ghost, a testimony for yourselves, that these things are true, that this is the word of God, divinely inspired, written by the finger of inspiration, and translated by the power of God ? [Yes]. I know that if I were to call for a response it would be universal in this congregation, and not only in this congregation, but in every congregation of the Latter-day Saints throughout all these mountains, and scattered abroad among all the nations of the earth. I ask you, at the request of my brethren, if this is not true ? All who know it is, and have received this testimony by the power of the Holy Ghost, say yes—[the vast congregation responded “YES” as by one voice.]

God bless you in the name of Jesus Christ, Amen.

LECTURE BY ELDER B. H. ROBERTS,

*Of Centerville, Under the Auspices of the Mutual Improvement Association,
in the Fourteenth Ward Assembly Rooms, Salt Lake City,
Monday Evening, January 28th, 1884.*

REPORTED BY JAMES D. STIRLING.

JOSEPH SMITH'S MISSION—NECESSITY FOR SUCH A MISSION—EVIDENCES OF APOSTASY—RESTORATION OF THE GOSPEL AND ESTABLISHMENT OF THE KINGDOM OF GOD—HATRED AND PERSECUTION ACCORDED TO JOSEPH SMITH, AN EVIDENCE OF HIS DIVINE CALLING—FURTHER PROOF OF INSPIRATION.

AT the request of the Presidency of Davis Stake of Zion, I have delivered two lectures in each of the Wards of that county. Being a young man, I have addressed myself to the young people, with a view to strengthen their faith in the Gospel of Jesus Christ, which has been revealed anew to the earth in this age of the world. And in considering the subject before us to-night—"Joseph Smith's Mission"—I desire to show to my young brethren and sisters that our fathers have not been following cunningly devised fables, but that they have, and so have we, good and sufficient reasons for believing in the mission of Joseph Smith as a divine one.

In considering the subject of our lecture, the question naturally arises, What was Joseph Smith's mission? It was the mission of Joseph Smith, under God's direction, to establish the Church of Christ and the Kingdom of God upon the earth; and to the accomplishment of this work he devoted the whole energy of his life, and was faithful unto death.

But this statement of what his mission was, gives birth to another

question: "Is there any necessity for such a work as is ascribed to Joseph Smith being performed? The Christian world believe that when Christ was upon the earth in the flesh, that he then established his Church and Kingdom, and that it has continued among men from that time until the present. And although many changes have taken place in regard to principles and doctrines, and divisions and subdivisions have distracted the religious world—yet they claim that those things which are *essential* to the existence of Christ's Church and Kingdom have remained among men. This is their theory. We have a theory which is opposite to theirs.

The first revelation that Joseph Smith received from the Lord, was that men were teaching for doctrine the commandments and precepts of men, and that He [the Lord] did not acknowledge their institutions as His Church or Kingdom, and told Joseph to join none of them.

Here then you see, we have two propositions presented to us; if one is true the other must be false;

both cannot be correct. If the theory held by the Christian world be true, then there appears no necessity for such a work as we ascribe to Joseph Smith being performed; for if the Kingdom of God has continued upon the earth from the days of Jesus until the present, then there would be no need of any one being raised up to establish that which was already here; and proving that there was no necessity for such a work as that ascribed to Joseph Smith would be a big stride towards proving that he was an impostor. But if we can show that the theory held by the Christian world is incorrect,—if we can prove that there has been an apostasy,—that men have been following for doctrine the commandments of men; if we can prove that Christ's Church and Kingdom were not upon the earth at the time Joseph Smith's Mission commenced—then the necessity of such a work as we claim he performed, becomes apparent; and if there is a *necessity* for such a work as the restoration of the Kingdom of God to the Earth, may not Joseph Smith have been the instrument in the hands of God, in performing that work?

Let us consider the question then—Has there been an apostasy? We cannot examine this subject in detail. All we shall be able to do, is to briefly refer to some of those prophecies which relate to the subject. We begin by calling your attention to the 24th chapter of Isaiah, commencing with the 4th verse: "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

"The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant.

"Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men are left."

I have had men in the world try to reason away the force of this prophecy, in the following manner: They reminded us that Isaiah lived in the Mosaic dispensation, when the law of carnal commandments was in force; and claim that it was of this carnal law of which Isaiah spake—it was the law of Moses that was to be transgressed; the Mosaic ordinances which were to be changed; the Mosaic covenant which was to be broken. These assertions, however, are incorrect—from the fact that the Mosaic law never was considered, by those who understood it, "an everlasting covenant." It was given for a special purpose, and when it had accomplished that purpose, it was laid aside.

We read from Galatians, 3rd chapter and 8th verse:

"And the Scriptures foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham: saying: In thee shall all nations be blessed."

From this it appears that the Gospel was preached unto Abraham. In the 4th chapter of Hebrews and 2nd verse, Paul in speaking of ancient Israel, says:

"For unto us was the Gospel preached, as well as unto them; but the word preached, did not profit them, not being mixed with faith in them that heard it." Not only then was the Gospel preached unto Abraham, but also unto the children of Israel. Now, let us go back to the 3rd chapter of Galatians, for Paul having stated that the Gospel was preached unto Abraham, asks this question (19th verse):

"Wherefore then serveth the law? It was added because of transgres-

sion, till seed should come to whom the promise was made."

Added to what? Added to the Gospel, which before that time had been preached unto Abraham, and also to ancient Israel. But the Israelites under Moses, were unable to live the perfect law of the Gospel, were not strong enough to overcome evil with good, as the Gospel requires, so a law of carnal commandments was "added" to the Gospel—a law which included the principle of "an eye for an eye, a tooth for a tooth"—a law which was suited to their capacity. Paul still speaking of this subject in the same chapter of Galatians, already quoted, (23rd verse), says :

"Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

"But after that faith has come, we are no longer under a schoolmaster."

From these passages of Scripture, we learn this: The Gospel was preached to Abraham, and also to ancient Israel. The Israelites were unable to live the law of the Gospel—so a law of carnal commandments, known as the law of Moses, was given as a school-master to bring them up to the higher law: Christ came and introduced that higher-law—the Gospel, explained its precepts, and pointed out the difference between it and the law of Moses. The Gospel took the place of the law of Moses, which was laid aside, having fulfilled the object for which it was added to the Gospel. If then the law of Moses was not an everlasting covenant, this prophecy of Isaiah's, which we are considering, does not relate to it, as the prophecy

of Isaiah was concerning an everlasting Covenant.

We find in Hebrews xiii, 20, the following: "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect," etc.

From this we learn that Christ's blood is called the blood of the everlasting covenant. Paul in writing to Titus, gives us to understand that he lived "In hope of eternal life, which God who cannot lie, promised before the world began," and this immortal life which God had promised—this everlasting covenant which God had made with man before the world began, was sealed by the blood of Christ, and this life and immortality were brought to light through the Gospel—and is called in the Scripture, the everlasting Gospel or covenant; and Isaiah says that the laws of the everlasting covenant, or the Gospel laws, shall be transgressed, the Gospel ordinances shall be changed: and in consequence of these serious transgressions, the earth is to be burned, and few men left; which judgment still is hanging over the inhabitants of the earth. Having proven then that this prophecy of Isaiah's refers to the Gospel, and not to the law of Moses, let us remember that Jesus said, "Though heaven and earth pass away, not one jot or tittle of my word shall fail, but all shall be fulfilled." Either Isaiah was mistaken when he spake as moved upon by the Holy Ghost, in relation to the world departing from that order of things inaugurated by the Savior, or else the Christian world is incorrect in maintaining that the Gospel in all that is essential, has continued from the days of Jesus to the present time.

Some few noted Christian writers more candid than their fellows, have freely admitted the apostasy of Christendom. We will introduce their testimony. John Wesley in his 94th sermon, says :

The reason why the extraordinary gifts of the Holy Ghost are no longer in the church, "is because the love of many waxed cold, and the Christians had turned heathens again, and had only a dead form left."

The following quotation is taken from page 163, of Smith's Dictionary of the Bible. This work is indorsed by the names of 63 divines of both Europe and America, all noted for their scholarship. They say :

"We must not expect to see the Church of Holy Scripture actually existing in its perfection upon the earth. It is not to be found thus perfect, either in the collected fragments of Christendom, or still less in any one of those fragments." This is a frank acknowledgment of all that we claim as to the apostasy of the primitive Church. Christ and his Apostles established the Church upon the earth, in the days of their ministry, and now we are told that it is not to be found even in the collected fragments of Christendom—that is, take the principles of truth which each sect possesses, and put them all together, and yet from this collection of truths we would not find the Gospel of Christ. Let us then take them at their word : they have but a dead form left—"The Church of Christ is not to be found on the earth." These admissions on the part of the prominent writers of Christendom, coupled with the sure prophecy of Isaiah, forces us to the conclusion that men have corrupted the Gospel, as taught by Christ and the Apostles—that there

has been an apostasy, and it must needs be that God set up His Kingdom again upon the earth.

By examination, we shall find that the Scriptures predict the restoration of the Gospel. It pleased the Almighty, while His servant John was on the Isle of Patmos, to show him many things that would transpire in the future. While wrapped in heavenly vision, he saw, among other things, "Another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell upon the earth, to every nation, kindred, tongue and people, saying with a loud voice, fear God, and give glory to him, for the hour of His judgment is come." It appears from this passage of Scripture, which you will find in the 14th chapter of Revelation, that the angel who is to come with the Gospel, will make his appearance just prior to the judgments of God being poured out upon the children of men in the last days—"in the hour of God's judgment." This Gospel was not to be preached merely to one nation or people, but to EVERY nation, every kindred, every tongue, and every people. It is evident to my mind, that all nations, tongues and peoples must have been without the Gospel, or why would it be necessary for the Lord to restore it by the ministry of an angel to all peoples and tongues, 'if any of them possessed it? There is another prophet who has predicted the setting up of God's Kingdom upon the earth in the last days. I refer to Daniel, the Hebrew prophet, who was among the captive Jews, who were taken from Jerusalem to Babylon, by King Nebuchadnezzar, about six hundred years B. C. The Lord gave unto this same king of Babylon a wonderful dream, but he had forgotten it. He assembled all his wise men and

magicians, and demanded that they tell him his dream, and the interpretation thereof. If they failed to do so, death was to be the penalty. This produced great consternation among the wise men, but the Lord revealed the thing to Daniel, who came before the king, with the dream, and the interpretation of it.

The king saw a great image, the head of which was gold; the arms and chest of silver; the trunk of brass; the legs of iron; the feet and toes, part of iron and part of potter's clay. He also saw a little stone, cut out of the mountains without hands, which smote the image on the feet and toes, and broke them in pieces; then was the iron, the clay, the brass, the silver and the gold broken to pieces, and became as the chaff of the summer's threshing floor, and the wind carried them away, but the little stone became a great mountain and filled the whole earth. Such was the dream. Daniel in giving the interpretation thereof, said unto Nebuchadnezzar, "Thou, O king! art a king of kings; for the God of heaven hath given thee a kingdom, power and strength and glory; * * thou art this head of gold." (Daniel 2, verses 37 and 38.) The head of this great image, therefore, was the Babylonian kingdom, which flourished in the sixth and seventh centuries, B. C., but in 538 B. C., it was destroyed. Daniel continues: "And after thee"—Nebuchadnezzar—"shall arise another kingdom, inferior to thee." (Verse 39.) The Medo-Persian Empire succeeded the Babylonian kingdom, and continued from 538 to 331, B. C., and is represented by the chest and arms of silver in the great image.

Again we quote: "And another third kingdom of brass, which shall

bear rule over all the earth." (Verse 39.) The Macedonian Empire succeeded the Medo-Persian, being founded by Alexander the Great, and did "bear rule" over the then known world, continuing until 161, B. C.

"And the fourth kingdom," says Daniel, "shall be strong as iron; for as much as iron breaketh in pieces, and subdueth all things, and as iron breaketh, all these things shall it," the fourth kingdom, "break in pieces and bruise." (Verse 40.) The Macedonian Empire, founded by Alexander the Great, was pushed out of existence by the Roman Empire, which entirely supplanted it in 161, B. C. The Roman nation is the fourth great nation seen by Nebuchadnezzar in the image, and is represented by the legs of iron; and as iron breaketh in pieces, all other metals, so the Roman nation broke in pieces the other kingdoms of the earth.

We still have left the feet and toes of the image, which are part of iron and part of clay. What kingdom or kingdoms do they represent?

In the year 364 A. D., the Roman Empire was divided between Valentinian and Valens. The western part of the empire was assailed by the Goths, Vandals, Huns, and other tribes inhabiting the north part of Europe, until it was utterly destroyed 483, A. D. From its ruins arose those kingdoms and empires, which, to-day, occupy the western part of Europe.

The eastern part of the Roman Empire was destroyed by the invasions of the Saracens, and out of this part of ancient Rome has sprung the kingdoms which now occupy the east of Europe, and the west of Asia.

The old Roman Empire, then, represented in the image by the legs

of iron, was divided and subdivided, until the kingdoms represented by the feet and toes of this image are in existence. Concerning these feet and toes, Daniel says, "And whereas thou sawest iron mixed with miry clay. **THEY**" Who? Why those nations which sprung up out of the ruins of the Roman Empire—"they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay." The nations now in existence marry and intermarry—"mingle themselves with the seed of men," striving in this manner to unite their interest, and avert calamity, but all in vain; they do not cleave together any more than hard pieces of iron will dissolve and become one substance with clay. We have now traced this prophecy down to our own times—to the kingdoms that exist in our own days. What comes next? Why, says Daniel, "In the days of these kings," represented by the feet and toes of the image, "shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Not only, then, does John tell us that the Gospel, in the hour of God's judgment, shall be restored to the earth by the ministry of an angel, but the Prophet Daniel has proclaimed to us, that in the last days,) for he says—2nd chapter, 28th verse—"There is a God who maketh known unto the king, what shall be in the latter days;") the God of heaven would set up His kingdom, and has given us the assurance that it would stand for ever. No handwriting will ever appear upon the walls of the temples of that kingdom, saying the kingdom is divided and given to another

people. Whatever may be our fate as individuals, we may rest assured the Kingdom of God has come to stay.

Having shown from the Scriptures not only that there would be a universal apostasy, but also a restoration of the Gospel, and the setting up of the Kingdom of God in the last days, we are now at liberty to inquire what the reasons of men are for rejecting Joseph Smith as God's instrument in accomplishing this work.

Is the fact that Joseph Smith was rejected by the world, hated and persecuted by thousands, any evidence against his being the chosen servant of God, to accomplish the mighty work of setting up the Kingdom of God upon the earth in the last days? Let history answer that question. How have the servants of God been received in all ages of the world? Much in the same way that Joseph Smith was. Paul, in speaking of the Prophets, tells us, "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented." (Heb. iv, 37, 38). Jesus was hated and despised by the world, and finally put to death by the wicked. His Apostles and disciples fared but little better. Concerning the Apostles, Paul says: "We are fools for Christ's sake, * * even unto this present time we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands; being reviled, we bless; being persecuted we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day." (1 Cor. iv.) Was Joseph Smith despised any more

than these ancient servants of God were? But Jesus says: "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven; for in like manner did their fathers unto the prophets. Woe unto you when all men shall speak well of you; for so did their fathers to the false prophets." (Luke vi, 22, 26).

On another occasion the same Great Teacher said to His disciples: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And does not the same principle hold good to-day? And if Joseph Smith was indeed God's servant, would not the world hate him? This principle also holds good when applied to the people of God as a whole. If the Latter-day Saints were as vile and corrupt, or as ungodly as they are represented to be by their enemies, if they were as licentious as they are said to be—then as God lives they would be of the world: and if of the world, and the principle which Jesus laid down be true, then the world would love them: but from the fact that this people are hated of the world, we have an assurance that they are not of the world: but God hath chosen them out of the world, and the world hate them.

That Joseph Smith was despised, rejected, and persecuted by men, is no valid objection to his being the honored servant of God. I have heard other objections urged against Joseph Smith: such as that he was un-

learned—uneducated in the wisdom of the world—and this was true. That is, in his youth he was unlettered, and his scholastic attainments were limited, but as he grew to manhood, his lack of education could scarcely be complained of, as he proved himself able to cope with all the scholars of the age.

It is also alleged that both he and his followers were men that came from the humble walks of life, and were not among the lawyers, the rulers, and the professors. The same objections were urged against Jesus and His followers—His Apostles. But what does such an objection amount to? Are not these the class of men that God has almost invariably called to perform His work? I read the following passage from the first Chapter of I. Corinthians:

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty;

"And base things of the world, and things which are despised hath God chosen; yea, and the things which are not, to bring to naught things that are: that no flesh might glory in His presence."

To say, then, that Joseph Smith's estate was lowly, and that he was unlearned when called to the work of God, instead of being a valid objection against him, is, to the contrary, an evidence in his favor.

Having thus disposed of the objections made against his being a good man and a servant of God, let us next inquire into the evidence of his being an instrument in the hands of God, in restoring the Gospel, and

setting up the Kingdom of God upon the earth. What evidences have the Latter-day Saints to offer to the world that he accomplished this important work? First, the work itself: the institution which he organized—it is an exact *fac simile* of that which Christ instituted when He ministered upon the earth. Did the ancient Apostles teach faith in the Lord Jesus Christ as the Savior of the world—did they teach salvation in His name? Yes, and so do we! Did they teach repentance, which includes the forsaking of sin? Yes, and so do we! Did they teach baptism by immersion for the remission of sin? and the laying on of hands for the reception of the Holy Ghost? the resurrection of the dead and future rewards and punishments? Yes, and so do we!

Did they have in the Church Apostles, Prophets, Seventies, Elders, Bishops, Evangelists, Pastors, Teachers, and Deacons—together with other helps and governments in the Church organization? Yes, and the same are in the Church of Christ to-day, which Joseph Smith, under God, has organized on the earth.

Did the ancient Saints enjoy the spiritual gifts and blessings of the Gospel—the gifts of knowledge, wisdom, faith, healing, tongues, interpretations, discerning of spirits, revelation, prophecy, visitation of angels, etc.? Yes: and do the Latter-day Saints enjoy these things? You know they do, for you are witnesses of these things—then this institution exactly resembles that which Jesus established upon the earth when He was here. It is the same in its principles and ordinances; its officers and organization; and the same results—the same gifts and graces grow out of obedience to its requirements. If you compare the institution known as the Church of

Jesus Christ of Latter-day Saints, with that institution described in the New Testament, you will find they correspond with each other, as face answers to face in the mirror. This feat of organizing a Church which should in every respect resemble that of Christ's, has been the ambition of the learned and pious reformers for centuries past; but they have failed. The world, however, are now compelled to admit one or the other of the two following conclusions: Either Joseph Smith, unlettered youth though he was, has so far out-stripped the learning and wisdom of ages, and by the power of his own genius accomplished that which genius aided by scholarship could not do in previous centuries; or else they must conclude that God has in very deed again spoken from heaven, and revealed the Gospel and the organization of His Kingdom, through Joseph Smith. The first conclusion is absurd; the second is the true solution of the mystery, and thousands testify of it.

Another reason I would offer to sustain his being called of God, is—he started right. I have seen a motto somewhere, which reads: "Well begun, is half done."

Jesus, when among His disciples on one occasion, appeared curious to know what people thought of Him; so He said to His Apostles, "Whom do men say that I, the Son of Man, am?" He was answered, that some said He was John the Baptist, others Elias, or one of the prophets. "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." "Blessed art thou, Simon Barjona," said Jesus, "for flesh and blood hath not revealed this unto thee, but my father which is in heaven: * * * and upon this rock will I build my church, and the

gates of hell shall not prevail against it" (Matt. xvi.) What was that "rock" upon which the Church was to be built? It was upon the principle of God revealing unto men that Jesus was the Christ—the principle of revelation.

In the Spring of 1820, Joseph Smith, in obedience to the instruction given in James—"If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him"—was praying in the woods to the Father, when he was suddenly enwrapped in a glorious vision. He saw a pillar of light descending from heaven—it rested upon him—its brightness exceeded the brightness of the sun at noon-day. In the midst of this glorious light stood two personages: each resembling the other. One standing a little above the other, pointing to the one below him said: "*This is my beloved son; hear ye him.*"—"Blessed art thou, Peter, for flesh and blood hath not revealed this unto thee, but my Father which is in Heaven." The same could be said to Joseph Smith now, for the Father had revealed the Son to him. "And upon this rock will I build my Church." Hence we say Joseph Smith started upon the very principle upon which Jesus said He would build His Church.

Not only did Joseph start right, but he continued right. John, the Revelator, said that an angel would bring the everlasting Gospel to the earth in the hour of God's judgment; Joseph Smith declares that the angel Moroni, who had been one of the ancient Prophets upon this American continent, came to him, and taught him many principles of the Gospel, and also delivered to him the metallic plates containing the Book of Mormon, in which is

contained the "*fullness* of the everlasting Gospel. Thus was the Gospel restored to the earth, according to the prediction of the Scripture. John made the prediction; Joseph Smith declares its fulfillment.

Furthermore, he received the authority to administer in the ordinances of this Gospel as the Scriptures direct. He did not take the honor upon himself, for the Scriptures forbid that. I will read from the 5th chapter of Hebrews, 4th verse. Paul, speaking of those who minister in the things pertaining to God, says:

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron."

The question now for our consideration is, how was Aaron called? For if we can find out how he was called, we shall then know how all other men must be called before they have authority to administer in the Gospel. Suppose that on the Statute books of Utah Territory, we should find a law which said, "No man shall be governor of Utah, except he be appointed as was Governor Young." If that law was in force, what would we do if we were without a governor, and wanted one? We would turn back in the history of Utah, and find how Governor Young was appointed, and then appoint one the same way; very well, let us do the same thing in the case before us, as they are parallel cases. How was Aaron called? We read in the 4th chapter of Exodus, that the Lord called Moses to go and deliver Israel out of Egypt. Moses excused himself, and desired the Lord to send some one else, as he was not eloquent, but slow of speech. This angered the Lord, and He said, "Who hath made man's mouth?" And the Lord promised to be with

him, and teach him what he should say. Still Moses shrank ; so the Lord says, "Is not Aaron, the Levite, thy brother? I know that he can speak . well. * * And he

shall be thy spokesman to the people, and he shall be to thee instead of a mouth, and thou shalt be to him instead of a God." On another occasion, when further authority was granted to Aaron, the word of the Lord came through Moses, saying, "Take thou unto thee, Aaron, thy brother ; and his sons with him from among the children of Israel, that he may administer unto me in the Priest's office," etc. (Exodus, 28th chapter.) From this, then, we learn that Aaron was called by the word of God coming to a Prophet of God, calling him to administer in things pertaining to God ; and Paul states the law—no man taketh this honor unto himself, except he be called in the same way that Aaron was. Joseph Smith was called according to this law. John the Baptist, a Prophet of God, who had held the Priesthood of Aaron when on the earth, came to Joseph Smith and Oliver Cowdery, and placing his hands upon their heads, ordained them to the Aaronic Priesthood, which gave them authority to preach repentance, and baptize for the remission of sins. Subsequently, Peter, James and John came, and conferred the apostleship upon them, which gave them the authority to build up the Kingdom of God in all the world. Thus he received his authority of God according to the Gospel law relating to this matter.

But let us come to more positive proof than we have yet considered.

I read from the 84th section of the Doctrine and Covenants, 64th verse, the Lord in speaking to the first Elders of the Church, makes this promise unto them through

Joseph Smith : "Therefore, as I said unto mine Apostles, I say unto you again, that every soul that believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost."

Here, now, is a promise than an impostor dare not make. It is placed within the reach of all men to test the truth whether Joseph Smith was authorized to make such a promise or not. It is just as much a test as that which Jesus gave to the people in His day, when He taught them in their temples, saying, "If any man will do the will of my Father in Heaven, he shall know of the doctrine, whether I speak of myself or of Him who sent me." So now we are told by this modern teacher, that if we believe on his words, and are baptized, we shall receive the Holy Ghost. If this promise is not fulfilled, then it proves beyond all controversy that the person making it is an impostor. But seeing it is something that man cannot bestow upon another by his own power, if the promise is fulfilled, and men do receive the Holy Ghost, then it is positive evidence that Joseph was authorized of God to make that promise. Thousands can testify that this promise has been fulfilled. Most of you in this hall, if called upon, would doubtless testify that you have received the gift and power of the Holy Ghost. For one I can bear testimony that I have received the Holy Ghost, through obedience to the Gospel. It has expanded my mind, and enabled me to understand many of the principles connected with the Church and Kingdom of God. I have frequently felt it thrill from the crown of my head to the soles of my feet. I could as soon doubt the existence of the sunlight, as doubt the existence of the Holy Ghost within me, and which I have

received in fulfillment of this promise in the Doctrine and Covenants.

But I read further, in the same section, "And these signs shall follow them that believe: In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall minister poison unto them, it shall not hurt them; and the poison of a serpent shall not have power to harm them. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world." That is, we shall not boast before the world that God has promised to deliver us from these things. We may learn a lesson from Jesus on this subject—The devil took Him to the pinnacle of the temple, and now, said he, if thou art the Son of God, cast thyself down, for it is written, I will give mine angels charge concerning thee, and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone. "It is also written," replied Jesus, "thou shalt not tempt the Lord thy God." So to-day, we shall not boast ourselves of these things, and tempt the Lord.

But are these signs and blessings in the Church which Joseph Smith established? You, my brethren and sisters, know they are: you know that it is a common thing to send for the Elders to administer to the sick, and they are healed, and thousands in Utah, and hundreds throughout the world, can testify that they have seen the power of God manifest in the Church. If these promises made through Joseph Smith, had not been realized, it would have proven him an impostor;

their being fulfilled, is an evidence that he was called of God.

The Lord gave unto ancient Israel a rule by which they might prove the men who spake to them in the name of the Lord, that they might know whether God had sent them or not; you will find it in the 18th chapter of Deuteronomy, 22nd verse.

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken; but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."

This, then, was the test made; if their prophecies failed to come to pass when the wheel of time brought them due, the Lord had not sent them. If their prophecies were fulfilled, then Israel might know that the Lord had sent them. Since it is claimed that Joseph Smith is a Prophet of God, let us try him by this rule. Many of his predictions are on record, let us examine them. We must confine ourselves to a few, however, for lack of time prevents us from making a very extensive examination.

I call your attention to a prediction recorded in section 103, of the Doctrine and Covenants, verses 5, 6 and 7.

"But verily I say unto you, that I have decreed a decree, which my people shall realize, inasmuch as they hearken from this very hour unto the counsel which I, the Lord their God, shall give unto them. Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour; and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail, until the kingdoms of the world are subdued

under my feet, and the earth is given unto the Saints to possess it for ever and for ever."

This prophecy was given in February, 1834—a few months after the Saints were driven from Jackson County, Missouri. Now, take the history of the Saints from that time until the present, and to my mind, it appears to be one continual series of triumphs. The Saints being driven from Jackson County, did not stop the progress of the Kingdom of God. The Gospel was preached more extensively, and the fruits of the Elders' labors were more abundant; and when five years later the Saints were expelled from the State of Missouri, 12,000 were driven instead of 1,200 as in the drivings in Jackson County. The only visible effect of their expulsion from Missouri, was to give the work fresh impetus. The exiled Saints settled in Illinois, started to build a great city, and began the erection of a noble temple, at the same time sending the Gospel to the European nations. Eight years after, when they were again obliged to move, instead of 12,000 going, there were 20,000 that began their march for the West. They settled in these mountains, and although great difficulties have had to be surmounted, still the work of God has been *growing*; and if the Saints had to move again, 150,000 would leave their homes—so persecution has not stayed the work of God.

Again; when the Saints were in Missouri, they had but one temple; to-day we have one temple completed and several more in course of erection—some of which will soon be finished.

In 1833 they drove our fathers from a single county in Missouri; five years later it was found that they had possession of *several* counties.

In 1846, they drove our parents from a single city and its surroundings; they came to the wilderness, and founded a *Territory* which we possess; and we are spreading over into the surrounding States and Territories, and to-day the cry of Zion's children is—"Give us room that we may dwell!" We have prevailed against every obstacle—the prophecy so far has been fulfilled; and if we will but hearken to the counsels of God, we shall never cease to triumph, until the kingdoms of this world are the kingdoms of our God and His Christ.

In Sec. 8, of the Doctrine and Covenants, is the remarkable prophecy of Joseph Smith's, relating to the great rebellion of the Southern States. Before I read that part of the prophecy of which I wish more particularly to speak, I will pave the way for it. When reasoning with infidels on the truth of the Jewish Scriptures, I have often alluded to the many prophecies in the Bible, and then have shown from history that these predictions have been verified—hence they were inspired. They would generally try to destroy the force of my argument by claiming that the predictions were made after the events had transpired; that is, they were not predictions in fact, but were written by fanatics to deceive mankind. But I wish to show my young brethren this prophecy on the war of the rebellion cannot be overthrown by such assumptions as these, to which I have just alluded.

This revelation and prophecy on war, was given December 25, 1832; the events it predicts did not commence until 1861—29 years after the prophecy was made. I have heard several of the leading Elders of the Church say, they carried with them manuscript copies of that prophecy in their preaching tours

throughout the States, and occasionally would read it to the people: better still—in the year 1851, Elder F. D. Richards published in England a book called, “The Pearl of Great Price;” among other interesting matter it contained, was this prophecy on war. This was nine years before the war it predicted began. As this book was widely circulated both in Europe and America, no one can ever use the old infidel argument against it—that is, that the prediction was made after the event had occurred.

I read from the Book of Covenants :

“Verily thus saith the Lord, concerning the wars that shall shortly come to pass, beginning at the rebellion of South Carolina, which shall eventually terminate in the death and misery of many souls. The days will come when war will be poured out on all nations, beginning at that place :

“For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain as it is called, and they shall also call upon other nations in order to defend themselves against other nations ; and then war shall be poured out upon all nations.”

We have already shown that this prediction was made a number of years before it began to be fulfilled. It now remains for us to prove that the events spoken of, actually occurred.

It is a matter of history that the first gun fired “in the late unpleasantness,” was fired upon Fort Sumpter, from a rebel battery in South Carolina, and from there the war spread to other States. The trouble started, then, where Joseph Smith said it would begin—South Carolina.

It was to “end in the death and misery of many souls.” This, however, was contrary to the expectations both of the North and the South. The South claimed that in a short time they would be able to compel the North to acknowledge them as an independent nation. While Abraham Lincoln was equally confident in his ability to put his foot upon the neck of the Rebellion and crush out its life ; his first levy for troops was only for 90,000 men, for 90 days. But whatever the expectations of men might be, the Lord had said the war should “end in the death and misery of many souls.” All who are acquainted with the history of the Rebellion know that it thus ended.

I, myself, have visited many of the battle grounds in the Southern States. Not long ago I was on the battle field of Shiloh, on the Tennessee River, where 20,000 men were killed in two days : I have also passed over the battle fields around Nashville, Franklin, and Murfreesboro ; also over Missionary Ridge, Chiamaugel, and Mount Lookout. Last summer I visited Richmond, and passed over that part of country where the Battles of the Wilderness were fought, where over three hundred thousand men laid down their lives in their respective causes ; and as I called to mind the thousands who had been slain on these battle fields I have mentioned, and many others—said : The fact that Joseph Smith was a Prophet of God, is written in characters of blood to this generation, and yet they regard it not.

But this war was to end in the “misery of many souls,” and when I called to mind the sorrow of the sister who looked in vain for the return of the brother—the companion of her childhood—when I thought of the tears that had

fretted channels in the pale cheek of the mother who looked in vain for the return of her son, who in the buoyancy of youth had gone to do battle in his country's cause—when I thought of the wife, who still watched and waited for the return of him whose strong arm was to be her support through life's dreary march—when I called to mind all the anguish these hearts felt, I exclaimed—That Joseph Smith was a Prophet of God, is witnessed by the tears and heart-rending sobs of these multitudes who have looked and waited in vain for the return of their loved ones.

The Southern States were to call on Great Britain to assist them. Did they do it? Yes. The Southern States Confederacy sent two men, Messrs. Mason and Slidell, to negotiate with the English government, with the view of getting assistance; but they were captured and brought back to the United States. This is a familiar matter of history. England, too, was to call upon other nations to protect themselves against other nations. Has this been done? To answer that question we have but to allude to the treaties now existing between Great Britain and other European nations. Thus you see this prophecy, so far as we have read it, has been minutely fulfilled—fulfilled in every particular, and the rest of it will be, so fast as the wheels of time shall

bring the events due; and the fulfillment of these prophecies prove beyond *controversy*, that Joseph Smith was a Prophet of God, and “spake as he was moved upon by the Holy Ghost.”

There is just one more item I will refer to, and then close.

It was always a strange thing to me, that Joseph Smith should have to lay down his life, until I found the following passage of Scripture: it is contained in the 9th chapter of Hebrews, 16 and 17 verses:

“For where a testament is, there must also of necessity be the death of the testator.

“For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth.”

Joseph was the instrument through which God ushered in the dispensation of the fullness of times—the greatest of all dispensations—in which God will complete His work, pertaining to the salvation of men on the earth; it was a great work—Joseph was to testify of it—and “where a testament is there must needs be,” says Paul, “the death of the testator.” So when Joseph Smith fell by the old well-curb at Carthage jail, pierced by the bullets of assassins, he placed the cap-stone upon his mission by sealing it with his blood—and from that time henceforth it is in force on all the world.

DISCOURSE BY APOSTLE ORSON PRATT,

Delivered at a Conference in Paris, Bear Lake, May 11, 1878.

(REPORTED BY JAMES H. HART.)

A CHURCH OF ORDER—THE LORD'S PROMISES SURE—PEOPLE PREPARED BY DREAMS AND VISIONS TO RECEIVE THE ELDERS — GIFTS RECEIVED AND OTHERS YET TO BE RECEIVED — BLESSINGS TO BE OBTAINED BY FAITH—GREAT PROMISES.

I AM pleased to have the opportunity and privilege of speaking to you this morning, and I hope to have your attention while I endeavor to lay before you principles pertaining to salvation and eternal life, and set forth those characteristics that mark the people of God in contradistinction to the people of the world. I hope to be so explicit that you may all understand, and that you may each receive your portion of the Bread of Life in due season.

The Church of Jesus Christ is a Church of order, in which it is necessary that some persons have authority to teach and counsel and preside. The authority of the church in this Stake, is held by Prest. Wm. Budge, who represents the leaders of the church, and is expected to reflect their feelings and spirit upon the people under his presidency. And I must say I feel pleased with the spirit that seems to prevail in this Stake of Zion, which is an evidence that you have been blessed of the Lord, through the ministrations of His servants. And there are still greater blessings offered those who will seek after them with all their heart; some of which can only be received by earnest faith and prayer.

The Prophets, Patriarchs and Saints in olden times received great and glorious blessings, and why should we not be blessed, the same as they were blessed? But some will begin to doubt, and say, such and such blessings were truly given to persons many years ago, but perhaps they are not promised to me. Do we not worship the same God, that they worshipped? Have we not obeyed the same Gospel and received of the same spirit? When you Elders have gone forth on missions, have not the promises of the Lord been fulfilled in your behalf? It depends on ourselves whether we will receive the glorious blessings of the Gospel or not. If we are faithful and diligent in serving the Lord, His promises are sure, and His blessings will certainly be poured out on the humble and obedient.

Those who have been sent on missions to the nations of the earth have had abundant proof that the Lord is ready and willing to pour out His blessings upon them. You were promised that the angels should go before you, and open the hearts of the people to receive you; and when you have gone among a strange people, some of them have recognized you through the dreams and

visions given them from the Almighty, and they have said: "I know you are a servant of the Lord, for you were shown to me in the night vision." These and other blessings are given to us on condition that we are diligent and faithful. If we fail to receive them, the failure is not on the part of the Lord, nor in His servants who preside over us, but the fault lies in ourselves alone.

This failure to realize all the blessings and powers of the Priesthood does not apply to the elders and lesser Priesthood only; but it applies to the higher quorums, and comes home to ourselves, who are Apostles of Jesus Christ. We are presented before the Church, and sustained as prophets, seers and revelators, and we have received oftentimes the gift of prophecy and revelation, and have received many great and glorious gifts. But have we received the fullness of the blessings to which we are entitled? No, we have not. Who, among the Apostles have become seers, and enjoy all the gifts and powers pertaining to that calling? Still it is our privilege to become prophets, seers and revelators, for these blessings were promised us through the Prophet Joseph, in the year 1836. Now I don't think many of us have attained to these gifts, but it is not the fault of the Almighty, but the fault is in ourselves. And can they be realized by us? Certainly they can, if we are faithful in seeking for them. The Prophet Joseph would not have attained to these glorious gifts if he had not lived for them, and he would not have held out these inducements to us, unless they could have been obtained. These things were renewed at our last fall Conference, and they are brought home to us, and it is our privilege to live for them and enjoy them in their fullness, according to

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our faith. Brother Charles C. Rich has had visions from the Lord, and revelations through which he has been forewarned of dangers that threatened him; by which means his life has been preserved from time to time. And these are some of the gifts of God, and should be cultivated in our feelings and in our faith, for God is no respecter of persons, but is willing to give to all men liberally, and upbraid not. But all cannot be Apostles. Some have to take the presidency in different ages. Enoch was chosen in his day, and Abraham and Moses in theirs, and Joseph in our day, and unto him was given the power to translate the ancient records, and to bring forth abundance of revelations. And those who are called to perform special missions in opening up dispensations of the Gospel to the children of men, as Joseph and others were called of the Lord, He endows more fully with these gifts; but this does not hinder others from enjoying similar gifts according to His promises, and according to our faithfulness. And I have thought the reason why we have not enjoyed these gifts more fully is, because we have not sought for them as diligently as we ought. I speak for one, I have not sought as diligently as I might have done. More than forty years have passed away since these promises were made. I have been blessed with some revelations and prophecies, and with dreams of things that have come to pass; but as to seeing things as a seer, and beholding heavenly things in open vision, I have not attained to these things. And who is to blame for this? Not the Lord; not brother Joseph—they are not to blame. And so it is with the promises made to you in your confirmations and endowments, and by the patriarchs, in your patriarchal

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blessings ; we do not live up to our privileges as saints of God and elders of Israel ; for though we receive many blessings that are promised to us, we do not receive them in their fullness, because we do not seek for them as diligently and faithfully as we should.

The work in which we are engaged has occupied the attention of the Prophets in all ages, and they have prophesied concerning it, and have rejoiced in contemplating the day and age in which we live. The Prophet Isaiah says : " How beautiful upon the mountains are the feet of them that bringeth good tidings ; that saith unto Zion thy God reigneth. The watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion."

It is through faith we are made partakers of these glorious blessings, for by faith all the blessings promised are to be obtained ; by faith the holy men of old obtained promises pertaining to future generations, and by faith the Gospel has been restored to the earth, with the gifts and powers of the holy Priesthood, with the promise that it shall never be taken from the earth. Joseph, who was sold into Egypt, through his righteousness and faith obtained great promises concerning his seed who should dwell upon this land. And through faith a portion of his seed was brought from Jerusalem and led by the Almighty on the borders of the Red Sea, and brought over the great deep unto a land that is choice above all other lands. By faith the Nephites received the ministrations of the Savior after His resurrection from the dead, through the covenants made with their fathers. By faith the brother of Jared saw the wonders

of eternity, and saw the time when the wicked would be destroyed from the face of the earth ; and like Enoch, Abraham, Moses and others, saw all things that were to take place upon the earth to the end of time. This latter-day work which occupies our attention, was shown to the prophets thousands of years before we were born. Don't you suppose they prayed for it, and sought unto the Lord to know when these things should come to pass, and what should be the sign of His coming, and the end of the world ? Through faith covenants were made with the Nephite prophets, that the sacred records should be preserved and should come forth in the last days for the blessing and salvation of their posterity, and all others who would receive them. It has been our privilege to receive these sacred things, and have withal the fullness of the Everlasting Gospel, and if we have the faith that was in them, and live as Saints of God, we shall not be careless and indifferent, but our souls will be filled with joy and gladness, because of the many mercies and blessings that are promised to us, in our calling as elders and priests, and as seers and revelators. If we lived fully up to our privileges, and attained to all the blessings and powers that are promised, and were filled with the spirit of the Lord, we should have more influence, and our ministrations would be of more benefit to the people of God.

I am glad the Lord has spared my life to behold this day, and that I am numbered among His people, a people who have been acknowledged of the Lord as His chosen people. We should all feel thankful for living prophets and apostles, who have been given for the work of the ministry, and for the perfecting of the Saints. I rejoice, moreover,

that the First Presidency of the Church has again been organized, for by the more perfect organization we receive greater strength and wisdom, and more abundant blessings from the Lord, and I think this increase in faith and union, and other manifestations of the spirit are felt in this Conference. Every man and woman can feel a renewed influence and power, and it is felt in all the quorums of the Priesthood. And it is our privilege to so live that we may come into possession of all the promised blessings. Among the blessings promised by our Lord Jesus Christ, unto those who humble themselves, and seek unto him, is that "You shall see my face, and know that I am." This does not mean the Apostles only, but the promise is to every Latter-day Saint who will comply with the conditions, that such person "shall see my face, and know that I am." These are some of the promises that have been made to the Latter-day Saints through the Prophet Joseph Smith. The same promise was made to ancient Israel, through Moses, the great law-giver and Prophet who promised that they should all hear his voice, and see his face, if they would hearken to his counsels, and obey all His commandments. The promise was not to the Priesthood only, but every son and daughter of God had the same promise, because all are destined to come into the presence of God, and behold the glory of His countenance. If we would attain to these blessings, and enjoy the fullness of the promises made unto the people of God, we must cleanse ourselves from all unrighteousness, that we may endure His presence in the world of glory. For this reason it was ordered that a tabernacle be built in the wilderness; but such was the wicked-

ness of the people, that while the glory of the Lord was resting on the mountain, and Moses was holding communion with Jehovah in the interests of the people, they had induced Aaron to make a golden calf for them to worship, in place of the true and living God. And the consequence was, they were deprived of the presence of the Lord in their journeyings, for He made a decree that He would not go before the camp, "but mine angel shall go before them, lest I consume them in the land."

The Lord has been very kind and merciful unto His people in these last days. He has known the hearts of this people, and that we are willing to serve Him. He saw that we were willing to suffer persecution for His sake, and the Gospel's sake, and for this cause He has poured out His blessings upon us in great abundance, and I hope when these Temples shall be built, and we minister therein, and receive the blessings promised us for ourselves and for our dead, that we shall be more united, and that we shall receive more fully the gifts and endowments that pertain to the sons and daughters of God. And then peradventure He will condescend to bless us with His presence, as He blessed His Saints in the Temple at Kirtland, and the presence and glory of His holy angels. It has been promised to Israel in these latter days, that the Lord Himself will go before them, and lead and guide them, and fight their battles and deliver them from all their enemies. What a glorious promise? and we may be assured that there will be nothing lacking on the part of our Eternal Father, nor in Jesus Christ, His Son, and the holy angels, for all are interested with us in the progress and consummation of this great and

blessings ; we do not live up to our privileges as saints of God and elders of Israel ; for though we receive many blessings that are promised to us, we do not receive them in their fullness, because we do not seek for them as diligently and faithfully as we should.

The work in which we are engaged has occupied the attention of the Prophets in all ages, and they have prophesied concerning it, and have rejoiced in contemplating the day and age in which we live. The Prophet Isaiah says : "How beautiful upon the mountains are the feet of them that bringeth good tidings ; that saith unto Zion thy God reigneth. The watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion."

It is through faith we are made partakers of these glorious blessings, for by faith all the blessings promised are to be obtained ; by faith the holy men of old obtained promises pertaining to future generations, and by faith the Gospel has been restored to the earth, with the gifts and powers of the holy Priesthood, with the promise that it shall never be taken from the earth. Joseph, who was sold into Egypt, through his righteousness and faith obtained great promises concerning his seed who should dwell upon this land. And through faith a portion of his seed was brought from Jerusalem and led by the Almighty on the borders of the Red Sea, and brought over the great deep unto a land that is choice above all other lands. By faith the Nephites received the ministrations of the Savior after His resurrection from the dead, through the covenants made with their fathers. By faith the brother of Jared saw the wonders

of eternity, and saw the time when the wicked would be destroyed from the face of the earth ; and like Enoch, Abraham, Moses and others, saw all things that were to take place upon the earth to the end of time. This latter-day work which occupies our attention, was shown to the prophets thousands of years before we were born. Don't you suppose they prayed for it, and sought unto the Lord to know when these things should come to pass, and what should be the sign of His coming, and the end of the world ? Through faith covenants were made with the Nephite prophets, that the sacred records should be preserved and should come forth in the last days for the blessing and salvation of their posterity, and all others who would receive them. It has been our privilege to receive these sacred things, and have withal the fullness of the Everlasting Gospel, and if we have the faith that was in them, and live as Saints of God, we shall not be careless and indifferent, but our souls will be filled with joy and gladness, because of the many mercies and blessings that are promised to us, in our calling as elders and priests, and as seers and revelators. If we lived fully up to our privileges, and attained to all the blessings and powers that are promised, and were filled with the spirit of the Lord, we should have more influence, and our ministrations would be of more benefit to the people of God.

I am glad the Lord has spared my life to behold this day, and that I am numbered among His people, a people who have been acknowledged of the Lord as His chosen people. We should all feel thankful for living prophets and apostles, who have been given for the work of the ministry, and for the perfecting of the Saints. I rejoice, moreover,

that the First Presidency of the Church has again been organized, for by the more perfect organization we receive greater strength and wisdom, and more abundant blessings from the Lord, and I think this increase in faith and union, and other manifestations of the spirit are felt in this Conference. Every man and woman can feel a renewed influence and power, and it is felt in all the quorums of the Priesthood. And it is our privilege to so live that we may come into possession of all the promised blessings. Among the blessings promised by our Lord Jesus Christ, unto those who humble themselves, and seek unto him, is that "You shall see my face, and know that I am." This does not mean the Apostles only, but the promise is to every Latter-day Saint who will comply with the conditions, that such person "shall see my face, and know that I am." These are some of the promises that have been made to the Latter-day Saints through the Prophet Joseph Smith. The same promise was made to ancient Israel, through Moses, the great law-giver and Prophet who promised that they should all hear his voice, and see his face, if they would hearken to his counsels, and obey all His commandments. The promise was not to the Priesthood only, but every son and daughter of God had the same promise, because all are destined to come into the presence of God, and behold the glory of His countenance. If we would attain to these blessings, and enjoy the fullness of the promises made unto the people of God, we must cleanse ourselves from all unrighteousness, that we may endure His presence in the world of glory. For this reason it was ordered that a tabernacle be built in the wilderness; but such was the wicked-

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glorious latter-day work, for it is the dispensation of the fullness of times.

How great will be our joy when we attain to these blessings, and realize these promises that have been made to us. The Lord will dwell in the midst of His people, and the angels will be with us, with the ministrations of our Father in heaven; these are privileges and blessings indeed, that eye hath not seen, nor ear heard, and the glory thereof hath not entered in the heart of man to conceive, but the Lord hath revealed them unto us by His spirit. Then we shall hear His voice, and see His face, and know that He exists, for we shall see His glory

and participate with the sanctified in the powers of the world to come, for being heirs of God we shall be joint heirs with our Lord Jesus Christ, and having suffered with Him for righteousness' sake, we shall also reign with Him in glory.

In conclusion, let me exhort you to turn to the Lord, and serve Him with full purpose of heart, and be willing to consecrate yourselves and all you have unto His service, and so live that you can perfect the bond of union that will secure unto you eternal life, and bring honor and glory to Him that sitteth upon the throne for ever and ever. That this may be your happy lot, is my prayer, in the name of Jesus Christ, Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, Sunday Evening, (Quarterly Conference, Salt Lake Stake), May 4th, 1884.

(REPORTED BY JOHN IRVINE.)

KIND OF GOD THE SAINTS BELIEVE IN—SKEPTICISM IN THE WORLD—MIRACLES NOT DUE TO A SUSPENSION OF LAW—RESULTS OF FAITH EXERCISED BY THE SAINTS—PROVIDENCE IN THEIR FAVOR—IDEAS AS TO THE FORM AND ATTRIBUTES OF HEAVENLY BEINGS—HOW JOSEPH SMITH OBTAINED HIS KNOWLEDGE—WHAT OUR FAITH HAS COST.

IN arising to address you, my brethren and sisters, this evening, I desire an interest in your faith and prayers, that I may be led to speak upon those points of doctrine or of principles, that are adapted to our

wants and to the circumstances which surround us.

It is a great responsibility to arise as a teacher to a great people like those who have assembled within this house this evening, especially to

Speak in the name of the Lord, and I do not believe that any man should do this unless he can have the assistance of that spirit which God has promised to bestow upon His servants.

We who belong to the Church of Jesus Christ of Latter-day Saints, believe in God; not a God who lived a few thousand years ago, but a God who lives to-day; a God who has a voice with which to speak to-day, and who has arms and a head, and bodily as well as spiritual powers, who can communicate His mind and His will unto His children, with the same facility in the days in which we live as He did in the days of the Savior and His disciples, or in the days of the prophets. If there is any feature characteristic of the present age that is more notable than another, it is the decay of faith in God. It is a characteristic of our age and time, and it is one that is increasingly manifesting itself among what are termed the Christian nations. I have myself frequently—especially of late years—been struck with the contrast between the present unbelief and the faith concerning God, which existed in the days when I first went out to preach the Gospel, or in the days of my youth. Skepticism is increasing on every hand, and if it were not for this Church, and the faith that is cherished by the Latter-day Saints, and which they are endeavoring to instil into the minds of their children, and of all unto whom they have access, there would be no Church of which I have any knowledge that, as a church, believes in God our Eternal Father, as he is described in the Scriptures—a God who can hear and answer—literally answer—the prayers of those who address Him in faith. The idea has become very prevalent of late years, in the so-called Chris-

tian world, that God does not interfere by any special providence in behalf of any people or of any individual; that He governs the universe and the earth upon which we stand, and the inhabitants of which we form a part, by grand and universal laws, and that those laws are never over-ruled. In other words, that there is no special interposition of providence in behalf of individuals or of peoples, but that the Lord rules by those grand laws which are applicable to all, and which all have to submit to, and that He does not concern Himself to listen unto the appeals of individuals in behalf of themselves, or of those in whom they are interested, or to have any special providence extended unto nations; and it is this feature of belief that causes mankind who are familiar with us, to entertain such ideas respecting our future as they frequently indulge in. You will often hear it said—I have heard it stated I may say hundreds of times when I have spoken to friends who are not of our faith, concerning the interposition of providence in our behalf, and the faith that we had respecting the deliverances that would be wrought out for us—I have been told that God is on the side of the strongest battalions, that God is on the side of the heaviest artillery; that God is on the side of the greatest numbers; and I have often provoked smiles of incredulity by the simple statement of our faith in God, and our hopes and anticipations concerning the care that He had had over us, the deliverances which He has wrought out for us, and the promises that He had made unto us concerning the future.

Upon this point and in this respect we differ, as I have remarked, from every people with whom I am acquainted—in this feature of our

religion, this implicit trust in a God who can hear and who can answer prayer, in a God who is not on the side of the greatest numbers, unless the greatest numbers are in the right; in a God whose power is not exerted in behalf of the strongest battalions, nor of the heaviest artillery, unless the strongest battalions and the heaviest artillery are in the right. We believe, as it has sometimes been stated, that God and one man are a great majority, and that when He purposes to accomplish a certain work, all the powers of earth and the powers of hell combined cannot prevent the accomplishment of that work; that there is no power that can by any possibility defeat His purposes; and that He will interpose by the exercise of His Almighty power in behalf of the individual, in behalf of the community, or in behalf of the nation concerning whom He has spoken, and who are seeking to do his will. We have proved this, at least to our own satisfaction. The history of the people is full of illustrations of the most remarkable character establishing this truth, so far as we are concerned, beyond all controversy; and I am happy to say that this faith is increasing instead of decreasing among the Latter-day Saints. I am happy in this knowledge. In my associations with our people in various places, I find that there is a steady growth of faith in that God whom we worship, and in His power to save and to deliver us, and in his power to bless us and to grant unto us the righteous desires of our hearts. This does not necessarily require a suspension of law. It was no suspension of law on the part of our Savior, that caused Him to gather from the elements the bread and the fishes necessary to feed the multitude. It was no suspension of law that caused

Him to open the eyes of the blind, or to cause the sick to be healed. It was no suspension of law that caused Him to ascend in the sight of His disciples after His resurrection when He visited them. I know that miracles are said to be a suspension of law; but instead of their being a suspension of law, they are due to a knowledge of a higher law, to a comprehension of greater laws, by the knowledge of which, what are called miracles are wrought. To a person who never saw the effect of electricity, if he were in this Tabernacle and were to see these lights kindled instantaneously by the touch of electricity—a person who did not understand the laws of electricity, would say, “Why this is miraculous.” Or to an ignorant person, a person who knew nothing of the law of electricity, it would seem marvelous that one standing at the end of a wire, stretched under the ocean could, by touching that wire, communicate a distance of nearly 3,000 miles, and could talk to a person at the other end of the wire. Had this been mentioned in the days of our forefathers, they would have declared it was an impossibility. Such power would have been miraculous in their eyes, and they would have said that such a thing was contrary to all known laws concerning the transmission of sound and thought; but to us who understand this law—or if we do not understand it, who see the operations of electricity; who know that we can go to the telegraph office and send a message to Europe from this city, and get a reply within a few hours; in fact, receive it here at a time of the day earlier than it was transmitted from there, which is frequently done. We, who witness this, no longer look upon it as a miracle, or as a suspension of law, or a violation of the laws which

govern the transmission of sound or thought. We accept it because we have become familiar with it. And so, if we understood the law by which Jesus operated when He fed the multitude, it would be as simple to us as the law of electricity is to-day. If we understood the law by which the sick were healed, and sight restored to the blind, or by which He counteracted the laws of gravitation, and ascended in the sight of His disciples into heaven—if we understood these laws, they would be simple to us, as all laws are when they are understood.

There is no suspension of law on the part of our Father when He interposes in behalf of His children. He has ministering spirits who minister unto those, as the Apostle tells us, who shall be heirs of salvation. Jesus conveys the idea very beautifully, when He says, that not one hair of our heads falls to the ground unnoticed. This was the kind of faith which He taught His disciples, and it is the kind of faith that was believed in by the ancients, by those who wrote the Bible, by those who wrote the Book of Mormon, and it is the faith that is transmitted to us, which God is endeavoring to establish in the hearts of the children of men, to bring them nearer to Him, and enable them to partake of that power which He is willing to bestow upon men, if they will follow after Him.

As I have said, the history of this Church is full of instances of this character. When we started out from the State of Illinois, and crossed the Mississippi when it was frozen over, the leading men of this Church, sending their wagons on with the few goods they had, they launched forth into a wilderness, not knowing where they were going. Moses and the children of Israel,

when they left Egypt, had a more definite idea of their destination than the Latter-day Saints had, when they left Illinois; because the children of Israel knew that the promises which had been made to their father Abraham, concerning Canaan, (and which was the residence of the heads of their tribes) must be fulfilled. The traditions of the people led them to look back to Canaan, as the land which they would eventually inherit. But there were no such traditions for us to lean upon. Before the people stretched an unhabited wilderness, two thousand miles in extent, concerning which but little was known, but the people had no hesitation. God had spoken by the mouth of His servant Joseph Smith, the Prophet, concerning the Latter-day Saints, that they should be in the Rocky Mountains, and should become a numerous people, a great people. The Twelve Apostles who then presided over the Church, were led by the Spirit of God to organize the people into companies, and to encourage them to look forward to a journey in the wilderness to a land to which God would lead us, and that when we should find it, we should know it was the land that He designed for us. There were inviting places in Iowa, for Iowa was then comparatively uninhabited. We followed Indian trails with our wagons, for there was no regular wagon road. We built bridges across the streams of Iowa—that is, streams that were not fordable—over which to take our wagons and cattle. The whole country was a waste. The Latter-day Saints might, had they chosen, have settled there, but the voice of the Spirit was not to settle there. We crossed the Missouri River, remained during the winter upon its banks, and then in the spring

the pioneers launched out through what is now the State of Nebraska, which was then Indian Territory. The fertility of those plains did not tempt them to make that their abiding place, but they pressed on, not a man in the company knowing where they were going, not a man in the company who had ever trod the ground before, or who knew anything, by practical experience, of the character of the region upon which they were entering.

Now, this was faith in God. It is easy to say, after it has been demonstrated that settlements could be made in these mountains—that crops could be raised—it is easy to say that this was not much of an undertaking. I am reminded of a story told of Columbus. After he had made the discovery of America, and returned to Spain, upon one occasion, while at a banquet with a number of Spanish grandees, some one made light of the discovery he had made, of the voyage that he had undertaken, and the result of it. He picked up an egg that was lying near, and asked which of them could make that egg stand on end. They all tried it, but failed; they could not make the egg stand on end. He thereupon took the egg, knocked it on the table, and flattened it, and made the egg stand. "Gentlemen," said he, "it is easy to make an egg stand on end when you know how to do it." It is easy to discover a land after it has been discovered. It is easy to talk about the settlement of these valleys, and that which has been done here, after the work has been accomplished and the problem has been solved; after it has been demonstrated beyond all possible doubt that this country is habitable, that these valleys will produce crops to sustain human life, and that these streams that flow

from the mountains can be used for the irrigating of these lands, and used successfully. But there was a time when there was a doubt concerning this. When the pioneers reached this valley, there was no doubt in the mind of the man who led the people, whatever there might be in the minds of others. His mind was clear, and the whole people felt that he had the right from God, as His servant, to designate the spot. They had faith to believe that God would sustain them in doing what they were told, and they planted themselves on this spot, having faith in God, believing that He would hear them, believing that He had heard them, believing that he would still continue to protect them, and fulfill all His promises which He had made, and they proved then, if they had not proved before, that God the Eternal Father is a God nigh at hand and not afar off. And when the crickets came down, as they did in 1848, in myriads from the mountains, blackening the whole face of the valley, sweeping off during one night fields of grain that were as promising as fields could be, and leaving them as bare as the palm of a man's hand, even then their faith did not fail: they still had confidence that that God who had led them thus far would still continue to preserve them, and would supply their wants; and when it seemed as though their faith had been tried to the very uttermost, when the last point had been reached, God interposed by a very natural means. He did not come down Himself, that is in our sight, for us to see Him visibly; His angels did not come for us to see them visibly; but He sent the gulls who came by thousands, and devoured those crickets, leaving them in heaps along the edges of the water ditches. Having eaten their fill, they then

vomited, and having eaten again, vomited again, and thus continued the work of devouring, until every field was clear of those destructive insects. Now, an unbeliever might not have seen the hand of God in this, but the hearts of the Latter-day Saints did see His hand, and profound gratitude was aroused. Prayers of thanksgiving ascended unto the God of heaven for His interposition in our behalf. The people felt that their God was still near to them, that He still heard and answered their prayers, and granted unto them the desires of their hearts.

And thus it has been from that day until the present time. Notwithstanding the many measures that have been taken against us as a people, the many plots that have seemed so promising to those who framed them concerning the destruction of the Latter-day Saints; when it has seemed that destruction was inevitable, that no power could save us, God has interposed by His wonderful power and we have escaped, and to-day, notwithstanding these many efforts, we are a free people in the mountains, having the privilege, that God said we should have, of worshipping Him, and enjoying peace and prosperity, if we would but continue to put our trust in him and keep His commandments; so that to day, throughout all these valleys, from one end to the other, there is a people found who, notwithstanding all the threats that are fulminated, all the projects that are started, all the efforts that are made to destroy us as a religious organization, to break down our liberties, to rob us of those rights which are dear to every man who has been born free—notwithstanding these threats, a reign of peace and undisturbed quiet prevails throughout all

these valleys, in the breasts, in the houses, in the family circles, of all the Latter-day Saints from one end of this land to the other. A grander exhibition of faith, a more sublime exhibition of confidence in God cannot be witnessed anywhere upon the face of the earth, than is afforded by the example of the Latter-day Saints. They do bear witness unto the heavens, unto God the Eternal Father, unto holy angels, and unto all men, that whatever unbelief may prevail elsewhere, whatever the feelings of skepticism may be in other lands, and among other peoples, they at least have, unwaveringly and undoubtingly, relied upon His glorious promises, and are willing to trust him to the very uttermost, believing that He is indeed a God who is, as I have said, near at hand and not afar off. In fact, outside of this people you can scarcely find a man or a woman who has any clear conception concerning God Himself. You ask members of churches, "What is your God like? Who is the Being whom you worship?"—and the reply, doubtless, of many, would be, "great is the mystery of godliness. That is something we do not comprehend." It is a forbidden topic, almost. You ask ministers of religion concerning the character and form of God, and how few there are who will attempt to make any sort of a reasonable answer. They have no idea, scarcely. Do they believe Him to be a personal being? I have scarcely ever found a professing Christian who did believe this. They say God is a spirit. True enough. But has God no powers? Is God a diffused substance, filling all creation? That is the idea that many have. And you get the professed Christian and the professed infidel, and let each of them talk about God, and they are

as near together as it is possible to be. The infidel who has no faith in God, believes in nature. The Christian, who professes to believe in God, if he attempts to define his God, will describe him something as an infidel would the creative power.

But what is the truth concerning God? Let us hear what Moses says:—

“And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and every creeping thing that creepeth upon the earth.

“So God created man in his own image, in the image of God created he him; male and female created he them.”

What could be plainer than this! “God created man in his own image, in the image of God created he him: male and female created he them.” Again Moses says:

“This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

“Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.”

Yet with this Bible in their hands, you will scarcely find a professed Christian who believes this statement of Moses, that God created man in his own image, notwithstanding the fact that Paul in two or three places in his epistles, actually says that Jesus is the express image of his Father's person. He wrote so to the Galatians. He wrote so to the Hebrews. He told them that Jesus Christ was the express image of God his Father. And we have the fact recorded, that Abraham talked with God, and that Abraham plead with God. You remember the occasion

when three personages came down and visited Abraham. Abraham it is said, talked with the Lord, and plead with Him concerning the destruction which was about to come upon Sodom. He plead that if there should be fifty righteous men found in Sodom, would He spare the city? He plead that if there should be but forty-five, or forty, or thirty, or twenty, and finally he came down to ten—that if ten righteous men were found, would He spare the city? and He promised He would. He talked with Him as one man talketh with another. Again, we have the record of Moses in Exodus, where he tells us that the seventy Elders of Israel ate and drank in the presence of the God of Israel. We have the statement also that the two tables of stones which contained the law and the testimony, were written by the finger of God, by his own finger. And when Moses plead with Him that He might see His person, He told him that he should see His back parts; but His face should not be seen. He gave that promise to Moses, and Moses saw His person.

Our Lord and Savior Jesus Christ, whom we worship as God, was a man like unto us, so much so that his divinity was not recognized through any external signs by the Jews. There was nothing about his person that they could discover that would make Him a God, the creator of the heavens and the earth, any more than the Sandwich Islanders could discover in the person of Captain Cook, who discovered their Islands. They believed him to be a god when he first came in their midst; but he showed signs of mortal fear, by which they knew he was not a god, and they slew him. The Jews tested, as they thought most thoroughly, the divinity of Jesus.

When they hung Him upon the cross, they said mockingly, "If thou be the Son of God, come down from the cross." They assumed that they would believe and accept Him as the Son of God, if He would come down from the cross. He was in all respects a man, so far as the outward appearance was concerned; His exterior was that of a man; but, nevertheless, He was a God. He was the first begotten Son of the Eternal Father, who sits enthroned in glory and majesty, surrounded by burning fire. He was the Son of that Being, and was the express image of His person, like Him, having a head, having the senses that men have, having all the bodily features that we have, and His Father was precisely like Him, or He, in other words, was precisely like His Father. There is nothing more plainly conveyed and taught than this in the Scriptures of divine truth, the Bible, and yet men professing to teach godliness and to teach God, endeavor to destroy that feeling and that faith in the minds of the people.

When such misconceptions as these exist in the minds of the children of men, of course there cannot be correct faith exercised; men who do not know to whom to go, on whom to call, or to whom to pray. "This is eternal life," says Jesus, "that they might know thee the only true God and Jesus Christ, whom thou has sent." That was eternal life—to know Him, to comprehend Him, to understand the Being that gave us life, that created us. Therefore, when a man understands this he goes to God with perfect confidence. He asks God as he would his earthly father for that which he desires.

My brethren and sisters, it is a glorious truth that has been taught to us, that we are literally the chil-

dren of God, that we are his literal descendants, as Jesus was literally descended from Him, and that He is our Father as much as our earthly parent is our father, and we can go to Him with a feeling of nearness, knowing this, understanding it by the revelations which God has given to us.

I would like to read to you a little to refresh your minds and to show you how this faith which had been so long lost to the earth was restored; for the memory of it—the memory of what God was like, had died out of the human mind. Hundreds of years had elapsed since any man had seen God. All that was known, therefore, respecting Him, His personality and His attributes, was that which was written in the Bible; but through the spiritualizing that had taken place, through the attachment of double meanings to the plain word of God, it caused the truth to fade away from men's minds. There was no man upon the earth of whom we have any knowledge, who could tell any thing about God, or about an angel. As I remarked here a few Sundays ago, the general idea that prevailed in regard to angels was, that they were half fowl, that they were men or women with feathered wings growing out of their backs. I know that there are creatures referred to in the Scriptures, who have wings, but they are not men, they are not angels, such as come and minister unto the human family. Yet you will see in all the pictorial representations of angels in our family Bibles beings dressed somewhat like a woman, with features resembling those of a woman, and with feathered wings growing out on their backs. These ideas became common, and still prevail throughout Christian nations.

Now, as I have said, the true con-

ception of God, like the true conception of angels, had vanished from the minds of the children of men. But Joseph Smith, prompted by the Spirit of God, chosen, as I fully believe, as the old prophets were, from before the beginning of the world, to lay the foundation of this great latter-day work, was moved upon to inquire of God. I will read a little of what is said concerning this :

“ While I was laboring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads : If any of you lack wisdom, let him ask of God, that giveth unto men liberally and upbraideth not ; and it shall be given him. Never did any passage of Scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did ; for how to act I did not know ; and unless I could get more wisdom than I then had, would never know ; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to ask of God, concluding that if He gave wisdom to them that lacked wisdom, and would give liberally and not upbraid, I might venture. So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the

morning of a beautiful clear day, early in the spring of 1820. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

“ After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I knelt down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy, which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvelous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me by name, and said (pointing to the other) THIS IS MY BELOVED SON, HEAR HIM.

“ My object in going to enquire of the Lord, was to know which of all the sects was right, that I might

know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right; (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt, they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.

"He again forbade me to join with any of them; and many other things did he say unto me which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven."

Here is the testimony of one who actually saw the Father and the Son. They were as described by all who have seen them—literal personages, personages with tabernacles, the Son being the express image of the Father. John the Revelator, also saw one that was like unto the Son of Man. He describes his person. You remember that he fell down and worshipped an angel upon one occasion, thinking it was the Lord, and the angel forbade him doing so, telling him that he must not worship him, that he was one of his fellow-servants, the prophets. John, however, had a correct conception of the great truth that the Son was in the exact image of His Father.

Now, not only have we this testimony, but we have the testimony of others concerning this matter. Doubtless you will remember, my

brethren and sisters, what is said respecting this in the vision that has come to us. It was a vision that was seen by Joseph Smith and Sidney Rigdon. To them was revealed the eventual fate of the various inhabitants of the earth, the various glories and kingdoms which our Father and God has in reserve for His children. Now, say they:

"And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about;

"And we beheld the glory of the Son, on the right hand of the Father, and received of his fullness;

"And saw the holy angels and they who are sanctified, before the throne, worshipping God and the Lamb, who worship Him for ever and ever;

"And now, after the many testimonies which have been given of Him, this is the testimony, last of all, which we give of Him, that He lives;

"For we saw Him, even on the right hand of God, and we heard the voice bearing record that He is the Only Begotten of the Father—

"That by Him, and through Him, and of Him the worlds were and are created, and the inhabitants thereof are begotten sons and daughters unto God."

These two men of our day (fifty-two years ago last February) beheld the Son of God—Jesus, the Only Begotten—and they saw Him at the right hand of the Father, occupying the position that has always been assigned to Him, and in the express image of His Father's person, as He is described by all who have seen Him. After this, Joseph Smith and Oliver Cowdery both saw the Savior, and both testified as to His person. This was on April 3rd,

1836, after the completion of the Kirtland Temple.

"The vail was taken from our minds," say they, "and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of the pulpit before us, and under His feet was a paved work of pure gold in color like amber.

"His eyes were as a flame of fire, the hair of His head was white like the pure snow, His countenance shone above the brightness of the sun, and His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying—

"I am the first and the last, I am He who liveth, I am He who was slain, I am your advocate with the Father."

Oliver Cowdery, as well as Joseph Smith, saw this vision; they beheld this glorious personage, even the Son of God, when He accepted the Kirtland Temple after its dedication. These witnesses are also supplemented by hundreds of others who have beheld in vision and otherwise, glorious personages in these last days. There are men alive who have beheld the Son of God, who have heard His voice, and who have been ministered unto by Him in this our day and generation. In the face of these testimonies, which cannot be impeached successfully, is it any wonder that faith grows in the hearts of the people of God, the Latter-day Saints? That notwithstanding the growth of skepticism outside of this Church, faith continues to manifest itself and find lodgment in the hearts of the Latter-day Saints? But just as faith grows among the Latter-day Saints, as a natural consequence faith will decrease in the hearts of those who reject this testimony con-

cerning the truth. This was the crime, the great sin, at least, of the Jewish nation. Light came into the world, but men chose darkness rather than light; therefore the light that was in them became darkness. The Jewish nation became abandoned to hardness of heart and unbelief. They were left to be a prey to that spirit of unbelief which they encouraged, until they rejected God, until they rejected the Son of God, with all His divinity, with His great miracles, with His mighty power, with His pure and spotless life—they rejected Him, they slew Him, and the light that was in them became darkness. He bestowed remarkable power upon those who received His word and they increased in faith; but those unto whom they preached, those who heard their testimony and rejected it, became a prey to that other influence, the power of darkness, the power of Satan, and they shed the blood of innocence, and I am sorry to say that this is the case at the present time with our own nation. The blood of righteous men has been cruelly, inhumanly shed upon this free soil. This man who beheld these visions; this man, the first for hundreds of years who described, who could describe the personage of God, who could say that he beheld Him, who arose as a mighty witness in the midst of this generation to say of a truth that God lived, that Jesus lived; this man was cruelly, treacherously and inhumanly murdered; and murdered, too, under the pledged honor of one of the sovereign States of this our nation; the Governor of the State himself, pledging his own honor and the honor of the State that he (Joseph Smith) should be protected, but he was cruelly slain like the prophets who had gone before, who had borne

a similar testimony. He sealed his testimony with his blood, declaring to the very last that that which he had testified of was the truth, willing to die if it were necessary, to seal his testimony and render it so unimpeachable that it never could be questioned from that time forward. This man was thus slain, and who is there that has been punished for it? No more than the murderers of the Prophets were punished in ancient days, no more than the murderers of our Lord and Savior Jesus Christ were punished, no more has it been the case in this instance. No, his blood still stains the soil, still cries, with the blood of all the martyrs, unto God in heaven for vengeance on his guilty murderers. And the testimony that he bore has been borne by others, and in like manner others have shared that fate. Our reverend President, who sits to-night in this place, his blood stains the same soil. He himself narrowly escaped the same fate. In the providence of God he was spared for a wise purpose, and has lived among us until this day—a living martyr, a living witness of the cruelty of man towards those who testify that God lives.

My brethren and sisters, the faith that we have received has cost the best blood of this century. The faith that we have received cost the blood of the Son of God when He taught it to men upon the earth. The faith that we have received cost the blood of Isaiah, of Jeremiah, and of others of the prophets who were slain for the truths that they declared. It has always been a costly sacrifice, this teaching of the truth unto the human family. The adversary has been determined that a knowledge of God shall not spread among the people if he can prevent it. He killed Jesus, he killed every

one of His apostles that he could, until throughout the wide earth there was no man who could stand up and say to the people, "Thus saith the Lord," or who could stand up in the authority of the Priesthood of the Son of God and say, "I am God's servant, and this is God's will, God having revealed it to me." They stopped the mouths of all such. They closed them in death. No one was left that they could reach. Then, when the heavens became as brass over the heads of the children of men, a church arose having a form of godliness, but denying the power thereof, until to-day, throughout Christendom, men who profess to be ministers of Jesus Christ, do not know anything about Him, have no communication with Him. A king with ambassadors here, and these ambassadors receive no communication from the court which authorizes them. What nonsense! Whoever heard of such a thing? Is there anything in this book (the Bible) which hints at such a thing? Who ever heard of a servant of God having no knowledge of him, no revelation from him? There is no such thing in this book. It is reserved for men in the nineteenth century, and preceding centuries, to arise and make such claims as these, and who can believe them?

Now, God has restored the everlasting Gospel to the earth. He has told the children of men that if they will come unto Him and obey His commandments, they shall receive a testimony of the truth of this work, as in times of old, through the gift and power of the Holy Ghost. They do not need to depend on Joseph Smith if he were here, or Oliver Cowdery, or Sidney Rigdon. Others have been administered to. Others have received the Holy Ghost.

This is the privilege of every human being who will keep the commandments of the Almighty. It is not the privilege of all to see the Father at present, or to see the Son. Our faith is not strong enough, but it is growing. But it is the privilege of every human being to receive the gift of the Holy Ghost, if he or she will obey the commandments of God. This is a privilege that is universal. It is like the air that we breathe. It is like the light that illumines our eyes. So with the gift of the Holy Ghost. It is given to every soul that will bow in submission to the will of God, keep his commandments, and have the ordinances administered by one whom God recognizes as his servant. It is this, my brethren and sisters, that is the glorious feature of the work in which we are engaged. It is this that should stimulate us, and fill us with faith.

Let men do as they please concerning this work of our God, God has made promises concerning it. His word cannot fail. He hears and answers the prayers of His children. He is near at hand and not far off, and He will interpose by His wonderful providence, invisible to those who do not see His hand and do not have His Spirit, but visible to those who are enlightened by his Spirit, so that they can see and acknowledge the manifestations of God in their behalf. And thus are we led, and thus we shall be led until, emerging from this darkness, emerging from this unbelief, we shall be ushered into the fullness of the glory of our God, and dwell with him eternally, if we are faithful to the covenants which we have made, which I ask may be the case in the name of Jesus, Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered in the Tabernacle, Cache County, Sunday Afternoon, June 15th, 1884.

REPORTED BY JOHN IRVINE.

TEMPLES — REQUIREMENTS MADE OF THOSE WHO SEEK TO ENTER TEMPLES — A WOMAN STATES HER CASE TO PRESIDENT TAYLOR, IN WHICH ARISES SOME SINGULAR AND SERIOUS QUESTIONS — THE SAINTS OUGHT TO BE PROGRESSING — THEY SHOULD SEEK TO DO THE WILL OF GOD — DUTIES OF PRESIDING OFFICERS — EVIL DOERS SHOULD BE BROUGHT TO ACCOUNT AND DEALT WITH — GOD IS MERCIFUL — THE CELESTIAL KINGDOM.

I HAVE been very much interested | by the brethren who have addressed while listening to the remarks made | us, and certain thoughts have passed

through my mind associated therewith, which it may not be amiss, in part at least, to make known.

There are certain circumstances which take place in our associations with the things of God that tend to lead our minds to reflection and thought. We have been building a temple here. We have exerted ourselves for a number of years for the accomplishment of that object. We have completed it, it has been accepted by the Lord, and we are now administering therein. In these administrations there are many things that tend to lead men to thought and reflection. We meet in our congregations as we are doing here to-day, and in thus meeting we pass along through the common routine of religious duties which devolve upon us; but when we go into those sacred places there are certain requirements made of us, that, whether we may have thought about these things before or not, are then brought to our remembrance. In the first place people desirous to go and attend to ordinances in these houses, must have a recommendation from their Bishop. That is one of those—I was going to say—ugly facts. That is, ugly to those who are not prepared to pass through that ordeal, whose lives have been careless, whose actions have been improper, and whose standing perhaps is precarious—that is one of those facts that must be faced. Then when they have obtained this recommendation from the Bishop, it must be endorsed by the President of the Stake, and after that have the sanction of the President of the Church. This is quite an ordeal for many men to go through. For men and women who are upright, virtuous and honorable, it is a very simple matter; there is no difficulty in their way at any time; but to those

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who have been careless of their duties, who have departed from the laws of God, and who have tampered with, or violated the ordinances of the Gospel—to such people it is a critical time. However, there is something far more difficult than that yet to come. That is only a starting point in these matters. The things that are ahead are a great deal more difficult to accomplish. What are they? The time will come when we shall not only have to pass by those officers whom I have referred to—say, to have the sanction and approval of our Bishop, of the President of the Stake and of the President of the Church—but we are told in this book [the Book of Doctrine and Covenants] that we shall have to pass by the angels and the Gods. We may have squeezed through the other; we may have got along tolerably well, and been passed and acted upon, and sometimes a “tight squeak” at that; but how will it be when we get on the other side, and we have the angels and the Gods to pass by before we can enter into our exaltation? If we cannot pass, what then? Well, we cannot, that is all. And if we cannot, shall we be able to enter into our exaltation? I think not. What do you think about it?

A great many things of this kind are continually presenting themselves before me. All kinds of cases are brought to my attention, and some of them are of a very serious nature. I had a case only this morning. I am not going to mention names, nor to expose persons; but it was a case of a sister who had been married to a man, actually sealed to him, in the Endowment House. The man, from what I was given to understand—of course I do not know all the details of the case, it will have to be inquired into by

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myself and others in authority—the man had frequently one leg in the Church, and the other out; sometimes doing well, and sometimes not doing well; sometimes in good fellowship, making acknowledgements, etc., and sometimes not in good fellowship. The woman had quite a large family by this man, and finally, a little before his death, the man became very careless, very indifferent, and very negligent pertaining to his duties, and he died in that condition. Now this woman comes along and says, “What am I to do? I have borne quite a large family to this man. He was a tolerable good man in some things, but he did not magnify his calling nor honor his God. Now, what shall I do?” Here are some very singular questions, and they will come to all of us in some shape or another, and we might as well begin to look at them now as at any other time, for it is written: “Some men’s sins are open beforehand, going before to judgment: and some men they follow after;” hence the reason I mention this matter. It is a sample of a great many others, sometimes with the man and sometimes with the woman, and the question is: How far are we prepared to say to such a woman, “You are not safe for eternity with the husband that you have been associated with in time.” These are serious questions. That man was dreaming, perhaps, for a long while that he was on his way to heaven and that all was right; that he had been baptized and been received into the Church, and attended to some of the ordinances thereof, but he was negligent, careless and indifferent about the fulfillment of his duties, neglected his children, did not act right towards his wife, and did many things that were wrong and improper. Now,

what shall be done? The woman felt unsafe with such a man. But is it not said, says one, that all manner of sins and blasphemy shall be forgiven, (except the sin against the Holy Ghost, which is the shedding of innocent blood) and that they shall come forth, if they have had certain blessings sealed upon them “in the first resurrection, and if it be after the first resurrection in the next resurrection.” But the question is: If a woman is expecting a man to exalt her, and to lead her forth to thrones and principalities, powers and dominions, is she safe in that expectation? She may have been sealed to him, and he have had these things pronounced upon him, but he may have been destroyed in the flesh, because of his iniquities, which very many have been, although we could not always tell the reason why. There are certain things that men may commit according to the Scriptures, and to that which has been revealed in our day, which render them subject to be turned over to the buffetings of Satan, “for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” (See 1st, Corinthians, verse 5; also Doctrine and Covenants, Section cxxxii, 26.) There are other sins that they may commit, whereof it says they shall be destroyed, whether men or women, that do these things. Now, it may be well enough to fix up our own affairs as we think they ought to be fixed, to make our own calculations, and to settle our own accounts; but these accounts have yet to be supervised and settled before those that have the right to do it before we get through, and we must not only pass by, as I have said, our Bishops, and our Presidents of Stakes, and the President of the Church, but we must pass by the angels and the Gods also.

Some of the brethren mentioned that we are now on a more elevated plane than we were a while ago. We ought to be. We do not expect to remain in the position that we were. We ought to be increasing in intelligence and in knowledge, and be preparing ourselves for those things that are to come. Yet we find men that are careless, such as the person I have referred to. By and by death comes along, they pass out of existence; and while it is the feeling and desire to do the dead man justice, and all men justice, and to act upon correct principles in regard to all, it would scarcely seem just under some of those circumstances to carry our charity so far that we would unite a woman with a man, who, when he came forward and wanted to pass by the angels and the Gods, they said to him, "Stop! and take another course. You have not yet paid the penalty of your wickedness, and the contempt of God's laws and His kindness. You cannot come forth in this first thousand years; you must wait for the second." Then what of the children, and what of the wife who perhaps has been faithful, and might have been in very different circumstances, if she had not attached herself to a man of that description?

These are things for us to reflect upon. We shall not have everything our own way about these matters. When we pass out of this world we are left at the mercy of somebody else. If we are resurrected it will be because Jesus is the resurrection, and there are eternal laws and principles that will have to be met by us all, and that cannot be avoided. Jesus says: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall

never die." Certain ones will come forth in the first resurrection, and others will not come forth until the second. For the path of the just is upward and onward all the time, while the path of the unjust is downward.

These are questions, I say, for us to reflect upon. If we are the Saints of God, it is necessary we should begin to learn to do the will of God on the earth as it is done in the heavens: for it is not every one that sayeth, Lord, Lord, that shall enter into Christ's kingdom, but he that doeth the will of the Father who is in heaven. We think sometimes we can do as we please. We may do as we please, and then God will do as He pleases; and for every word and for every secret thought we shall be brought to judgment, we are told.

Some of these things when we reflect upon them are matters of very great importance. We are not here to do our own will, but the will of our heavenly Father. Some men who think they are doing pretty well, and doing, according to their own expression, "as they darned please," will wake up to find they have not been doing the will of God. They may have thought that they had wives and children, but they will wake up to find that they have not got them, and that they are deprived of many of those great blessings they anticipated enjoying. With all of our mercy, kindness and tender feeling towards our brethren and sisters, and towards all people, we cannot violate the law of God, nor transgress those principles which He has laid down with impunity. He expects us to do those things that are acceptable before Him, and if we don't we must pay the penalty of our departure from correct principle.

These are things that are of very

great moment, and this building on the hill [the Temple] is one of those things which brings us face to face with many very important facts associated with the present, with the past and with the future. Whatever we may think about it, all things are open and naked before Him with whom we have to do. As it is written : " Hell is naked before Him, and destruction hath no covering," and how much more the hearts of the children of men ?

We are here to accomplish the purposes of God, to build up His Zion, and to establish His Kingdom upon the earth, and He expects us to do it. He expects that we will begin to do His will upon the earth as it is done in the heavens—here in this land of Zion among the Latter-day Saints. If we do not do it we shall, as has been remarked by Brother Cannon, dishonor ourselves. It is proper, therefore, for us to consider well and ponder the path of our feet. It is well for us to find out the standing we occupy in the Church of Jesus Christ of Latter-day Saints. It is well for us to realize how we stand, first, with our God, secondly with the Holy Priesthood, thirdly, with our families, with our wives and children, or with our husbands and children, as the case may be, and furthermore that we deal justly and righteously with all men. We cannot run our own way and have the blessing of God. Every one who attempts it, will find he is mistaken. God will withdraw His Spirit from such, and they will be left to themselves to wander in the dark, and go down to perdition. It is expected of us that we shall move on a higher plane, that we shall feel that we are the children of God, that God is our Father, and that He will not be dishonored by disobedient children, or by those who fight against His

laws and His Priesthood. He expects us to live our religion, to obey His laws and keep His commandments.

This Temple, as I have already said, is a place where among other things, eternal covenants and obligations are entered into, and the question is, How and in what manner shall they be performed, and who are worthy and who are unworthy. There are some things that we find it exceedingly difficult to decide upon. Why ? Because the parties that are dead are not here to speak for themselves, and we cannot have them misrepresented or robbed of their rights in any shape. But if they have violated the laws of God, what then ? Now, here comes a question to which I desire to draw the attention of the authorities of this Stake. There are many of those men (if what we hear about them is correct) who ought to have been cut off from the Church. But they have not been ; the Bishops have been negligent, the Teachers have been negligent, and perhaps the President of the Stake has been negligent. I am not speaking particularly of this Stake ; I am speaking in general terms. I speak of it to draw the attention of Presidents of Stakes, Bishops, Elders, Priests, Teachers and Deacons, and those who officiate in the Church of God, and all men who are set to watch over the fold of Christ. If some of these men, that I have referred to, had been brought up on certain occasions, they might have repented of their sins and placed themselves right ; but because these officers did not do their duty themselves, and did not see that other men did theirs, things have passed along out of order, and the parties in question have gone behind the veil. What account can we give of ourselves if we are

found thus negligent? If people do wrong let them be brought up, and let the Teachers, Priests, and Bishops clear their garments of them, and feel that they have done their duty and purified the Church so far as they could. The Presidents of Stakes should see that these things are carried out according to the laws of God. This is a standard we must attain to, so that when people say, Can we go into the Temple of the Lord? we may know exactly their status, what position they occupy, and what to do with them, without having to take up the records of the dead. These are responsibilities devolving upon us. Our Elders go abroad to preach the Gospel and to gather in the people. When they are thus gathered the Presidents of Stakes, the Bishops, Priests, Teachers and Deacons are expected to watch over them, and see that they are fulfilling their obligations, or that they are not fulfilling them. If they fail to do their duty, let them be brought to account; let them be dealt with according to the laws of God. If they repent, forgive them; but it is expected that all who have taken upon them the name of Christ will obey the laws of God, and walk in obedience to His commands. These are some things that we all of us have to be responsible for, and therefore I, occupying the position that I do, feel it my duty to lay these things before you and to require them at your hands—that is at the hands of the President of the Stake and his Counselors, at the hands of the Bishops and their Counselors, at the hands of the High Council, and at the hands of the Priests, Teachers, and Deacons; for I don't want to carry myself the sins of the people. God expects us to purge ourselves from iniquity, that we may become the chosen of the Lord, and

our offspring with us, not in name or in theory, but in deed and in truth, and according to the laws of life, and the spirit that dwells in Jesus Christ, our Savior, which every one of us ought to have dwelling in us and dwelling and abiding in our habitations, that we may feel that we are devoted to our God, blameless before the Lord, and keeping His commandments.

These are things that it is proper for us to reflect upon. We enter into obligations here as young men or young women, or as old men or old women, as the case may be, no matter what or how we enter into covenants before God, holy angels and witnesses, and pledge ourselves in the most solemn manner to be true to these covenants, and if we violate these covenants, and trample under foot the ordinances of God, we ought to be dealt with by the Church, and either repent of our sins or be cut off from the Church, so that by purging the Church from iniquity, we may be acceptable before God. For the Gods spoken of, are not going to associate with every scallawag in existence; scallawags are not going where they are; and if men do not live according to the laws of a Celestial kingdom, they are not going into a Celestial glory; they cannot pass by the angels and the Gods, who are set to guard the way of life. Straight is the gate and narrow is the way that leads to life, and few there be that find it.

Is God merciful? Yes. Will He treat His children well? Yes. He will do the very best He can for all. But there are certain eternal laws by which the Gods in the eternal worlds are governed and which they cannot violate, and do not want to violate. These eternal principles must be kept, and one principle is, that no unclean thing can enter into

the Kingdom of God. What, then, will be the result? Why, the people I have referred to—people who do not keep the Celestial law—will have to go into a lesser kingdom, into a Terrestrial, or perhaps a Tel-estial, as the case may be. Is that according to the law of God? Yes. For if they are not prepared for the Celestial kingdom, they must go to such a one as they are prepared to endure. Certain principles have been developed, and a great many have not. But we are here in a school to learn, and it is for the El-

ders of Israel who are desirous to do the will of God, and keep His commandments, to put themselves in the way of doing so, to seek to the Lord for His guidance and direction, to repent of their follies, their nonsense and wickedness of every kind, and to come out for God and His kingdom, and to seek to build up the Zion of God and the kingdom of God upon the earth, and if we do this, God will bless us and exalt us in time and throughout the eternities that are to come. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, May 25th, 1884.

(REPORTED BY JOHN IRVINE.)

THE LOGAN TEMPLE — CIRCUMSTANCES UNDER WHICH THE NAUVOO TEMPLE WAS BUILT — FAITH REQUIRED FOR SUCH A WORK — RETROSPECTIVE VIEW — ADMISSION OF A CONGRESSMAN — COMPLETENESS OF THE GOSPEL NOT DUE TO MAN'S WISDOM — REMARKABLE CHARACTERISTIC OF MANY EARLY MEMBERS OF THE CHURCH — SALVATION FOR THE DEAD.

PRESIDENT CANNON commenced by reading the 4th chapter of Malachi, after which he said:

In rising to address you this afternoon, my brethren and sisters, I do so relying upon the assistance of your faith and prayers, that the remarks which I may be led to make may be such as shall be adapted to

your circumstances, and as shall prove a benefit to us all.

As you know, we have just returned from dedicating the Temple that has been completed at Logan. We have had during our absence and our meetings there a most delightful time. I think that every one who was present felt it to be

such, and that we have been greatly favored of God in being permitted to finish one more temple in which the ordinances of life and salvation can be attended to. There has been great rejoicing over its completion, and those who have been engaged in it have labored very assiduously. They have been untiring in their efforts and exceedingly liberal in furnishing the necessary means to accomplish the great work.

It is very encouraging to think that, in the midst of the assaults which are being made upon the Church of Jesus Christ of Latter-day Saints, and the threats that are in circulation concerning us and our future fate, there is faith enough found in the midst of the people to pursue, without discouragement and without cessation, the great work which we feel that our Father has laid upon us. We have not been situated as we were in Nauvoo, when we finished our temple there, for then the workmen who labored upon it, were like the Jews in the days of Nehemiah, when they undertook to rebuild the walls of Jerusalem, and had to labor a portion of the time at least, and a great portion of it too, with their instruments of labor in one hand, and weapons to defend themselves in the other. We were surrounded by mobs, and living in a constant state, it may be said of fear, because of the threats which were made and the combinations which were formed, and the attacks upon our outlying settlements in the burning of houses, in the destruction of grain, in the shooting down of cattle, and in the driving out of the people from their homes. But while we have not been in this condition through the years that we have been engaged in the erection of the Logan Temple, we have not been free from attacks and from threats and from combina-

tions for our destruction. Had we been prompted by the ordinary faith of man, the hands of the people would have been weakened in this great work, and they would have hesitated in its performance. But no such feeling has been manifested or expressed. Undismayed and undiscouraged by all the surrounding circumstances, the people have pressed forward the work, and have now the joy and satisfaction of witnessing its completion. It seems as though in the performance of such labor there is a degree of faith required, an unusual degree; for if our views be correct, it is an important work, an important part of the work of the great God, the building of temples by His direct command. And this being the case, undoubtedly such work will be met by opposition on the part of him who is determined to do everything in his power to retard the work of God. By the revelation of the Gospel of Jesus Christ, the two forces which have been arrayed against each other since the beginning of the earth have been brought out unto, it may be said, extraordinary prominence. No sooner did the sound go forth that God had again spoken from the heavens than an antagonism and an opposition was aroused, such as the world for a long period had seemed to know nothing of. The power of evil was brought to light, brought into active exercise, and the saying of the Savior was exemplified where He said: "Think not that I am come to send peace on earth: I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." And that has con

tinued from that day until the present time, gathering strength, increasing in volume and intensity against the work of God, and to those who have had no faith, it has seemed as though it would take but a short period for the waves of opposition to overwhelm and completely submerge this work that our God has founded in the earth. But this work being of God, the promises which He made concerning it, have not failed. Every word thus far has been fulfilled. It seemed like a feeble light in the beginning. It seemed as though a small puff of wind would extinguish it; but it has continued to enlarge, it has continued to increase, until its blaze illumines the horizon, and is watched with interest from afar.

When we look back at the inception of this work, at the promises that were made concerning it, and the labors of those who were engaged in founding it, it is most interesting in this day to mark and ponder upon that which was then done, and that which was then promised unto us. Men wonder why it is that the Latter-day Saints believe in this work, why it is that they believe in the claims of Joseph Smith as a Prophet of God. Wonder is expressed because we entertain faith in the doctrines which form our religion; but to me it is most extraordinary that men, possessed of the powers of reason, of the faculty of judging between truth and error, should with the light there is upon this subject, with the extraordinary evidence in favor of the divinity of this work, doubt its truth, or that they should hesitate to accept it. It has always seemed from my boyhood, since I was old enough to comprehend these principles, extraordinary that such should be the case. God made promises in the beginning of this

work, concerning its growth and future, every word of which has been fulfilled. The evidences are before the world. When the Prophet Joseph first received his manifestations concerning the coming forth of this work, he was but a boy of fourteen years of age. When he received the plates containing the Book of Mormon, he was but twenty-one years of age. When this Church was organized he was but twenty-four years of age. The revelations which were then given, and which are embodied in the Book of Doctrine and Covenants concerning the organization of the Church are such that if I were not a Latter-day Saint, and were to read them and know as I do know concerning the man through whom these revelations came, and through whom this organization was effected, I would be compelled to admit that there was a power connected with the organization of this Church, that there was a light and an intelligence connected with the revelations that were then given, that could not have emanated from any other source but God. It would be harder for me to reject this idea and this view, than it would be to entertain it. The weight and preponderance of argument would be more in favor of that view than of any other. Let any man read the revelations which Joseph received prior to the sixth of April, 1830. Let him read the revelation that was given on that day concerning the organization of this Church, and if he can do so without being impressed that God is in this, then he must indeed be an extraordinary specimen of unbelief, and of hardness of heart. A church organized precisely upon the pattern of the ancient church, with doctrines precisely similar, varying in no single particular from the doctrines of the

ancient church, and these revealed in extraordinary plainness and power by an unlettered youth who had had no chance of education save that which the common schools of the country afforded. There has never been a day since this Church was organized until this day of our Lord, 54 years and upwards, that an Elder of the Church of Jesus Christ of Latter-day Saints ever failed to maintain the divine authenticity of the doctrines which he had been sent out to preach when brought in contact with the most learned men of the day, the most skilled theologians. At no period in our history has this not been the case. Sending out unlettered men, sending out men not taught in the schools of theology, sending out men from the fields, the bench and workshops, as the Savior sent out His disciples from the lowest walks of life, with the Bible in their hands, to preach the Gospel as God has restored it; and wherever they have been brought in contact with the clergy of the day, in controversy or otherwise, they have always been successful in maintaining their doctrines from the Scripture. Let any man examine the system that Joseph taught, the organization of the Church itself, with all its officers, the ordinances and the doctrines, and he will be compelled to admit as was admitted to me by a prominent Member of Congress, who was one of our bitter enemies, that it is the greatest organization on earth. Said this gentleman: "Mr. Cannon, I have examined the organization of your Church: I am familiar with the Catholic organization; but your organization is the most magnificent of anything I have ever had my attention directed to. It is superior to every other organization on the earth. Where did you get it?" Of

course he was not willing to give God any credit for it. I give Him all credit, and not Joseph Smith, nor Brigham Young, nor any other man who has been identified with this Church of Christ.

But there are other points to which my mind is led this afternoon, in connection with this subject. Joseph Smith received the ministration of angels; so he testified. He testified that an angel came to him and taught him the doctrines that he afterwards taught to the people. If I can find the place I will read a little:

"While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

"Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the

presence of God to me, and that his name was Moroni. That God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds, and tongues ; or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also, that there were two stones in silver bows (and these stones, fastened to a breast-plate, constituted what is called the Urim and Thummim) deposited with the plates, and the possession and use of these stones was what constituted Seers in ancient or modern times, and that God had prepared them for the purpose of translating the book."

I will not read the remainder. Three times during that night, was this youth visited by this angelic messenger, and at each interview the same things were repeated to him. Numerous passages of Scripture were quoted to him, and the doctrines of the Gospel of Jesus Christ unfolded to him. The next day he was again visited, and again instructed : so that it appeared to be the mind of the Lord that he should be deeply impressed, so deeply impressed that he would never forget that which was then told to him. There is this remarkable statement made, a statement which was published in the early days of the Church, long before its fulfillment :

"That God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds and tongues ; or that it

should be both good and evil spoken of among all people."

Certainly no truer words could be spoken than these ; for everywhere throughout the civilized world, already has the name of Joseph Smith been known for good or evil. No name, probably, next to that of the Son of God, our Redeemer, is held in such veneration by the thousands and hundreds of thousands who believe in the Gospel of the Son of God ; next to that name in which we approach the Father, the name of Jesus—next to that in the minds of all who have received the Gospel stands pre-eminently the name of the Prophet Joseph Smith. But with an intensity of hatred equal to that of the love borne by the Latter-day Saints to that name, is the feeling entertained towards it by those who have rejected the Gospel as taught by him. A more complete fulfillment of a prediction is not to be found anywhere throughout the earth in ancient days, or at any time when God had Prophets upon the earth. And so it has been with many other predictions which were made at that time. Joseph Smith foresaw with certainty and predicted with accuracy the growth of this work ; that the Elders of this Church should carry the Gospel to the nations of the earth ; that they would be successful to the extent they have been successful and no more. No man was led to expect there would be any great conversions of the people by the Elders of this Church. Joseph Smith, enlightened by the Spirit of God, made no such prediction, and led no one associated with him to anticipate such results. On the contrary, he endeavored to the extent of his ability to prepare the people for such persecution as had never been witnessed upon the face of the earth since the days of the Son

of God. He never taught the people that their lives would be easy and pleasant, that they would have smooth sailing, that they would have no interruption, or that they would become popular with the world at large. On the contrary, he constantly enjoined upon those whom he sent out, to bear it in mind that they would have persecution as an inevitable consequence of the proclamation of the Gospel. He sent them forth, and they in their turn, whenever they went and bore testimony to the restoration of the Gospel, warned those who embraced it that they might expect to lose everything they had, their good name, their property, their friends, and perhaps life itself, before they got through. He foresaw plainly that this would be the character of the opposition they would have to contend with. God had revealed it to him in the beginning. The very first night that this angel visited him he told him that his name should be had for good and for evil among all people, and he knew full well that it would be the case. And when the Elders went forth, they went as gleaners of grapes after the vintage was over. They were not told that they would find people by hundreds or by thousands, ready to espouse the truth. No; but they were told that they would find a few here and there, a few honest-hearted people ready to receive the truth, a few waiting for the Gospel to come to them; but they would not effect any great conversions among the Gentile nations. But they were told, as it was predicted in the Book of Mormon, that among the Lamanites, as they are termed in that book, that is, among the descendants of the house of Israel, as the Indians are, their success would be exceedingly great. This has been fulfilled to the very letter.

Fifty-four years experience in preaching this Gospel among the various nations of Christendom has proved to us how correctly the man of God foresaw the character of this work. We have gathered the people, through the blessing of God, from the various nations of the earth; but we have gathered them by small handfuls, as it were. There has been no great influx into the Church from these nations; but, as I have said, it has been exactly like a gleaning of grapes after the vintage is over. And it is a remarkable fact that the great bulk of the people who form this Church—that is, those who were adults when they became members of this Church—were anxiously waiting the arrival of some such message as the Elders brought. Our venerated President, who sits on the stand, was one of a company of men—himself a Wesleyan Methodist preacher—awaiting the time when God would reveal something from the heavens, or would send some message that would be more in accordance with the ancient Gospel than that which they had. A company of them were earnestly praying to God to send more light and more power; that power which was manifested in the days of the Apostles. At the time when Elder Parley P. Pratt carried the Gospel to the city of Toronto he fell in with this company. And here sits Brother Wilford Woodruff. I have heard him relate that in his early days he has gone out in secret and besought God to restore the ancient Gospel, to restore the ancient gifts, to restore the ancient power, and he received a promise from God before he ever heard of the Latter-day Saints, or ever heard of the organization of this Church, that the time would come when the true Gospel would be restored, and that he should have the privilege of being

identified with it. And the thousands that compose this Church to-day, who joined it when they were adults were, the most of them, in a similar condition, a similar state of mind. Dissatisfied with existing creeds, members, in many instances, of existing Churches, but conscious that there was an absence of that divine power and of those heavenly gifts which characterized the Church in ancient days; dissatisfied with this condition of things, they besought God earnestly, fervently, and anxiously, to restore His Gospel to the earth, or to send some message of life and salvation unto them. They were thus prepared for the Gospel when it came, and received it gladly, because their hearts were prepared, and it is those few who have been gathered from the nations of the earth, with others who are also open, because of the honesty of their hearts, to receive the truth. Joseph Smith said that this should be the character of this work. But it is a remarkable fact—and I wish before leaving this point to call your attention to it, that, wherever we have gone among those people whom the Book of Mormon tells us are the descendants of the house of Israel, we have had no trouble in converting them by hundreds, and it may be said by thousands, to the truth. They were ready to receive it without any difficulty whatever. It seemed as though their hearts had been prepared by the God of heaven, and all that has been necessary has been to tell them the truth, and they were natural Latter-day Saints, natural believers in the Gospel of the Son of God.

I myself, went as a missionary, as many of you know, to the Sandwich Islands, the natives of which I believe to be either a branch of the Indians of this continent, or of some other

portion of the house of Israel. There was no trouble in baptizing them, and there is no trouble in baptizing any of the Polynesian races. They are ready to receive the Gospel, ready to be baptized; very different in this respect from us Gentiles; for there is a spirit of unbelief among the Gentile race; there is a hardness of heart; there is a want of faith that prevents the blessings of God from descending as they did in ancient days upon His covenant people. Gentiles are naturally unbelievers. It is difficult to convert them, difficult to control them, difficult for them to receive the truth in plainness and simplicity.

Now God has said in this chapter, that He would send Elijah, the Prophet, before the coming of the great and dreadful day of the Lord. A very singular prediction, a remarkable prediction especially when we consider that in this day and age, men do not believe in the ministration of angels; and the office of that Prophet should be “to turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” Elijah was to come for a specific purpose. I do not know how Christendom is going to arrange to have this angel come. If he came, I do not suppose Christendom would believe he came. But it is on record in our sacred books that the Prophet Elijah has come. Permit me, in connection with this subject, to read a little upon this point. After the completion of the Kirtland Temple, Joseph Smith and Oliver Cowdery testified that they beheld the Son of God, It is a most remarkable testimony in this age of unbelief; but they solemnly testify that they beheld the Son of God, and that after beholding Him, they were

visited by three glorious personages, among whom was the Prophet Elijah. These are the words that they have left on record :

“After this vision had closed, another great and glorious vision burst upon us, for Elijah, the prophet, who was taken to heaven, without tasting death, stood before, us, and said :

“Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come,

“To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

“Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.”

Now, I can imagine how those who are opposed to this work might say, “Why, it is a very easy thing for Joseph Smith and Oliver Cowdery to make such a statement as that, because it seems to correspond with what Malachi has said, and their making the statement is merely in anticipation of that which the Bible has said would be the case.”

But there is this that is remarkable in connection with this statement: the coming of the prophet Elijah was to be attended with certain results—it was to turn the heart of the fathers to the children, and the heart of the children to their fathers, lest the Lord should come and smite the earth with a curse.

The question arises, after the visitation of Elijah to those two men, were the hearts of the fathers turned to the children, and the hearts of the children to their fathers? The very fact that we are building temples to the Most High God, is evi-

dence of it. There never was a greater proof of the truth of any statement than that which is furnished in the acts of the Latter-day Saints upon this point. The people that comprise this church, before joining it, knew nothing about the plan of salvation, except that which they had derived from their teachers, who themselves were very ignorant; but God in His mercy has restored to us certain principles and knowledge concerning the dead. He has informed us that during the time the body of Jesus slept in the tomb, that the Savior went and preached to the spirits that were in prison. I refer now to what Peter says, that while His body lay in the tomb, “He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah.” He preached the Gospel to them. Isaiah says that one of the objects of his mission should be to unlock the doors of the prison to them that were bound, and He undoubtedly did so on this occasion. I believe the Episcopalian catechism admits that Jesus descended into hell. He certainly did, and visited those spirits that were in prison. After His resurrection, when Mary came forward to salute her Lord, and to embrace Him, He said: “Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God, and your God.” During the interval between His death and resurrection He had been engaged in preaching to the spirits in prison. He had unlocked the prison doors to them that were bound; thus showing that though the punishment of the wicked may be eternal punishment, — God’s punishment being eternal punishment, — the Lord does not subject

His fallen creatures to suffer that punishment throughout the endless ages of eternity, as has been falsely taught by so-called Christian ministers. There comes a day of release. Jesus preached redemption to those spirits who were disobedient in the days of Noah. They had lain in torment from the days of Noah—upward of 2,000 years—until the Son of Man turned the keys of their prison-house, and preached to them the Gospel of repentance, that they might repent of their sins, though in the spirit, and be judged, as Peter says, according to men in the flesh. God has revealed this doctrine to the Latter-day Saints, and it is for the purpose of carrying it out that we build these temples, that you may go in and officiate vicariously for those who have not had that privilege in the flesh.

It has been a question that has agitated many minds, when they have been told that the name of Jesus is the only name given under heaven whereby man can be saved—"What, then, has become of the millions of Pagans who never heard the sound of the name of Jesus?" They are dying by thousands to-day. Nations are perishing who have never heard the name of the Son of God. This question has been asked of us many times when we have been preaching the Gospel of salvation that God has restored. People have said: "Is it possible that those who do not believe your doctrine will be damned? If so, what is to become of our ancestors? I had Christian parents who loved the Lord, and you say that those who are not baptized according to your method and by one having authority, cannot enter into the Kingdom of Heaven." Many people have been tempted to reject the testimony of the servants of God, because of this, forgetting that Christendom has taught a sim-

ilar doctrine respecting the heathen nations. The Christian world have believed that all these nations would be sent to a place of endless torment, that they go to hell and can never be redeemed. Most abhorrent doctrine! so inconceivably cruel that it is enough to make men reject God and everything connected with Him, if it is supposed that He could be the author of such teaching as this; as though God would consign men to hell for ignorance—conceal from them the Gospel, and then damn them through all eternity, because they had not known that which might have been revealed to them. No, there is no such doctrine in the Book. There is no such doctrine in the Gospel of salvation. Those heathen nations, like our ancestors, who died in ignorance of the Gospel of Christ, will yet hear the voice of salvation. Jesus and those associated with Him will minister to them; for we are all the sons and daughters of God. What shall we do throughout the ages yet to come, the eternities lying before us? Shall there be no salvation extended to the ignorant, and to the erring, and to those who would have done better could they have known the plan of life and salvation? Why, certainly. The little space of time we live here upon the earth, important as it is to us, compared with the eternities of our God, is only like one grain of sand out of the immensities of grains that are upon the sea shore. Our God is endless and eternal. His Gospel is endless and eternal, and as long as there is a soul to be saved, He, and Jesus, who died for all, and all associated with them who have the same Priesthood, will labor anxiously until every soul will be brought back who can be brought back, who has not committed the unpardonable sin by sinning against light and knowledge, as Judas did in betraying the Lord

of life and glory ; every soul other than these will be felt after throughout the eternities of our God. Hell itself will be sought ; every crevice of it, every part of it will be penetrated by Jesus, and by the Saints of God, in search of the souls of the children of men, until from every crevice and from every recess in the regions of the damned they will be brought forth to light and glory, if they will obey the glorious Gospel of the Son of God, if they will bow in submission to the sceptre of King Immanuel. That is all they have to do—to repent of their sins, repent of them whether in this life or in the life to come, and put them away far from them. This is the Gospel of glad tidings. It is not a Gospel that consigns the majority of the human family to an endless condition of torment. That is not the Gospel of Christ.

Now, as I have said, the Lord promised that Elijah should come before the great and dreadful day. He has sent him, and the hearts of the Latter-day Saints have been turned to their fathers who have died in ignorance of the Gospel of the Son of God, and we have the warrant of Scripture to believe that the hearts of the fathers in the eternal worlds, those who have lived upon the earth, are turned to their children who now live here, and who can officiate vicariously for them, and answer the purpose that God has designed in attending to those ordinances which they themselves have not the power to attend to. Certainly this has been fulfilled. It is not the testimony of Joseph Smith and Oliver Cowdery alone ; but this whole people. These Latter-day Saints throughout all these mountains, can bear testimony that this spirit has rested upon them, and their hearts have been turned to

their fathers, and the hearts of their fathers have without doubt been turned to them. And it is a strange fact connected with the Gospel, that contemporaneously with the revelation of the doctrine to Joseph Smith a spirit seemed to take possession of the people in Eastern lands to hunt up their genealogies, and Genealogical Societies have been formed in many places, for what purpose no one can exactly tell, unless it be a Latter-day Saint. Genealogies have been hunted up with wonderful industry, saving us a great amount of labor in these matters. It was a strange spirit that took hold of the American people, especially the people of New England, about that time. It was a common thing in the Western States when I was a boy, for men not to know the names of their grandfathers ; and I have known many intelligent men who could not tell the names of their uncles and aunts, their fathers, and mothers, brothers and sisters. This arose from the fact that in moving West, emigrants had left their kindred behind, and had not kept up in their children's minds the recollection of their names. But within the last 40 years a different spirit has taken possession of the people, and many are industriously engaged in searching out the names of their ancestors. Many volumes have been published in connection with this subject, and in the Historian's Office are to be found many books containing the genealogies of the families of many whose members are in this Territory. Such books have been invaluable to us, in carrying out this work. Thus, these societies and people have unwittingly helped to fulfill the words of the Lord, through Malachi, and to strengthen the evidence that Joseph Smith was indeed an inspired Prophet of God. In the persecution

that this Church has received ; in being driven from their homes : in everything that is now being done by the Congress of the United States against the Latter-day Saints, and in this genealogical work that I have just alluded to, men outside of this Church have contributed to prove that Joseph Smith was indeed an inspired Prophet of God ; for there has been no action taken by Congress, nothing has been done to us by mobs, or by any combination, that has not been predicted by Joseph Smith the Prophet, and we have the record of it, and know that it is true. We know whereof we speak. Joseph Smith, years and years before the breaking out of the war in South Carolina, predicted that such a war should take place, and he designated the spot where it should commence. And the wicked by their own acts proved to the world, to God, and to angels, that Joseph Smith was an inspired Prophet of God, and that He foretold that which should take place.

God bless you, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT JOHN TAYLOR,

Delivered at the time of the Dedication of the Temple, in the Tabernacle, Logan, Cache County, Sunday Afternoon, May 18th, 1884.

REPORTED BY JOHN IRVINE.

MANIFESTATIONS TO BE LOOKED FOR — SOME ALREADY RECEIVED — MANY THINGS KNOWN WHICH CAN NOT BE TOLD YET — THE WORK REQUIRED OF THE SAINTS — OTHER AND MORE SPLENDID TEMPLES TO BE BUILT — PERSONS REQUIRED TO LABOR IN THE TEMPLES — KIND OF MEN WANTED TO GO UPON MISSIONS — SELF-DENIAL REQUIRED — BLESSINGS IN STORE FOR THE FAITHFUL.

SINCE we assembled in this place we have had a very interesting time. It has been our desire that all who could be properly recommended by their Bishops should have an opportunity to visit the Temple, whether it be the residents of this Stake, and the Stakes of this Temple district, or the residents of other Stakes, because we have felt that it is due to those who have assisted so liberally in building the Temple in this place, that they should have a full and fair opportunity of seeing it. For that purpose we have already had two dedication services, and we intend to have another in the Temple, commencing at half-past ten

o'clock to-morrow morning, tickets for which can be obtained from President Geo. Q. Cannon, at the close of this meeting.

We are living in a very important day and age of the world, in a time which is pregnant with greater events than any other period that we know of, or any other dispensation that has existed upon the earth. It is called "the dispensation of the fullness of times," when God "will gather together in one all things in Christ, both which are in heaven, and which are on earth;" for the heavens, the Gods in the eternal worlds, the Holy Priesthood that have existed upon the earth, the living that live upon the face of the earth, and the dead that have departed this life, are all interested in the work in which we are engaged. Consequently, it is of the greatest importance that everything we do, that every ordinance we administer, that every principle we believe in, should be strictly in accordance with the mind and word, the will and law of God.

I have heard some remarks in the Temple pertaining to these matters, and also here, and it has been thought, as has been expressed by some, that we ought to look for some peculiar manifestations. The question is, What do we want to see? Some peculiar power, some remarkable manifestations? All these things are very proper in their place; all these things we have a right to look for; but we must only look for such manifestations as are requisite for our circumstances, and as God shall see fit to impart them. Certain manifestations have already occurred. When our Heavenly Father appeared unto Joseph Smith, the Prophet, He pointed to the Savior who was with him, (and who, it is said, is the brightness of the Father's glory and

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the express image of His person) and said: "This is my beloved Son, hear Him." So that there was an evidence manifested through His servant to the world, that God lived, that the Redeemer, who was crucified and put to death to atone for the sins of the world, also lived, and that there was a message which had to be communicated to the human family, and that the Son was the personage through which it should be communicated. The key thus being turned, authority given by the highest source in the heavens in relation to the purposes of God on the earth, the Holy Priesthood began to be developed. Why? Because there was no Priesthood on the earth; there was nobody who was authorized to operate and officiate in the name of the Lord, therefore John the Baptist, came as the representative of the Aaronic Priesthood, having held the keys thereof in his day; and he placed his hands upon the heads of Joseph Smith and Oliver Cowdery, and said: "Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." John the Baptist having thus come and imparted the Aaronic Priesthood, which like the Melchisedec Priesthood is an eternal Priesthood—it being already conferred it is not now necessary that John the Baptist should return for the accomplishment of that purpose. He had delivered his testimony, he had turned the key, he had introduced the power and authority to administer in that Priesthood, so that those upon whom it

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was conferred were able to perform the several duties associated therewith.

Then Peter, James and John appeared and conferred upon Joseph Smith and Oliver Cowdery the Melchisedec Priesthood, which, as you all know, differs from that of the Aaronic. The Melchisedec Priesthood, according to the Scriptures, is after the order of the Son of God, and after the power of an endless life. It places men in communication with God our Heavenly Father, whereby through its influence, ordinances, powers and blessings, they can approach the presence of God, the Eternal Father, and come, as it was said by one of old, "To the general assembly and church of the first born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." It is that Priesthood through the Gospel, that brings life and immortality to light, that places man in a position whereby he can obtain, through faithfulness and adherence to the laws of God, all the rich blessings associated with the eternal worlds, of which we are allowed to partake while we dwell here upon the earth, or hereafter in the heavens. It is not necessary that Peter, James and John should come again to do the thing that is already done. The Priesthood has been restored, with which is connected all the blessings that ever were associated with any people upon the face of the earth; and if we know to-day so little in regard to the things of God, and the principles associated with eternity, with the heavens and with the angels, it is, because we have not improved

our privileges as we might, nor lived up to those principles which God has revealed unto us, and because we are not yet prepared for further advancement.

Jesus in His day, said to His disciples: "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. * *

* * Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. I will come again, and receive you unto myself; that where I am, there ye may be also." What did He mean? Just what he said, precisely. If He went away He would send them another Comforter, the Spirit of truth, which should abide with them forever, and teach them all things, and bring all things pertaining to the past to their remembrance; the Comforter was also to lead them into all truth, and show them things to come.

This same Comforter has been given, in connection with the Gospel in these days, for our enlightenment, for our instruction, for our guidance, that we may have a knowledge of things that are past, of the dealings of God with the human family, of the principles of truth that have been developed in the different ages, of the position of the world and its relationship to God in those different ages, of its position in years that are past and gone, and of its present status. It is also given for our enlightenment, that we may be enabled to conduct all things according to the mind and will of God, and in accordance with His eternal laws and those principles which exist in the heavens, and which have been provided by

for the salvation and exaltation of the fallen world; also for the restoration of principles which have been and will be developed in the interest of man, not only pertaining to this world, but also to that which is to come; through which the Lord will make known His plans and designs to His Priesthood and His people in His own due

order. These things had been intended, the people in Kirtland, by the command of God, through Joseph Smith, the Prophet, 49 years ago, (without being particular as to dates) commenced to build a house unto the Lord wherein preliminary ordinances were performed, and that house was built under very trying circumstances to the Saints, but they accomplished it. The Saints then devoted all that they could possibly spare to the accomplishment of that work; it was not in little donations, they had to exert their undivided strength and means to its accomplishment. When they had finished, it was dedicated to the Lord, God blessed their sacrifice, and Jesus appeared in that Temple, of which you will find a description in the Book of Doctrine and Covenants (Section 110). Before this had the Aaronic and the Melchisedec Priesthoods presented themselves, and Moroni, and other angels had appeared unto Joseph. When this Temple was built for preparatory ordinances, it was not like the Temples we have, nor like the Temple that was at Nauvoo, the Lord appeared, then Moses appeared. They received the keys of the Aaronic Priesthood, and of the Melchisedec; Moses had held the keys and authority of the gathering of the tribes of Israel, from the land of

Egypt, in a former dispensation, so he was now sent to confer these said keys upon Joseph Smith and Oliver Cowdery. It is said, that after this vision closed—that is the vision of the Savior manifested to Joseph and Oliver in the Kirtland Temple—that:

“The heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.”

Here then were the keys committed associated with the gathering. Why is it that you are here to-day? and what brought you here? Because the keys of the gathering of Israel from the four quarters of the earth have been committed to Joseph Smith, and he has conferred those keys upon others that the gathering of Israel may be accomplished, and in due time the same thing will be performed to the tribes in the land of the north. It is on this account, and through the unlocking of this principle, and through those means, that you are brought together as you are to-day. I have heretofore mentioned a circumstance, and I will mention it again here, as there are so many present to show you how those things operate. What I refer to is this: Soon after we were driven from Missouri, the Twelve were sent to England. There was no place then for the Saints to gather to; the Prophet therefore said to the Twelve: “When you go to England, until you get further information, do not say anything about the gathering.” Consequently we did not; but we could not keep the spirit of it from the people. Why? Because we had the Gospel, and the Gospel brings life and immortality to light, and those that receive the Gospel

receive the Holy Ghost, and a knowledge of the things associated with the Gospel. And hence I remember a sister coming to me in Liverpool, England, where I had raised up a church, and says she, "Brother Taylor, I had a very remarkable dream or vision, I don't know which, and it was something like this: I thought that the Saints were gathered together on the Pier Head—[that is the place where the vessels then used to sail from], and there was a ship about to sail. The people said they were going to Zion, and they were singing what they called the songs of Zion, and rejoicing exceedingly; you were among them, and you were going also. Now I want to know if you can tell me what it means." "Yes," said I, I "know what it means, and I will tell you when the time comes"—just the same as I have to say to day that there are many things that I know of which I can only tell you when the time comes.

By and by, Joseph Smith sent word that the Saints were to gather to Nauvoo; that they had a gathering place there, and the Saints were to be directed to that land. I then went and told this sister the interpretation of her dream or vision. I mention this to show that you cannot prevent these manifestations: they are associated with the Gospel. If men and women receive the Spirit of God and the gift of the Holy Ghost, it reveals those things unto them. It was said by one of old, that through its influence "your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;" and although Joseph had told us not to say anything about the gathering, yet he could not prevent the Lord from revealing it to the people. He did

reveal it, and a great many, as well as the sister referred to, had a knowledge of it.

That is the principle which brought you here. If that key had not been turned; if Moses had not come to introduce it, you would not have been here, and Joseph Smith would not have known anything about it, nor anybody else until God revealed it in His own appointed way.

But as I stated before, the Father said, "This is my beloved Son, hear Him." He manipulates the Priesthood in the heavens and on the earth. He manages the affairs associated with the redemption of the human family. "Hear Him;" and when He was prepared to send forth these messengers, as we send forth messengers to accomplish certain purposes—when He saw that the time had come, He said, "Go Moses, and attend to this matter. They have built a Temple; from now they will begin to gather the Saints, and it is necessary that they should have proper instructions and information relating to these matters." And Moses came.

Now, that was one thing. Then we read that:

"After this Elias appeared, and committed the dispensation of the Gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed."

That was the promise made to Abraham some 3,500 years ago. It was not a promise made to Abraham alone, but through him to others. He and his seed were to be the instrumentality, the media through which mankind should be blessed; they were to be the special instruments in the hands of God for the accomplishment of these purposes. Hence the Priesthood began to be organized—the Bishopric and all pertaining to the Aaronic Priesthood including

Priests, Teachers and Deacons ; and associated with the Melchisedec Priesthood, the First Presidency, the Twelve, the High Council, High Priests, Seventies and Elders, and all those occupying their own particular place ; and hence in that small Temple, as we should now call it, that was erected in Kirtland, they had the same organization of the Priesthood, and the same arrangements of the stands for the seating of the Priesthood as we have here. Why? Because the Priesthood had been introduced after the order of Aaron, and after the order of Melchisedec, which is after the order of the Son of God, and after the power of an endless life, and that officiates and operates in time and in eternity, and by which Priesthood and through which authority the worlds were framed by the power of God. Things as they existed in the heavens again began to be introduced upon the earth. Hence, that His servants might be properly instructed and comprehend correctly the great principles which He designed to unfold to the human family, He sent those several messengers holding those various keys that they might unlock the doors and place His servants in communication with the heavenly Priesthood in the eternal worlds.

Do you want anything more than this, you Latter-day Saints? This was the position in which they were placed, and the position in which we find ourselves to-day.

Then we are told that another personage appeared, as stated :

“After this vision had closed, another great and glorious vision burst upon us, for Elijah, the prophet, who was taken to heaven without tasting death, stood before us and said—

“Behold the time has fully come

which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord came.

“To turn the hearts of the fathers to the children, and the children to the fathers, lest, the whole earth be smitten with a curse.

“Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.”

What means this? What means this Temple that you have built here on the hill? Why have you built it? Why have you expressed such anxiety in the erection of that Temple? Why have such crowds of our brethren and sisters from distant places come here to the dedication of this Temple? Why is it? It is because those keys were turned of which I have just read in your hearing.

“Behold the time has fully come * * * to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

“Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.”

What does this mean? It means that there was a great and comprehensive plan designed by the Almighty in his economy connected with the salvation of the human family who are His children ; for He is the God and the Father of the spirits of all flesh. It means that He is interested in their welfare, in their prosperity, in their happiness, and in all that pertains to their exaltation in time and throughout the eternities that are to come. Being thus in-

terested, and so little of the Gospel having been revealed in the different ages, and so much of the power of darkness and iniquity having prevailed among men, it was necessary that something should be done for the dead as well as the living. God is interested in the dead as well as the living. Adam, who is the Ancient of Days and the father of the human family; Seth, Enos, Enoch, Mahalaleel, Methuselah, Noah, and all the prominent leading men of God, as well as Abraham, Isaac, Jacob, Moses, the Prophets, Jesus and His Apostles, together with the Prophets and Apostles who lived on this continent, and who stood at the various times or epochs as the representatives of the nations, and as thousands of these peoples have passed away having held and now holding the Priesthood; all these ancient fathers feel interested in this great work, and their hearts are turned toward the children, being interested in their welfare, happiness and exaltation; and their children who now have received the Gospel have their hearts, through this instrumentality, and the keys and principles which were introduced by Elijah, turned towards the fathers through the inspiration of the same Gospel, which Gospel as spoken of in the Scriptures, is an everlasting Gospel, being associated with the everlasting covenant, which principle wherever it has existed, brought life and immortality to light.

When Jesus came, He came to do a work in many particulars similar to that in which we are engaged, and when He got through with His work here, He stood as the Savior of the world, and of the human family. He came to preach the Gospel to the poor, to open the prison doors to those that were imprisoned, to set at liberty, and to proclaim the

acceptable hour of the Lord, etc. This was a work connected with the people who lived at the time of the flood, and were destroyed and kept in prison until the Lord should see proper to extend manifestations of His mercy to them. Hence, as we read, "Christ hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the spirit; by which also he went and preached to the spirits in prison; which sometime were disobedient when once the long suffering of God waited in the days of Noah." He having finished His work upon earth for the living, went and performed a work for the dead; as we are informed, "He went and preached to spirits in prison, that had sometime been disobedient in the days of Noah."

It is reserved for us to do a work for those who have passed away, who have not obeyed or had the Gospel in their lifetime. We are here to do a work connected with the redemption of the dead. When the Temple was commanded to be built in Nauvoo, after the Temple had been built in Kirtland, and after so many keys had been turned, and after so many manifestations, visions and ministrations had been had, yet it was said then that there was not a place upon the earth in which to perform the ordinance of baptism for the dead, and Joseph was commanded to build a house for that purpose. But who knew anything about these things until God revealed them? Nobody. Men talk and boast of their intelligence and their knowledge—why, there is not a man breathing on the earth, outside of this Church, who has any knowledge of those things to which I have referred, and nobody in this Church either, only as God has revealed it.

We are all of us indebted to the revelations of God, through the medium of the Holy Priesthood, for these things. Joseph Smith before his death, was much exercised about the completion of the Temple in Nauvoo, and the administering of ordinances therein. In his anxiety and for fear he should not live to see the Temple completed, he prepared a place over what was known as the brick-store—which many of you who lived in Nauvoo will recollect—where to a chosen few he administered those ordinances that we now have to-day associated with endowments, so that if anything should happen to him—which he evidently contemplated—he would feel that he had then fulfilled his mission, that he had conferred upon others all the keys given to him by the manifestations of the power of God.

At first these things were only partially made known to him, and as they were partially developed he called upon the Twelve that were then living—many of you grey-headed people will remember it—to commence and be baptized for the dead, and they were baptized in the Mississippi River. Immediately after these baptisms, the Prophet had a revelation which more clearly developed the order in relation to such baptisms. According to that revelation it appeared that, notwithstanding all the visions, revelations, keys, etc., that had heretofore been given, there was not a place, not even in the Kirtland Temple, wherein those things could be carried out, and hence a font, such as we have in this Temple, was built in the temple at Nauvoo, and it was there, under proper circumstances and proper administration, and according to the principles that he had laid down, that those ordinances were admin-

istered then, and are administered now.

I now come to another subject that opens a wide and expansive field, broad as the world in which we live, and expansive as the universe, and which affects all the inhabitants of the earth living or dead. Why is it that there is such a feeling, as I have said, concerning your Temple and other Temples? It is because those keys have been turned, and you have received, like the woman I spake of, a knowledge of the gathering dispensation. You have laid out a great amount of means, done a large amount of labor, and you have built a house that is creditable to you, and which God will sanction and approve and does sanction and approve. You have made it very nice, pleasant and beautiful. We ought to build Temples to the Lord, for we are His offspring and He is our Father, and He has revealed unto us those things and implanted those principles in our bosoms. They are developed within us, and this Temple is a proof of it, just the same as we are a living proof of the gathering dispensation. We have received the gift of the Holy Ghost, and a knowledge, so far as we have progressed, of the things of God. You have been baptized, you have had hands laid upon you for the reception of the Holy Ghost, and you that have lived your religion have received this Holy Ghost, and I want, as an evidence before God and this people—I want to see how many of you can bear testimony to that. All who can, hold up their right hands. [A perfect forest of hands was held up.] We know, by the power of the Holy Ghost, and by obedience to His law, so far as we have obeyed it, that God lives. But then, we have been poor, weak, erring creatures, surrounded by infirmities

Yet God has conferred upon us great, inestimable and eternal treasures, even the gift of eternal lives, and upon many of us are conferred these promises of thrones, principalities, powers and dominion in the eternal worlds. God has conferred those rich and precious treasures upon us, but we have them in earthen vessels. We have to wrestle against flesh and blood, against the powers of darkness, the Adversary, who rules in the hearts of the children of disobedience, and leads them captive at his will, and against the power of wickedness in high places. We have not all of us learned to obey those principles that God has revealed. We have not all of us learned to say in our hearts, "Thy will be done on earth as it is done in heaven." We have not all of us learned to submit our will to the law and word of God, yet God is introducing Temples and ordinances and blessings, and light, revelations and intelligence, to lift us up, to exalt us, that we may be a city set upon a hill that cannot be hid; that we may progress from intelligence to intelligence, from knowledge to knowledge, until we shall see as we are seen and know as we are known.

We are living, as I have said, in an important day and age of the world. We have gathered to this land because God has decreed it. He has reserved us for the latter days, that we may perform that work which He decreed from before the foundation of the world. If there have been any blessings enjoyed by men in former dispensations of the world, they will also be given to you, ye Latter-day Saints, if you will live your religion and be obedient to the laws of God. There is nothing hidden but what shall be revealed, says the Lord. He is prepared to unfold all things; all things pertain

ing to the heavens and the earth, all things pertaining to the peoples who have existed, who now exist or will exist, that we may be instructed and taught in every principle of intelligence associated with the world in which we live, or with the Gods in the eternal worlds.

Having said so much on some of these subjects, let me now talk a little upon some other things.

We have finished our Temple. What is it for? Not a building to look at; not a house to brag about; for before we get through we shall have built some Temples so much better, that you will not feel to boast about this Temple. The Temple that the people built in Kirtland, was only a small building compared with this one, and they were a very small and poor people who built it, yet it was built in accordance with the commands of God. In Nauvoo, also, the people were very poor. They had just been driven from the land of Missouri, yet they were commanded of God to build it. What was obtained in these Temples? In the Kirtland Temple Jesus appeared, and Moses, Elias and Elijah appeared also, and all these things that I have read to you and spoken about, transpired on that occasion. Communication was opened between the heavens and the earth, between the Priesthood in the heavens and the Priesthood on the earth, and the Keys of that Priesthood imparted to Joseph and others on the earth. It was left to those in this world to keep open those communications, to see that the road was clear, and that there was no barrier interposed between earth and the heavens, and to lead forward and progress in other principles yet to be developed; we operating, in our part here in their behalf, and in behalf of their children who are our fathers; while

they, in their exalted position, are operating for them and us in the heavens; thus forming a connecting link between the Priesthood on the earth and the Priesthood in the heavens.

We have now finished this Temple, and some people inquire, what is it for? For many things: that our sealings and ordinances may be performed in a manner that will be acceptable before God and the holy angels; that whatsoever is bound on the earth according to the laws of the eternal Priesthood shall be bound in the heavens; that there may be a connecting link between the living and the dead, between those who have lived, all those ancient fathers of which I have spoken who are interested in the welfare of their posterity; that there may be a royal Priesthood, a holy people, a pure people, a virtuous people on the earth to officiate and operate in the interests of the living and the dead; not looking so much after themselves, but after God, after the work of God, and after the accomplishment of those things which God has designed to be carried out in "the dispensation of the fullness of times" when all things are to be united in one, and that they may be prepared to operate with the Priesthood in the heavens in the redemption of the inhabitants of this world from the days of Adam unto the present time. It is also intended to introduce the higher branches of education—literary, scientific, linguistic, philosophical and theological; for we are told to obtain a knowledge of laws, languages, governments, justice, equity, rule, authority, dominion, and all those great cosmopolitan principles exhibited in the laws of nature and among the peoples, by the wisdom, prescience, power and intelligence of "nature's God."

That we may thus be acquainted with earthly and heavenly things, in accordance with everlasting laws that have existed in the heavens and on the earth from the beginning; and that all those great and eternal principles by which the worlds are governed may be comprehended by us.

This is a great work. Well might it be said to Joseph Smith, "You are laying the foundation of a great work"—so vast that very few can begin to comprehend it. We read sometimes about the millennium. But what do we know about it? It is a time when this work will be going on, and Temples, thousands of them, will be reared for the accomplishment of the objects designed, in which communications from the heavens will be received in regard to our labors, how we may perform them, and for whom. This is the work devolving upon us. We have to build up here a Zion unto God. Who are Zion? The pure in heart, and the pure in life. And be it remembered that it is not every one that saith, "Lord, Lord," that shall enter the Kingdom of heaven, but it is he that doeth the will of the Father who is in heaven. We must be faithful to our calling, for there is a great work for all of us to perform. Some men who have been ordained to the Priesthood have remarked that they have nothing to do. I have heard some foolish remarks of that kind. They will find plenty to do before they get through. They need not be troubled on that score. There will be plenty for them to do if they are only prepared to do it. There is a great work to perform in preaching the Gospel to the nations of the earth. Then as we build our Temples we shall want a great many people to administer in them, and I have seen

some people quite pleased at the idea. Some Elders, Seventies, and High Priests have said—"What can I do? I am getting old and grey headed. Still I would like to do something." We shall require quite a number to administer in the Temples as we get them built. I am informed there are over forty persons employed in the Temple in St. George, about the same number, I presume, will be required in the Temple here, and then forty in the one at Manti, forty or more in the one at Salt Lake, and then forty in each of the others we are going to build. Hence, we shall find places for some of you folks after a while. You need not be concerned about having nothing to do. We will find plenty for the Seventies to do. You need not think there are any too many of them. The nations of the earth have yet to be preached to. The work is not all through. It is hardly begun. We are just getting ready for the labor, and so you may prepare yourselves, you Seventies, you High Priests, and you Elders, for missions to the nations of the earth. [Here President Taylor inquired of Bishop Preston how they were progressing with the missionary farms, and was answered that they were progressing satisfactorily. We don't want the aged and infirm to go out to the world. For that labor it requires strong, able-bodied men, men that are able to cope with the world, the flesh and the devil, as they say. We want men who are full of vigor, life and vitality. We want men to cleave unto God, and seek for more of His Spirit, that they may go to the nations of the earth to proclaim the glad tidings of salvation to a fallen world. That is what we are gathered together for, that we may be instructed in the laws of life, and

then go and teach these laws to others. Our Elders go out to preach the Gospel without purse or scrip, and when they return we help them back. But we should see when they are gone that their families are taken care of, and everything made pleasant and comfortable for them. This is quite a little thing that some of you can turn your hands to. You can assist on the missionary farms, and in this way help to take care of the families of those who are absent on missions. This is a principle we want to see extended all over the land of Zion. How are you going to be paid for this? You will just get the same pay which I used to have when I went out to preach; you will have just the same source to go to, only you will have a little more time, I expect, than some of us had. We used to go without purse or scrip. We went along trusting in God. We are now in a different position, perhaps, and can put a few dollars into the bag to help us along; but I will tell you when I was away I would rather trust in the living God than in any other power on earth, for I learned that I could go to God and He always relieved me. He always supplied my wants. I always had plenty to eat, drink and wear, and could ride on steamboats or railroads, or anywhere I thought proper: God always opened my way, and so He will that of every man who will put his trust in Him. I would rather have God for my friend than all other influences and powers outside; for in God we live, in God we move, and from God we derive our being and our existence.

Then what about the payment of those men who are to be employed in Temples? There are three or four men that will have to be provided for, and others will have to take care of themselves, find their own bread

and dinner, and think it a privilege to work for God, for the interests of His Kingdom, and to act as saviors upon Mount Zion. Supposing there are forty required to labor in this Temple. Many of you are pretty well off. You have got fat, and have almost kicked, some of you (laughter). Some of you have got more means than you know what to do with, and it is a bother to you. We will have to fix upon the number of men and women—for the sisters will be required as well as the brethren—that will be needed. These can go along, leaving their farms and their merchandizing, or whatever they may have in hand, and go into the Temple of the Lord, on a mission for six months, or twelve months, or two or three years as the case may be, the same as others who go out into the world. If I to-day were not engaged as I am I should say, “Won’t you be kind enough to give me and one of my wives, or more, as the case might be, an opportunity to officiate in the Temple?” and I should feel it an honor to be privileged to work in the house of God. Would you want pay for it? No, I would bring my own bread and dinner, and I have no doubt there are many of you who would like to do the same. I guess we could pick out the forty people thus required right in this house to-day, without any trouble. All you who are in favor of carrying out this idea hold up your right hands. (All hands went up.) I knew there were more than forty right here (laughter). As to the three or four whose whole time will be engaged in this labor, these will have to be provided for. In this way we shall become saviors upon Mount Zion. It is written in the Scriptures, that “Saviors shall come up on Mount Zion * * and the kingdom shall be the Lord’s.”

Now, a man is not a savior, nor a woman either, unless they save somebody. Well, we want men and women who are ready to officiate in this place. And when you get there, surrounded by the heavenly influence of the house of God, the gift of the Holy Ghost will rest upon you, which will bring joy and consolation to your hearts. When you have labored there for a while, you will desire to labor there again. You will carry this heavenly influence among your friends and throughout your neighborhood, and this we want to extend throughout all the land of Zion. We shall have, I presume, regular Temple organizations. Something of this kind may be organized among the High Priests who will look after the Temple districts. In this way we will find something for the High Priests to do. Some of them have been very much afraid that there would be nothing for them to do.

And thus we will go on, and God will assist us in the work in which we are engaged. He will yet make us the richest of all people. He will pour wealth into our laps, inasmuch as we keep His commandments. And what else is said? “Sons of strangers shall build up thy walls, and their kings shall minister unto thee.” Men shall call you the ministers of our God. And we want to minister for God in time and throughout the eternities that are to come. We have started in, and we will try by the help of God and the light of His Holy Spirit, and the revelations that he will give to us from time to time—we will try and operate and co-operate with the Priesthood in the eternal worlds, either on this earth or in the heavens. We shall operate until the work that God has designed pertaining to this earth shall be accomplished, and the living

and the dead saved so far as they are capable of being saved according to eternal laws that exist in the heavens, and according to the decrees of the Almighty. Don't you think we have something to do? I remember when I was first called to the Apostleship some 46 years ago. I looked at the calling square in the face, and said, "Well, this is a life work: this is an operation that will last a life time." I have got other ideas since then, namely, that when I get through in this world I expect to officiate in the other. Hence it is an eternal operation, and that is the difference between what I then thought and what I now think. God has revealed unto us great and glorious truths, and He is prepared to reveal more if we will only place ourselves under His guidance and His direction. Let us seek to follow the principle that Jesus inculcated—to do the will of our Father who is in heaven, who said, "I seek not mine own will, but the will of the Father which hath sent me." We are here as much as He was here, and under obligations as He was to do the will of our Heavenly Father. We should subject ourselves to the law of God, the word of God, and the will of God. I say continually, "O God, lead me in the right path: |

O God, preserve me from all error; O God, I am a poor, feeble, weak, erring human creature, surrounded with infirmities. I need Thy help all the day long. O God, help me." That is my feeling, and the feeling of my brethren of the First Presidency, and of the Twelve and others. We feel that we need the help of the Almighty. We will try and be humble, and be faithful and true to our covenants. And if we listen to counsel, and obey the laws of God, and do the things that He requires at our hands, He will help us and bless us, and He will bless Zion and preserve Israel, and woe to them that fight against Zion, for God will fight against them. But He will preserve us if we are faithful and true to our integrity. We will be blessed in time, we will be brought nearer to the heavens. The light of revelation will burst upon our heads, and the glories of the eternal worlds will be made manifest. We will rejoice together in the fullness of blessings of the Gospel of peace, and by and will be crowned with glory, honor, immortality and eternal life in the celestial kingdom of our God.

God bless you and lead you in the paths of life, in the name of Jesus. Amen.

REMARKS BY APOSTLE BRIGHAM YOUNG,

Delivered in the Tabernacle, Salt Lake City, 'Sunday Afternoon, June 22, 1884.

REPORTED BY JOHN IRVINE.

VISIT TO ARIZONA AND NEW MEXICO—CONDITION OF THE SETTLEMENTS—OUR ENEMIES—THE “OBNOXIOUS DOCTRINE”—THINGS PERTAINING TO CONSCIENCE—THE SAINTS STRIVING TO LIVE THEIR RELIGION—PROSPERITY ON EVERY HAND—PERSECUTION—TEMPLES—THE LOAD THE SAINTS ARE CARRYING—CONCLUSION.

I AM thankful for the opportunity afforded me of meeting with the Latter-day Saints in this Tabernacle. Though I have been absent but a short time, yet it has been a long journey in one sense of the word. Brother F. M. Lyman and myself left this place on the 3rd of May, for the purpose of visiting our settlements in the northern part of Arizona and New Mexico. We have accomplished the object of our mission and are thankful to be at home again. We have met many friends in these distant settlements, and I might say some enemies; but we have been particularly favored in all of our meetings, and where we found enemies in some instances we left them friends; for as I understand the mission of the Elders of this Church, it is a mission of peace, to extend the olive branch to all people upon the face of the earth. I do not consider it my duty nor my privilege to make war upon individuals, or upon sects or parties in the Territories of Arizona or New Mexico, not even in the Territory of Utah. From my earliest recollections, pretty nearly, to the present time, constant persecution has followed this people. I do not feel like persecuting. I have felt sometimes that I would like to stand up for my rights and tell men, “Thus far can you go and no further;” but I have come to the conclusion that I have no desire to take that little business out of the hands of God Almighty. He has managed it excellently well thus far in behalf of this people, far better and more gloriously than any human being could have managed it; for if we had had our desires sometimes, we might have injured the cause of God. While for a little season we have suffered, in the end we have been made whole and have been greatly extended, greatly blessed, and God continues to be our friend.

In the settlements we have visited, we found our enemies in the same condition that enemies have shown themselves to be in this Territory—fighting, beating the empty air, thinking that they had a foe before them, thinking that they had somebody that they could persecute; but their anger has been turned towards each other, and God has

over-ruled for the good of those that serve Him.

We have visited most of our settlements in the Territories I have mentioned — Arizona and New Mexico — and while one would suppose from the vituperations of the wicked that all was excitement, and that our people were frightened and about to be swallowed up, I can say that we found the Saints peacefully enjoying their homes. They were ploughing the ground, planting the corn, sowing the wheat, planting out orchards, vineyards, putting up fences, erecting new buildings, making reservoirs to retain the water, that they might have wherewith to irrigate their crops, opening up farms, clearing away the timber where they could have other farms, etc. We found all this work going on ; found the people going to meeting on the Sabbath day ; preaching and teaching the peaceful things of the Kingdom of God, the children attending their Sabbath schools ; also their day schools, as we term them, in need of teachers in some places, but any number of pupils ; and wherever we have attended conference among the Latter-day Saints, the rule has held good that one-third of the population of these settlements were under eight years of age. It is a remarkable thing, very strange indeed ; but we find that in our settlements in the south, our people are greatly blessed, as elsewhere, with children, and this valuable immigration from above is extending. I do not know how long it will be before Congress will legislate against having babies ; but it don't look much like this immigration could be stopped now. These children are swelling the ranks of the Latter-day Saints, and the Saints are struggling, with what power God has given them, to provide the means of

good education and to bring them up in the way that they should go. I can see no objection to this myself, others may ; but God is good to this people ; and we find peace and harmony and prosperity as a general thing among the Latter-day Saints in the eastern Arizona, and also in the Little Colorado Stakes of Zion. I was thankful to see all this ; for it was a testimony that God is mindful of His people.

It is true that some people whom we met in the capital of Arizona Territory, urged upon us the necessity of not introducing what they believe to be our favorite doctrine into the Territory of Arizona—plural marriage. Those who were inclined to be friendly to us said : “Gentlemen, make your fight in Utah. You are in the majority there. Don't introduce this practice into Arizona. You are few in number here, and your enemies are numerous and perfectly relentless. They don't care to what trouble or inconvenience you are put : and while your settlements are struggling in their infancy eliminate this doctrine from your creed, that which is obnoxious to the people, and introduce only that which can be tolerated, at least until you gain strength to walk alone.” To the gentlemen who said this to me in all sincerity, in all good feeling, I made this answer : “So far as our doctrines are concerned we know them to be from God.” Yes, they are the revelations of the mind and will of God to us, and the “obnoxious doctrine” (so called) to this nation, and I might say the civilized world, we know to be a revelation from Almighty God to us. If you would have us eliminate from this book [the Book of Doctrine and Covenants], one revelation that God has given us simply because the people at large, and the

majority of the people of this nation, have decided that it is untrue, which next in the category of the revelations which God has revealed must we eliminate from this book? Must we give up principle and doctrine simply to suit a majority of people? In one sense of the word our Republican institutions are supposed to place the power of success in the hands of the majority: but we have never found it so—our experience differs on this point. We have been in the minority for upwards of 50 years, and we have been crowded and apparently overwhelmed. Thousands of wealthy people sought to crush us when we were but small, but a child, as it were. But the majority did not succeed. Why? Because the infant struggling for bare existence has been led and preserved by the hand of God. They were led into a land which seemed a desert, but now flowing with all that could strengthen that child, bring it forward, and make it a full-grown man as we see the people to-day. I am willing, in political matters, to take that stand in the midst of this people under present circumstances, at least, to let the majority rule, and if one side is the weaker, which necessarily is the case, let it say amen in a political sense to what the stronger party may do for the government of this Territory. But in the things pertaining to conscience, no man, no set of men, no Governor, no President, can control me before my God. I must control my own heart, my own feelings. I am a free man in relation to these matters, not bowing to any majority nor to any party. So are all the Latter-day Saints. We are free to worship God according to the dictates of our own conscience.

But, says one, you are breaking the laws. How do you know we are

breaking the laws? I think some one has written, and it used to be taken for sound doctrine, that a bad law is no law at all. But it is not so now. A bad law must pass current for a little season, and it may last a good while if the wicked rule; but, thank God, there are honest men to be raised up to rule the country who will administer justice and equity in the midst of the people.

In our settlements in Arizona, and New Mexico, we found the same feelings predominating that we find here in Salt Lake and in the settlements in this Territory. We find the good are growing better, their faith is increasing, they are laboring more assiduously to promote the interests of Zion; while those that are weak are growing weaker, those that are bad are growing worse; and I have always believed that the Kingdom of God could never be strengthened by numbers when those numbers were of a mixed character, the good with the bad. If, as we believe and testify, this is the Church and Kingdom of God, the wheat and the tares will grow together for a little season, until those that are, or may be termed, the wheat, may be strengthened, and the tares may be plucked up and bound in bundles, ready for the burning. I was thankful, however, to witness the fact that the Latter-day Saints, at least the majority of them, are growing better, becoming firmer in the principles of the everlasting Gospel. They strive to practice what they preach, and the Saints in the South are no exception to this rule. They are seeking to live their religion, to serve God, to perfect themselves in the knowledge of the truth, and to build up a Zion here in this Territory. The golden rule which has been laid down, and this people have adopted it, "Do unto others

as you would have others do unto you," has been changed a little in some districts which we have visited, not among our people, but among those of the world. They have changed it, and say, "Do unto others as others would have you do unto (?) them." It is a brass rule, a counterfeit, it is not the golden rule; but the Latter-day Saints in all of their troubles and trials in these extended regions which we have visited, have adopted the golden rule, and are seeking to put it into practice, not only towards each other, but towards those who are inimical to their interests.

As I have said, the settlements are in a prosperous condition. Some of them have even profited greatly by certain laws which have been enacted, in the Territory of Arizona, particularly. I found in one settlement that the people were receiving school tax money to exceed all of their other taxes put together. There was refunded to them from the Territorial school tax, more money than they paid out for all their taxes. I was surprised at this: but it simply proved this fact: that the Latter-day Saints had children in excess of other settlements in the Territory. I thought Zion is growing. If those who desire can succeed in placing us at the mercy of our enemies, I presume these things will be changed; but at present Zion is growing. I have never seen among the people of the Latter-day Saints greater progress both in secular and spiritual matters than I witnessed in the settlements we have visited in the last two months. One would suppose from what is said in the papers, and the coldness that is exhibited by even fair-minded men in relation to the cause of this people—one would suppose that it would at least check our progress;

that under the present pressure the Latter-day Saints would begin to weaken in their faith, and in laboring to establish such unpopular doctrines and principles as they are undertaking to establish, but all this seems to make the Saints more zealous in their labors.

Persecution has done us no harm. In fact it seems to me that we need about so much persecution—that we need to carry great loads to make us remember our God. If all was prosperity and peace, I presume we would lose our faith, just as the ancient Christians did when they became popular. But I pray that the time may never come that we may be popular with a people who foster such institutions as are found in Christendom to-day.

With all this persecution upon us, the Latter-day Saints are doing what may be rightfully termed a stupendous labor. Look abroad upon what the people are doing. Go to the settlements; see the improvements they are making upon their farms, in their dwellings, in everything. Behold these temples that are being reared, costing millions of dollars! Who is doing this labor? Is it any rich man worth millions of dollars? No. It is a few poor people, comparatively speaking, who are rearing these temples at such an immense cost. What are they doing it for? The question may well be asked, What are we expending these immense sums of money for? We are preparing for the second coming of the Lord Jesus Christ, just as truly as the world is ripening in iniquity and preparing to receive His judgments when He does come. That is a pretty bold saying, but it is true. We are doing this labor, and we have got all Christendom to carry on our shoulders with their special legislation, with their persecution,

and with their antagonism, all aiming to destroy us. Hence, with all this, we have our hands as full as any other people upon the face of the earth. Our labor for the dead alone, which is occupying so much of our attention, is more than all Christendom ever dreamed of—for the amelioration of the condition of their progenitors. They don't know anything about it, though their own Bible speaks of this principle. Who are we laboring for? Ourselves alone? No. We are laboring for the sires of those men who are persecuting us to-day, for the men who would trample us in the dust and destroy the institution which God has revealed. We are laboring to carry the Gospel to those that are in prison to whom Jesus preached, and to those that have died without a knowledge of the Gospel. We are struggling, I say, with superhuman effort to erect temples wherein this work may be done. It is for their fathers and their mothers that we are laboring. We are striving to tell the people of the world what we

are doing. I as an individual cannot shirk it. I have my part to perform. So have these men and these women throughout the length and breadth of the Territories and States we occupy. I wish Christendom knew what we are doing. I wish they knew what God has commanded us to do. They would take the yoke from our necks so far as they are concerned. And still what would we amount to without opposition? Nothing. We must have the opposition of the world. If we were of the world the world would love us: but we have come out of the world, therefore the world hate us. That is true in every sense of the word.

God help us to carry our load faithfully, earnestly, sincerely, with the integrity which God alone can give, being kind to all men, and seeking with every effort and every energy of our natures to follow the example that Jesus gave, that we may attain to salvation in the Kingdom of God, is my prayer, in the name of Jesus. Amen.

DISCOURSE BY APOSTLE ERASTUS SNOW,

*Delivered in the Stake Meeting House, Ephraim, Saturday Afternoon,
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(REPORTED BY JOHN IRVINE.)

HOW JUDGMENT SHOULD BE FORMED — EFFECTS OF THE GOSPEL —
WHEREIN IS THE EFFICACY OF BAPTISM — WHO ARE BENEFITTED
BY IT — PERSECUTIONS ENDURED BY THE SAINTS — EFFECTS OF
PERSECUTION.

TRULY we are a blessed people. Of all people upon the face of the earth we have most reason to be thankful that the Lord our God has been mindful of us, and has set His hand the second time to recover Israel.

The prophet Isaiah in the 11th chapter of his book says :

“And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.”

“And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord ;”

“And shall make him of quick understanding in the fear of the Lord ; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears ;”

“But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth ; and he shall smite the earth with the rod of his mouth and with the breath of his lips shall he slay the wicked.”

I understand this to have reference to our Savior who, after the flesh, was a descendant of Jesse, Jesse being the father of King David.

Out of the stock of Jesse came the royal house that not only ruled in Israel anciently, but the Savior, who is appointed of His Father to be King of Kings and Lord of Lords, because He is anointed to be the Savior of mankind, and when He comes the second time, according to the revelations of St. John, He will have the name I have mentioned.

“And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears ;”

“But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth.”

This, too, is a lesson for all his people—for His Servants who minister on the earth, for the judges in Israel, the Bishops, High Councils—not always to judge after the sight of the eye nor to “reprove after the hearing of the ear, but with righteousness shall he judge the poor.” Sometimes we find the poor oppressed, though this is not common among the Latter-day Saints, who are influenced, generally, by a spirit of charity and love ; but sometimes in our midst, as in the world, people are accused wrongfully, things are misrepresented, and for this reason the prophet speaks

of the Savior as he does. We are not always able to determine with certainty the character of any transaction—that is to say, of the spirit and motive that influence and promote action—merely from what we see, nor yet from what somebody may tell us. It is necessary that we become enlightened by the Holy Spirit, to enable us to see as God sees, and to understand the motives, purposes and designs of the hearts of our fellow-men. God judges us all according to the motives and designs of the heart. If our purpose is to do good, and that which is right in His sight, he judges us accordingly, though we may, through our weakness, or through circumstances that we are not always able to control, do things that are not strictly in their outward appearance right and correct, or we may neglect to do that which we should do. The Lord judges all men according to the motives that prompt the action, rather than from the action itself. It is not murder in the sight of heaven always, when a man is killed, for sometimes he brings his blood upon his own head by thrusting himself upon some other one to destroy him and is himself slain in the attack, and his blood is therefore upon his own head, and it is not counted murder to the man that slew him. The one who only saw a part of the transaction might accuse the other of murder; but when it comes to be sifted to the foundation, and both hearts can be scanned, and the cause that resulted in the conflict discovered, it is found that the man that slew is innocent, and the man that was slain is the guilty one. I refer to this as a sample. So with many of the transactions of life. So also we may neglect duties that we should attend to, but we neglect them in our ignorance, when we are

uninformed, and the Lord does not lay it to our charge until we are better instructed and our defects pointed out to us. Then if we neglect them He holds us responsible for that neglect. So also we may do things that in themselves are not right, not strictly correct, and yet if we are not posted and are ignorant of the evil of the transaction, it is not imputed to us as evil. This is the doctrine that Jesus laid down. "That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." That is, a few stripes shall be meted out to him merely to vindicate the law, and to make an impression upon him that what he had done was wrong, though he was ignorant of it before; but a little punishment is meted out, just enough to satisfy and vindicate the law, and to correct the impression upon the individual, to show him that he must be careful, for he had trodden upon forbidden ground. This is a rule that our Father is governed by in judging His children, and it is a rule that we should strive also to be governed by in regard to one another, and especially those who are called to be judges in Israel, or whose calling and duty it is to settle difficulties and assist in adjusting differences among their brethren and sisters.

"And he shall smite the earth with his rod of his mouth, and with the breath of his lips shall he slay the wicked."

I understand this to be a figurative expression of the Prophet Isaiah: the rod of His mouth by which He should smite the earth. I understand that to be the word that proceeded out of His mouth, the words given

of His Father; for His word was that which He received from the Father, and that which goeth forth among the children of men, conquering and to conquer. It is that word that has made impressions upon the Latter-day Saints in other lands and countries where they were born, and brought them to believe and obey the Gospel, and gathered them to this land. And it is that word also which condemns the wicked, and therefore the prophet says:

“With the breath of his lips shall he slay the wicked.”

For the Gospel of life and salvation is a savor of death unto death, or of life unto life. So says the Apostle Paul. It was so in his days, in the days when Jesus and His Apostles first proclaimed this Gospel to the Jews in Palestine; when they went among the Gentiles it was the same. It is the same to-day. It has been the same in all ages of the world. When the Gospel is sent forth, the word of God among the people, it is a savor of death unto death, or of life unto life. Therefore while the righteous are governed and exalted and blessed through the word, the wicked perish. This is illustrated in another form of expression by the Apostle Paul, when he says that he was slain through the law. Says he:

“For I was alive without the law once; but when the commandment came, sin revived, and I died.”

He is using this illustration to the Jews—“Sin revived, and I died”—that is, when the law was made known—when the will and commandments of God were revealed and made known, woe! be unto those who should hear and disobey, for if they disobeyed condemnation would follow. This illustrates the principle contained in this verse I have read from Isaiah:

“With the breath of his lips shall he slay the wicked.”

And this is equally true of his fellow laborers and servants who have the word of God in faith, and speak in the name of the Lord, and by the power of the Holy Ghost, and have authority so to speak and act. Their testimony, their words, and the counsels of God that go unto the people through them, are a savor of life unto life, or of death unto death. The Gospel exalts those who receive it, and brings condemnation and destruction upon those who refuse to obey it. But without the Gospel being sent out by authority and power from God, the inhabitants of the earth could not be ripened for destruction. We read in many places in the Scriptures concerning the destruction of the wicked in the last days. But we read also in other Scriptures, that the Lord destroys them only when they are ripe in their iniquity. Jesus, in prophesying of His second coming, and the destruction that shall fall upon the wicked, speaks in this wise—that they shall fill up the cup of their iniquity. This principle we see referred to and illustrated in the days of Abraham. The Lord promised unto him the land of Canaan for an everlasting possession. Nevertheless, his seed must be brought into bondage in Egypt, and remain there until those who dwelt in the land of Canaan had filled up the cup of their iniquity. The people were not yet ripe for destruction, and therefore the Lord could not displace them and put Abraham and his seed in possession of his land.

So the Lord has dealt with nations and generations from the beginning, and so will He in the latter times. We need not marvel because the Latter-day Saints are everywhere spoken against, and the wicked

conspire to overthrow them. We need not marvel that even in this boasted land of freedom and liberty, statesmen, rulers and judges should place the iron heel of oppression upon the Latter-day Saints, and seek by every way in their power to bring evil upon them, to discourage them, to hedge up their way, and to destroy them. They must needs do these things. They must needs harden their hearts against the Lord and against His commandments. They must needs do many things that are wicked in His sight and oppressive to His people, in order that God may judge them, and that they fill up the cup of their iniquity. And it must needs be that the Saints, too, should be tried in all things even as Abraham was tried when he was commanded to offer up his only son. It must needs be that when the Gospel found us in our scattered condition mid the nations of the earth, and we yielded obedience to it, that we should be despised of our fellow creatures, that we should be reviled, so that we should feel it a pleasure to leave our fatherland, the graves of our ancestors, the home of our youth and childhood, and gather to Zion. Were it not for these two things that are working in the earth we should not be gathered together; we should not be willing to do it; we should love the home of our ancestors and the country that gave us birth. But because of the persecutions and hatred of the wicked we are weaned from them. As the Savior said on a certain occasion:

“Think not that I am come to send peace on earth: I come not to send peace, but a sword.”

“For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

“And a man’s foes shall be they of his own household.”

At first thought it would seem a strange idea that the Prince of Peace, whose birth was announced by angels to the shepherds saying, “Glory to God in the highest, and on earth peace, good will toward men”—I say, at first thought it would seem strange that the Prince of Peace so announced should say:

“I come not to send peace, but a sword * * * I am come to set a man at variance against his father, etc. And a man’s foes shall be they of his own household.”

“But it is all easily explained by our experience and observation, and by considering His teachings and the effects thereof, and the words of the Apostle concerning the preaching of the Gospel being a savor of life unto life, or of death unto death. We go out into the Gentile world, and we find a great variety of religious opinions and many different religious sects. We find Catholics, Protestants, and various denominations and sects of Protestantism. They are all laboring together in the same field, preaching different doctrines and items of faith, and all professing to be the religion of Christ. All their teachers profess to be preachers of the Gospel, and their followers all profess to be Christians, and yet there is not power enough in all the doctrines and systems that they are teaching and establishing to produce a separation between the righteous and the wicked. They all continue to harmonize together—at least so far that they all count each other Christians, and it is very difficult to distinguish the Christian from the infidel, unless it be that the Christian is the worst. But not so when the fullness of the Gospel of Jesus Christ is preached. It always did produce a separation between the righteous and the wicked.

It drew the line of distinction. It was always like putting yeast into a beer barrel. It sets it to working, and whoever has examined a beer barrel while the beer is working in it under a microscope, will see the way that the beer works itself clear. It is by the different properties it contains running in different directions. You will see the liquid full of little animals running in different directions, and it continues to work in this sort of a way until it becomes clear. Well, the working of beer in a barrel reminds me of the preaching of the Gospel in the earth. It sets Saints to running together. It works out apostates from among us, and they take the opposite direction. It draws the line of distinction between the righteous and the wicked, and that work begins from the moment the Gospel is sounded among the people. The Spirit of truth operates upon the hearts of those who are open to receive it. It draws them to the fountain of life and light. It draws them into the water and then to Zion, and then keeps drawing them nearer and nearer to God; while with those that reject the Gospel, they keep going further and further from the Lord and His people. They harden their hearts more and more against them, and give way to wickedness and all manner of corruption. But while the wicked on the one hand are thus filling up their cup of iniquity, the righteous, on the other hand are called to sanctify themselves and be prepared for the glorious coming of the Savior. It is for this cause that we build temples, and that God reveals to us the ordinances for the sanctification of His people and further glory and exaltation.

The ordinance of baptism, simple as it is, is appointed by the Father

as the first fruits of repentance—that is, baptism in water for the remission of sins. He did not appoint Presbyterian baptisms and Roman Catholic baptisms, sprinkling a little water on the forehead and calling that baptism. God never appointed these. There is no place in the Bible to indicate that He ever sanctioned such a thing. The Savior set the example to the human family himself, in going down into the water and being immersed in the river Jordan by John the Baptist. But this same order of baptism had been revealed before this: but that there needs be no mistake the Savior set the example before all the people, and then continued himself to baptize for a season in the same manner and ordained His Apostles to continue the work. And He has appointed that all those who receive this ordinance in His name may receive also the resurrection of their bodies, and baptism, or immersion in water, is in the likeness of the death and burial and resurrection of our Savior. By this ordinance we show forth unto the Lord that we lay off and bury the old man of sin in the waters of baptism, and by rising out of the waters of baptism we show forth unto the Lord that we put on the new man after Christ Jesus, and walk henceforth in newness of life. All those, therefore, who believe the Gospel, and yield obedience to its requirements, and are baptized in water for the remission of their sins, upon this act, if they continue to maintain this faith, they are entitled to be raised in the likeness of the glorious resurrected body of Christ. And yet, to consider this ordinance in the abstract, or as the unbelieving world look at it, we might ask what virtue there is in this ordinance of baptism? We might say, as did Naaman, the

Syrian, to Elisha, when he came to be healed of his leprosy. The Prophet told him to go and wash himself seven times in Jordan. But Naaman rose up in a rage and said, in substance, "Have I not washed myself many a time in my rivers at home, and did it ever do me any good? Is there any more virtue in the waters of Jordan than the waters of my native place?" He did not believe the Prophet, and he turned to go away with a sorrowful heart. But his servant followed him and said: "My father, if the Prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee, wash and be clean?" This caused Naaman to reflect; and he went and dipped himself seven times in Jordan. He was not healed when he dipped himself once, nor twice, nor thrice; but when he had dipped himself seven times he was cleansed of his leprosy. Was it the waters of Jordan that healed him, or is it the waters of the brook that we are immersed in that cleanses us from our sins? Not at all. It is the blood of Christ that was shed for the sins of the world that cleanseth us from our sins; but the water is the emblem and the means by which we comply with the commandment of God.

And so with every other ordinance of the Gospel. So with the laying on of the hands of the Elders of Israel. The wicked will ask what virtue there is in the imposition of the hands of the Elders? Why, the virtue consists in obeying the commandments of heaven. For through the laying on of hands the sick are healed. Through the laying on of hands the Holy Ghost is given. Through the laying on of hands the Priesthood is conferred upon those who are counted worthy to receive

it. Herein is the hiding of the Lord's power. It is this that the Prophet Habakkuk refers to when he speaks of the Lord coming in glory, and says: "He had horns coming out of his hand: and there was the hiding of his power." Horns we know in the Scriptures are often used as figures to represent power. Horns in the Apocalypse and in the prophecies of Daniel represent kingdoms and dynasties, and when one horn fell, another came up in its place, thus representing the fall of one dynasty and the rising of another. And so on. And the same may be said of the Priesthood: the ruling power that God bestows for the salvation of the human family, is that which is given by the laying on of hands. But does this apply to the wicked, to the disobedient, or to the unbelieving? No, not at all; nor does remission of sins come to the wicked and unbelieving by merely being baptized. We have an example of this kind in the New Testament when Phillip baptized the people of Samaria, and Simon the sorcerer, was baptized also; but he was a hypocrite and a corrupt man, and he only sought to gain power whereby he might hoodwink and deceive the people and filch money from them. And when Peter and John came down and prayed with the people, and laid their hands upon them, they received the Holy Ghost. When Simon saw this, he offered them money saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." This he sought, as I have said, that he might obtain power to carry on his craft and to make money; but Peter answered him saying, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. * * * I perceive that

thou art in the gall of bitterness, and in the bond of iniquity." There are other similar instances. But remission of sins cometh by baptism to those who believe and repent of their sins with all their hearts; the Holy Ghost is received by the laying on of the hands of the Elders; and the powers of the Priesthood are conferred in the same manner. Simple as the ordinances are, simple to look upon and to think upon, there is power in them, power accompanies them, power is made manifest among the people. The people are gathered together; the people are made one; the differences that existed among us depart. The traditions of the fathers are cast away. We are united in receiving the light and truth from above. Our hearts are made as one, no matter where we were born, or what race of people we have sprung from. This spirit working among the people, and going abroad in the earth is accomplishing what the Lord and His servants have predicted. It is preparing a people for the coming of the Savior.

Persecution begins, as I said, when the Gospel is sounded in our ears in various lands and countries of our home and birth. It follows us up. When we were a small people organized resistance and persecution commenced by townships in the United States. As we grew and became a stronger people, more extensive organizations were arrayed against us by counties or larger communities. At first the Latter-day Saints were driven from their homes in the State of New York, and they fled to Kirtland, Ohio, where persecution was again waged against them, until by and by the opposition was combined to such an extent in all the surrounding country, that they were obliged to flee from that region to

Missouri. Here opposition became still more extensive until the whole State rose up against them—rose up and became a mob, even Governor Lilburn W. Boggs, of Missouri, became a sort of Solicitor General for the mob, and issued an exterminating order against the Saints, as utterly illegal as the decree of any tyrant that ever lived. In that order he called upon his aids and principal generals to rally the militia of the State to execute the order of extermination that he issued. They despoiled us of our goods. They compelled us to sign a deed of trust of lands, houses and possessions to defray the expenses of the "war," as they termed it. That is, they robbed us, and drove us out of the State, and then compelled us to give them what we had, to pay them for doing it. Persecution still followed us in the States of Illinois, Iowa, and Missouri, and finally the Saints fled to these Rocky Mountains where there was nobody to oppose us, save the savages who roamed throughout the country. Here the Lord has planted our feet and made us strong. But it was predicted in early times that we should not only be persecuted by townships and counties, but by and by States should rise against us, and at last the whole United States would rise up against us. But in the midst of it all we have continued to grow, we have waxed strong. It is the power of God and not of man. It is by the word of God that we thrive. It is by the word of God that we are multiplying and increasing in the land; and the same God who commands the Elders of Israel to take the daughters of Israel to wife and who says "multiply and replenish the earth"—that same God sends the fruit and multiplies the sons and daughters of Israel in the land;

as, when you sow the seed in the soil He sends the rains and gives a bountiful crop in your fields. It is the blessing of God that is resting upon the people. His people are multiplying in the land, and they are spreading abroad and possessing it in Idaho and Montana in the north, and Arizona and New Mexico in the South. The wicked are determined to persecute and drive us. Where will they drive us to? They say the "Mormons" must go. Where shall we go to? We have become like a city that is set on a hill, we cannot be hid. We have become a strong people, and they do not know what to do with us. Every drop of innocent blood which they shed, will spread the Gospel the faster. Every time they persecute us they

will assist the work of God. "Mormonism" is like the mustard plant whose seed is ripe: when shaken it spreads the faster; or like the man I read of when I was a boy. When Canada thistles began to spread in the eastern States, this man was determined that he would put an end to them so far as his farm was concerned. So when the first thistle made its appearance he built a log heap over it and burned the pile. He thought he had squelched the thing; but to his horror and dismay the whole heap, the next year, was a dense mass of Canada thistles. So with "Mormonism," the more they "squelch" it, the faster it grows.

God bless you in the name of Jesus. Amen.

REMARKS DELIVERED BY ELDER JOHN Q. CANNON,
 AND
 PRESIDENTS WILFORD WOODRUFF & JOHN TAYLOR,

*In the Tabernacle, Salt Lake City, Sunday Afternoon, June 29,
 1884.*

REPORTED BY JOHN IRVINE.

MISSIONARY LABORS REVIEWED — TESTIMONY GAINED — PREDICTIONS FULFILLED — CONDITION OF THE WORLD — PROSPECTS OF THE SWISS AND GERMAN MISSION — CLASS OF MEN SELECTED BY THE LORD FOR HIS WORK — RESTORATION OF THE GOSPEL — THE PRIESTHOOD NECESSARY — HOW IT WAS RESTORED — ANCIENT PROPHECIES CONCERNING THE LATTER-DAY WORK — WHY THE SAINTS ARE HATED — PERSECUTION PREDICTED — POLITICAL ASPECT — REVELATION NECESSARY — DISTINCTION BETWEEN THE HOLY GHOST AND THE SPIRIT GIVEN TO EVERY MAN — TRUE EDUCATION — HOW JOSEPH SMITH AND ORSON PRATT OBTAINED THEIRS — HOW ABRAHAM AND MOSES WERE TAUGHT — ACTION OF CONGRESS CONSIDERED.

ELDER John Q. Cannon said: My brethren and sisters and friends, it is with feelings which I am utterly unable to express that I stand before you this afternoon—feelings on the one hand of gratitude to my Heavenly Father, that after an absence of nearly three years from this city I am again permitted to meet with my brethren and sisters in this place, and with feelings on the other hand of intense timidity in standing before so large an audience. But I rely, my brethren and sisters, upon your faith and prayers during the few moments that I may stand before you, and I rely, furthermore, upon the promise which our Lord gave, when He said, “Where two or three have gathered together in my name, there I am in the midst of them.” I am satisfied, on my own part, that

we, this afternoon have assembled ourselves in the name of the Lord, and I am consequently satisfied that His Spirit will be with us inasmuch as we seek for the same, inasmuch as we rid ourselves of every feeling of worldliness and come together with pure hearts to partake of the emblems of the death and suffering of our Lord, and to become instructed in the plan which He has laid down for our salvation.

It four days since I returned from a mission, and in six weeks it will have been three years since I left this city, in obedience to a call made upon me by the authorities of the Church. On the 9th of August, 1881, I left this city on a mission to Great Britain, in company with eleven other missionaries, who were destined for Scandinavia. We

reached Liverpool in due time, and I was assigned, shortly after my arrival there, to the London Conference, where I labored with great pleasure until the 17th of March, 1882. Early in the month the then President of the European Mission—Apostle Albert Carrington—notified me that I should proceed to the German Mission, and within a few days after receiving this notice I joined my brother in North Germany. Of course in going to Germany I had to learn the language; I was utterly ignorant of it when I started and when I landed there; but the Lord strengthened my memory, and in a short time I was able to make myself understood, and pursue the real object of my mission. I labored—it is not for me to say with how much success—until relieved a short time ago to return home.

I can say, my brethren and sisters, that I have enjoyed my mission greatly. The blessing of the Lord has been with me. The promises that were sealed upon my head by the Presidency before I went have been literally fulfilled, and, to my mind, in a most remarkable manner.

Above all things I prize my mission for the testimony it has given me of the truth of this Gospel. It may seem strange to you that I make this assertion; because one would naturally think that I had a testimony before I went. I, however, confess this was not the case. I had heard what the world calls Mormonism—from my childhood up I had heard nothing else. I believed as much as it was possible that this, the Gospel as preached by the Elders of the Church of Jesus Christ of Latter-day Saints, was the true religion, and was the path of redemption as proclaimed by Jesus Christ and His Apostles. This was my firm belief. But

a direct and firm and steadfast testimony of the truth of the Gospel I had not received, and it was to obtain this testimony, more than for anything else, that I obeyed the call that was made of me. I had heard, as you had, that every man who returned from a mission and rose up in this stand or elsewhere to proclaim his testimony and to report his labors—I had heard every man say: “I know this is the Gospel of Jesus Christ.” And I felt within myself, if I can acquire a knowledge of the truth of the Gospel through going on a mission, I am willing to go. I valued my salvation and a knowledge of the truth of the Gospel just that much. Well, I went, and I labored with great weakness, I have no doubt. But the Lord heard my prayers. He granted unto me a testimony of the truth of the Gospel, and from the time that I received the first one until this moment, one testimony has followed another in rapid succession. I am therefore able to proclaim before you, as I have done with much pleasure before the world, that I do know that God has spoken in these our days, that He has revealed Himself and restored his Priesthood by means of which the human family—those of them who are willing to be saved and to obey the requirements which He has given—may be saved.

It was told me before I started away—the remark was made to me by my father: “My son, you will find in the world that the nations are about in the same condition as the Athenians were when Paul went to preach to them. They have temples and they have altars built, but these are dedicated to the ‘Unknown God.’” I found this to be the truth. I found the word, the written word of God was read in every church in every land, and that every family

had it ; but I was surprised to find that but few of them were willing to receive the truths which are therein contained. They were content with the dead letter of the law ; and when I undertook or attempted to explain the principles of life and salvation, the principles which Jesus Christ taught His disciples, and which they taught all those who would listen to their testimony, I found there was a great coolness. People would not listen. They were content with what they had received. This was my general experience. On the other hand I found very many who acknowledged to me the truth of that which I had said. When I said unto them, "faith in the Lord Jesus Christ is insufficient to save you in His Kingdom;" when I said that something more was necessary than a simple faith in the Lord Jesus Christ, and attempted to prove my position by Scripture, I found many who said, "You are right ; something more is necessary according to the Scriptures ; faith alone can not save us." But when I went on to explain the other principles of the Gospel—repentance, baptism for the remission of sins by one who has authority to baptize, and the laying on of hands for the gift of the Holy Ghost, I discovered that they said, "That may be all true, it is true, we believe, but we don't want it." That has been my experience and the experience of others in a great many instances. There are thousands in the world—I have spoken with hundreds I believe—who have made a similar confession—that faith, repentance, baptism, and the laying on of hands for the reception of the Holy Ghost, were Scriptural principles, that they could not be denied, that the same Gospel was preached by Jesus Christ and His Apostles—but I have found among those hun-

dreds very few who were willing to obey those principles. I am happy to say, however, that some few have obeyed them—that I have been the means, in the hands of God, of bringing some to a knowledge of the truth, and I am very thankful for this privilege.

It may, perhaps, interest you to know something of the present prospects of the Swiss and German mission, where I have labored for upwards of two years. We have some seventeen Elders in the field. Some of these have been laboring in Austria, one is in Italy, all the others are in Switzerland and Germany. In certain parts of Germany the laws are very strict. Public meetings of any kind are forbidden. We are, therefore, not allowed to preach. This has been brought about by the action of the Socialists, with whom we are confounded. They have held meetings, as you who read the papers know, and passed resolutions to upset governments and kingdoms, and reduce everything to chaos, if possible. In the kingdom of Prussia, however, we are at present in the enjoyment of liberty to a great extent. We have the permission of the authorities of the city of Berlin to hold our regular meetings, and we can announce these meetings in the papers if we desire. Of course our meetings are visited by detectives and policemen occasionally, to see that nothing contrary to the laws of the land is promulgated, which action, is, of course, quite agreeable to us. This is the case, however, only as regards the kingdom of Prussia. In the kingdom of Bavaria, which is strongly Catholic, we have been unable, up to the present time, to obtain any rights whatever. We have been threatened and in some cases expelled for having attempted to preach the Gospel. We have been

forbidden to hold meetings of any kind. It has even been declared to us that where seven persons assemble together, that number would be considered a meeting, and if the participants were strangers they would be expelled, while natives would be heavily fined. In the Grand Duchy of Baden the same rule holds. In the kingdom of Wurtemberg, it has never been forbidden that we hold meetings, but we have as yet no official permission to do so. Of course in Switzerland we have full permission. We can hold our meetings in any house. It is not yet allowed us, or in fact any one, to hold open air meetings. The prospects of the mission, as I look at it, are very good, and I think the day is soon coming when these rigorous laws will be broken, when all those who desire to serve God in the way that He has commanded, although it may not be in accordance with the desires of the rulers, may have the privilege. The laws of Bavaria pretend to give full freedom of worship; but the actual fact is, every person is prohibited, through pressure which is brought to bear upon him, from attending anything but the established church, which is Catholic, or the Lutheran. People are expected to attend or at least be members of one of these churches; and they are compelled to make an official acknowledgement of their belief in their work books, which are a sort of credential, containing the name, age, business, and place of residence, of every workman in the country. In this book each man must announce his religion, and if this happens to be anything but Lutheran or Catholic, he is put to great trouble and inconvenience, would perhaps find difficulty in obtaining work at all; and in case

he called himself a "Mormon," would be punished according to the regulations which some of the States have made. I do not believe that the king of Bavaria, and the rulers of the kingdoms are as bitter as some of the subordinate officials. The strongest persecution we have met with has been in the city of Nuremberg, and that has been on the part of the circuit judge, a man who in other respects is very liberal, but whose mind became prejudiced through some false reports which came into the country, and were scattered by the press just as we made a beginning. I nevertheless hope—and I believe it is the general feeling—that the day is not far distant when freedom of worship will be allowed—when the Elders can go through the country and proclaim the Gospel without fear or molestation. We pray for that day, and have great hopes that there are many thousands in those countries who will receive the Gospel.

The Elders are laboring energetically. They have spared themselves no pains to discover those who are willing to receive their testimony. They are laboring faithfully and with good results. The emigration has been quite extensive, as you know; but the number of those baptized exceeds by a considerable amount the number that have emigrated. Our branches are therefore growing continually.

My brethren and sisters: I am thankful to be able to testify to the truth of this Gospel, which is being preached in these days. I do know that Joseph Smith was a Prophet of God, and this is a testimony which I have received for myself. It is not because my parents taught me this, or because I have heard it from others; that has given me courage to bear this testimony before others.

But I have felt free in saying to all men, "Repent and be baptized and you shall receive the gift of the Holy Ghost, and that will give you a testimony as it has given it to me." That is the testimony, my brethren and sisters, that I feel to bear before you this afternoon.

I am glad to be once more in these mountains, to breathe this air, to see those with whom I have grown up, and to feel once more at home. During the three years that I have been absent, many changes have taken place, some of them very mournful to me; but I am thankful to be back once more. And now that I am home, I hope to be able to work steadfastly in the cause of God, and to do my part in helping to build up His kingdom upon the earth. This is my desire, and I pray that the Lord will help all of us to remain true to the end, in the name of Jesus Christ. Amen.

President Wilford Woodruff then addressed the congregation. He said: We have been listening to the testimony of one of our Mormon mountain boys, who has been called in his youth to go forth to the nations of the earth to declare the Gospel of Jesus Christ to the inhabitants thereof. This is an example of this whole Mormon work in the day and generation in which we live. Joseph Smith himself was but a boy, an unlettered youth, when God called him over half a century ago, to listen to the voice of the Lord, and be an instrument in His hands to lay the foundation of His Church and Kingdom on the earth in the last dispensation of the fullness of times; and from that day to this men have been called—some from the plow, the plane, the hammer, and from the various occupations of life—to go forth and lift up their voices and bear record to the

nations of the earth of the Gospel of the Son of God. And the Lord has manifested His power, and His mercy to all who have been called to go forth and bear record of His name; and Brother Cannon (John Q.) who has addressed us, like tens of thousands of others, can bear record before God, angels and men, before the heavens and the earth, to the truths of the Gospel of Jesus Christ, which have been revealed unto us in the day and generation in which we live. It is a marvelous work and a wonder in the earth, and it is attracting the attention of the whole human family. The inhabitants of the earth marvel and wonder, and many times desire to know what the end of these things will be. The Lord called upon Joseph Smith, as a literal descendant of Joseph, who was sold into Egypt, to lay the foundation of the Church of Jesus Christ of Latter-day Saints. The Church had been in the wilderness for nearly 1800 years. The Church and Kingdom of God had fallen away. The Gentiles had followed the same example of unbelief as did the Jews when they departed from the Gospel of Christ and put to death almost every man who bore the Holy Priesthood on the earth, or who preached the Gospel of the Son of God to the world. The Jews rejected the Messiah; they put Him to death; and they labored to overthrow the Church, although it went to them in all the power and glory, and with all the keys, principles, ordinances and priesthood, that it did to the patriarchs and prophets in former generations. For this the Jews were overthrown. They had to pay the bill for shedding the blood of the Lord's anointed; and the Lord rent the Kingdom out of their hands, and gave it into the hands of the Gentiles; and Paul

the Apostle to the Gentiles, warned them strongly and faithfully to take heed and be cautious lest they should fall through the same example of unbelief. "For if God spare not the natural branches, take heed lest he also spare not thee." But all the Prophets and Apostles understood by vision and revelation that there was to be a falling away. There has been a falling away. I can say of a truth—whether the world believe it or not—that from the day the apostles and disciples and those holding the Priesthood of the Lord Jesus Christ were put to death, there has not been a man on the face of God's footstool who has had the power to administer the ordinances of the Gospel so as to have power after death. I understand perfectly well the world does not believe this, nevertheless it is true. There never was a man breathed the breath of life in any age of the world, who had power to go forth and administer the ordinances of the Gospel of Christ, only by the power of that eternal and everlasting Priesthood which Melchisedek held, which Adam, Abraham, Moses, and Elias, and all the ancient Patriarchs and Prophets held. Jesus Christ held it. He was a High Priest after the order of Melchisedec, and has entered into the presence of God to plead for His brethren. The Apostles held it. No man in any age of the world had power to administer the ordinances of the Gospel without it. God himself, who has created worlds upon worlds, has created all these worlds and all those that have been saved have been redeemed by the power of that eternal and everlasting Priesthood. But as I said before, when the Prophets and Apostles and all men who held the Priesthood were put to death, the ordinances of the Gospel became

without effect, and in consequence of this, the whole world has been filled with sects and parties, with false religions, and principles, until it would almost appear that there are the six hundred, three score and six, which John the Revelator saw in his vision. And this has been the condition of the whole Christian world from the days of Jesus Christ and His Apostles until the Lord raised up Joseph Smith, and commanded him to organize this Church and Kingdom. Did he attempt to do this until he received the Priesthood? He did not. He did not attempt to administer any one of the ordinances until he received the Holy Priesthood from under the hands of the holy men who were sent unto him from God out of heaven. The first man that ordained Joseph Smith and Oliver Cowdery to the Priesthood was John the Baptist, who was beheaded for the word of God and testimony of Jesus. Thus they were ordained to the Aaronic Priesthood. Joseph afterwards received the Apostleship under the hands of Peter, James and John, who held the keys of the Apostleship. God Almighty could not establish His Kingdom, His Church, His Zion—which the Holy Bible declares from Genesis almost to Revelation should be established in the latter days—without men bearing that Priesthood. God had to raise up such a man as Joseph Smith, and establish His Church, by which to prepare a people for the coming of the Son of Man. To this end Joseph was brought forth. He received these oracles from God. He laid the foundation of this Church and Kingdom in his boyhood, and he, like the Savior, and many of God's other servants, spent but a short time in the flesh after he commenced his ministry. The Savior

lived but three and a half years after He entered upon His ministry. Joseph Smith labored in the flesh some 14 years after the organization of the Church before he sealed his testimony with his blood, as did other Prophets and Patriarchs before him. I say, from that day until this, the Lord has called men to go forth and declare the Gospel of Christ. And Brother John Q. Cannon has testified, he knows for himself. Yes, he knows. There is no doubt of that. There are tens of thousands of this people who can bear the same testimony. It is true there is a difference with men with regard to the amount of testimony they have received to satisfy them of the truth of this work. Many men believe, but many say they require a certain amount of testimony before they know. I will say for myself: the greatest testimony I have ever received in this Church, (and I have spent over 50 years of my life in it), has been the testimony of the Holy Ghost, has been the inspiration of Almighty God, has been the spirit of life and salvation, that still small voice that has rested upon me and rested upon my brethren from the time we were baptized into this Church until the present day. We lay hands upon the sick and they are healed by the power of God. We lay hands upon our brethren, and set them apart for missions. The Spirit of God rests upon us and inspires us in our words and thoughts what we should seal upon their heads. These words are fulfilled, and thousands upon thousands can testify of the truth thereof.

The Bible contains a vast amount of prophecy concerning the last dispensation and the fullness of times; concerning the building up of the Kingdom of God in the last

days; concerning a kingdom which shall become an everlasting kingdom, of whose dominion there shall be no end. God showed this to Daniel and to Nebuchadnezzar, as also to Isaiah, Jeremiah and Ezekiel. The Prophet Isaiah has portrayed the whole history of the Latter-day Saints who occupy these mountains of Israel. He described our travels here, and our labors since we came here. These Prophets saw our day, and they spake as they were moved upon by the Holy Ghost; and the prophecies are of no private interpretation. Their words are words of truth. Their words have had their fulfillment and will have to the end. The travels of this Church have been through deep waters, and this should not be a strange thing to the inhabitants of the earth. I will say here, without fear of contradiction, that no man, no set of men, no people, no church, no portion of the Kingdom of God can live godly in Christ Jesus without suffering persecution. You show me a Patriarch or Prophet that ever lived who taught the words of life and salvation without incurring the hatred, the wrath and the indignation of the surrounding nations, and you will show me something that I have not been able to find on the earth. But without dwelling upon this point, allow me to say that this is what ails the Mormons. This is the cause of the warfare made upon us by our nation to-day. God Almighty has set His hand to establish His Church and Kingdom on the earth. He has set His hand to gather His people to the mountains of Israel to build up a Zion. That Zion is here. We have made a beginning. We came here, on the 24th of July, 1847, a little handful of pioneers. We found a barren desert. It did not look as if any

white men could live here. We found a few poor, miserable, degraded Indians. They would eat a pint of crickets for breakfast and supper, and this, with a few roots, was all the food they had. To-day, here is a tabernacle. To-day, you can travel one thousand miles throughout these valleys, from north to south, and you will find them filled with towns, villages and cities, and you will see temples, tabernacles, etc. What does it mean? It means that the God of Heaven is a God of truth. He decreed certain things, and these things are now coming to pass in spite of all earth and hell. That is what it means. Had it not been for this, Utah would have been a desert to-day as it was when we found it.

The testimony of the Elders of Israel is true. This is the Gospel of Christ. It is the only Gospel the Lord ever revealed to man. And Paul the Apostle says: "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." The children of men do not believe the Gospel. They will have everything else on the face of the earth except the Gospel. The Lord has set His hand to fulfill His words and promises, and we are here to help Him in that business. We came here to these mountains by revelation, by inspiration. We were led here by Prophets, Apostles and inspired men; and this Church and Kingdom has continued to grow from the day it was organized until the present time. It will continue to grow. The Gospel of Christ is the truth. "Am I therefore become your enemy, because I tell you the truth," said Paul to the Galatians, in teaching them this principle. But the truth is unpopular. The world is full of error and falsehood. It will not accept the plan of life and salvation.

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We are in the hands of God. God has called us to this labor. He has commanded us to preach the Gospel, to the nations of the earth. This we have done so far as the doors have been opened to us. It seems strange to reflect upon the fact that such nations as Germany, Austria, and Prussia, should put up bars as strong as iron, so to speak, against the preaching of the Gospel of Christ in their midst. Still the Lord, as we have heard from Brother John Q. Cannon, is opening up the way. There are a great many of the house of Israel in Germany; there are a great many of the honest in heart throughout the nations of the earth, and they must hear the Gospel. We have been preaching it for over fifty years. The world in a great measure has rejected it. I heard Joseph Smith say a great deal in regard to the attitude this generation would assume in regard to the Gospel. He saw the situation. Said he: "The world will fight you. The world will war against you. Towns will arise and mob you, counties will oppose you, cities will oppose you, and the United States will combine against you. The world is full of darkness. Sin and wickedness is overwhelming the world as the waters cover the great deep. The devil rules over the world in a great measure. The world will war against you; the devil will, earth will, and hell will. But you must bear testimony of me. You must preach the Gospel, do your duty, and the Lord will stand by you. Earth and hell shall not prevail against you." "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both body and soul in hell." And I would say to our friends, that is the spirit that vibrates in the bosoms of tens of thousands of Latter-day

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Saints in these mountains. We stand upon this pedestal. This is our platform. What fear have we with regard to our enemies? Why should we fear? We are in the hands of God. We have come to this earth in this time upon a mission. We have been born on purpose in this generation to take part in this work. The Lord required an element to labor with. He will build up Zion. And I bear my testimony here to all men, and would to all the world if I had the power, that the work in which this people are engaged, small and insignificant as it may appear, is the work of God. It will roll forth. It will become a mountain. It will fill the whole earth. It will break in pieces all other kingdoms, and it will stand forever; for God Almighty has decreed it. Write it down. Watch the signs of the times. See if these things are not true. We are living in an important day. We are called to do a work for the Lord, and we are going to do it as far as we have time and opportunity. It has cost many men their lives; but men's lives are of little consequence compared with eternal life. Give me eternal life. As for this life, what does it amount to. Why should we fear death? Why, bless your souls, a few years ago this nation sacrificed a million of lives in defense of the country. That may be all right. I have no fault to find. But is it any worse to die for the Kingdom of God than it is to die for the honor of the country? Not much. Then let us be faithful. Let us trust in God. Leave all things in His hands, and all will be right.

Now I would like to say a few words before I close, with regard to our present condition. Of course our affairs have become a national question. The eyes of all the world

are looking towards us. But I will say this: it is a pitiful sight—it is a thing sorrowful to contemplate upon, that our wise Senators, yes, our wise Senators have to take falsehood into the halls of Congress to work upon to overthrow this Church and Kingdom: so with the pulpit, so with the press. Who tells the truth about Utah? Not one man in a thousand that attempts to represent this case. We have not a boy in Utah in our common schools, over twelve years of age, but knows, when he reads the statements of some of those Senators, that they are arguing on a false basis. They understand that perfectly. I am at the defiance of the world to prove that we use in our common schools anything but the text books of the world. We don't even use the Bible in our common schools. To do so would almost be treason in the eyes of our enemies. Yet these venerable Senators represent us as doing this. Why do Senators argue upon false premises to overthrow this people? If people would tell the truth about us, we should be perfectly satisfied. We have to be satisfied anyhow.

Well, this is the state of the world to-day. We are called to preach the Gospel. We preach it. There is but one Gospel. What is it? Faith in the Lord Jesus Christ; repentance of sin; baptism for the remission of sins; and the reception of the Holy Ghost by the laying on of hands. These are the doctrines Jesus taught, and that His Apostles taught.

I feel to bear my testimony to these things. They are true. God is with this people. And we say to our nation—maintain the Constitution and we are satisfied. Give us the rights of that Constitution and we are satisfied. It is an instrument inspired by the power of God. Our

forefathers were inspired when they framed it. Yet it is marvelous to reflect upon some principles that have been laid down—perhaps I ought not to allude to these things, but I am only expressing my own reflections—even by the supreme court of the United States. In effect it has said that we may think as we please, but must not act. I would ask, in the name of the Lord, was that all Thomas Jefferson, and others had in their minds when they framed the clause in reference to religious liberty? What about men acting? If it was only intended that men should think and not act, why not say so in the instrument? Why should it be stated that “Congress shall make no law respecting an establishment of religion, or prohibiting the free *exercise* thereof,” if men were not to be allowed to act? Why, in the exercise of their religion, men must act: and it is straining points, it is overstepping the bounds of the Constitution to pass laws taking away the rights and privileges of any people because of their religion—because they happen to differ from their neighbors. Where will such a course land our government? I will tell you what it will do. It will rend the government in twain like unto a potter’s vessel. It will lay the nation in the dust. It will overthrow the government. When they get through with the Mormons there will be somebody else to deal with. The Constitution is good enough for anybody. It is good enough for the Latter-day Saints. We have no principles but what are in accord with the Constitution of the United States and the laws of God. We are perfectly willing to trust ourselves and our interests in the hands of God, and to leave our nation in His hands also; for God will judge our nation; He will judge us; He

will judge all the children of men and He will judge righteous judgment. What men sow they will reap. What measure they mete, it shall be measured to them again.

I pray God to bless this nation. I pray God to give our legislators wisdom, that they may maintain the Constitutional principles of the government, the only government on the face of God’s earth where the Lord could have established His Church and Kingdom. That we may be prepared to inherit eternal life is my prayer in the name of Jesus. Amen.

President John Taylor next addressed the congregation. He said: It is some time since I have taken the privilege to speak to the Latter-day Saints in this place. I have been visiting our settlements in different parts of our Territory. There I frequently talk to the people. You have a great many here who are capable of teaching and instructing you, hence it is very seldom that I intrude myself upon you in this capacity. But I always feel pleasure in meeting with the Saints, in hearing my brethren unfold the principles of eternal truth, and in listening to the testimonies which they have to give concerning the Gospel of the Son of God.

God has revealed unto us the principles of the Everlasting Gospel, and that Gospel brings life and immortality to light. Life and immortality can only be made known by the revelations of God, and people who do not believe in revelation cannot have any knowledge of life and immortality. It is through that principle alone that these things are or have been developed. We ourselves could have known nothing of God from the world in which we live, nor from the teachers thereof, be-

cause they do not even profess to be placed in communion with God, nor to have revelation from Him, and how could they speak of that they did not know or comprehend, or that which had not been communicated to them? It was impossible for them to do it. There have been many, very many good men in the world in the different ages when the Gospel has not existed, that have sought to do good to their fellow men, and to promote their welfare and happiness in a social, political and religious capacity, and have sought to introduce principles that would be calculated to elevate and exalt mankind in the scale of being. That is one thing, but the inspiration of the Almighty is another thing. Let me here mention a principle associated with these ideas that will explain somewhat the remarks and position of our brother, John Q. Cannon, who has addressed us this afternoon. He said he believed in the principles of the Gospel, but he did not have a testimony thereof—did not comprehend the thing, until he had obtained some further manifestation. That might be attributed to his youth and inexperience in the things of God; when he was brought face to face with the actualities of life, and came in conflict with the world he was under the necessity of applying to His Heavenly Father, who imparted unto him, through the Holy Ghost, that knowledge of which he speaks. I will mention a principle here. Outside of the Gospel, among all classes of men, among all nations, kindreds and peoples, of every color and clime everywhere, they have had given unto them a portion of the Spirit of God to profit withal. We are told this in the Scriptures, that God has given to every man a portion of His Spirit; but that is not the gift of the Holy

Ghost. Where good men have followed the influence of that Spirit, it has led them to do good acts, to be charitable, to be kind, to be benevolent, to cultivate good morals and correct principles, to be governed by the principles of honor, truth, integrity and virtue, and these principles prevail to a greater or less extent among the nations of the earth and in this nation. This is the portion of the Spirit of God, as I said before, which was given to every man to profit withal. Why, those people that we talk about so much sometimes, the infidels, they have a portion of this Spirit, and many of them do many good acts. This may sound strange, I have no doubt, to many of you, but it is a fact nevertheless. He that doeth righteousness anywhere is righteous, and he that doeth evil is wicked.

Now, what is the difference between that and the other principle? Jesus said when He was upon the earth: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." What was the Comforter to do? "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Now, the portion of the Spirit of God which is given to all men does not do this thing. It does not lead them unto all truth, for there is a great diversity of opinion among them. One may be a Methodist, another a Presbyterian, one a Quaker, another a Dunker, one a Catholic, another a Protestant, one a Christian, another a Mohammedan, one a Pagan, and another an infidel, and some one thing and some another. If men were in the possession of the gift of the Holy Ghost, it would lead them into all truth, and there would be one Lord, as the

Scriptures say, and one faith and one baptism. Hence one of the old Prophets, clothed upon by the Spirit of the Living God, looked through the vista of future ages and contemplated events that should transpire in the latter-days, and said: "When the Lord shall bring again Zion, her watchmen shall see eye to eye." There will be no confusion there, no difference of sentiment there. They will place themselves under the guidance of the Great Eloheim, and under His inspiration they will be enabled to speak as they are moved upon by the Holy Ghost; and the Spirit of God, as it did formerly, will take of the things of God and shew them unto them. There is the distinction between the two principles.

How can we expect that people will comprehend the things of God without the gift of the Holy Ghost? The Elders when they are sent forth to preach are instructed to preach nothing but the first principles of the Gospel—to preach nothing but repentance to this generation. Why? Because the people cannot comprehend further advanced principles. I remember talking with an eminent clergyman some few years ago. He was a very gentlemanly person, well disposed, intelligent, learned, etc. I talked the Gospel a little to him, but I found he could not comprehend it. Hence I commenced talking politics, history, geography, and some little principles of science. He understood these things perfectly, and we had no difficulty in comprehending each other; but he could not comprehend the Gospel. Was he a minister? Yes; but he had not the gift of the Holy Ghost, and it was useless for me to attempt to teach him. This is the way that I understand these things.

Speaking of education, we have

singular notions of education, and some people will say—and I have often said it myself—that Joseph Smith was quite an uneducated man. He was uneducated when he was a boy. He was brought up in the Green Mountains of Vermont, and he did not have any of the advantages of what we call an education. The Lord took him into His school, and He taught him things that I have seen puzzle many of the wisest scientists, profoundest thinkers, and the most learned men that I have met with in this world. Why? Because he was taught of God. What did those principles refer to? To the earth on which we live; to the elements of which it is composed; to the heavens above us; to the Gods that exist in the eternal worlds; to the principles by which the earth was organized, sustained, upheld and governed, and its relationship to other planets and systems; and speaking of governments, laws and principles, he possessed more intelligence than ninety-nine hundredths of the people of to-day. And he sought to teach others, and these things were introduced into the Temple of the Lord in Kirtland.

I have heard the Prophet Joseph quote from the German Bible in support of our method of baptism by immersion, showing that the German Translation of the New Testament favored this idea, and that the word "Taufen" in that language means "to dip;" the same as our term immersion does; and that when John the Baptist was spoken of as John the Baptist it was "Johannes der Tauffer," or John the Dipper, which is correct.

I have heard him quote from the Hebrew Bible in support of a plurality of Gods, showing that the suffix "mem" in the word Eloheim or God,

ought to be rendered in the plural and to read if literally translated, "and the Gods said let us, etc." Certain it is that in our present translation the word "us" or "let us" indicates that idea; for "us" is certainly in the plural and means more than one; and while our translation makes it say: "In the beginning God created the heaven and the earth," we are also told that "In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. * * *

And the Word was made flesh and dwelt among us," and further, that "All things were made by him," visible and invisible. We are further told that "There be that are called Gods, whether in heaven or on earth (as there be gods many, and lords many). But to us there is but one God, the Father, of whom are all things.'

If, as stated, Jesus was with the Father in the beginning, there certainly was more than one God—God the Father, and God the Son. Joseph Smith was reasoning upon this doctrine at the time that he made this quotation from the Hebrew Bible.

We had a discussion in this Tabernacle some years ago between Apostle Orson Pratt and Dr. Newman—the latter a very prominent religionist from the east—a Methodist I think he was—what they call a doctor of divinity. The subject of discussion was—"Does the Bible sanction polygamy?" Mr. Newman was a well-educated man. So was Orson Pratt. Mr. Newman received his education in the schools of the day—somewhere in the United States, perhaps in the Methodist order; but I am not sufficiently acquainted with his history to say anything about this; I know very

little about Mr. Newman. But I know where Orson Pratt got his information. And during this discussion some Hebrew points were debated, and the original Hebrew had to be referred to. Orson Pratt was quite as well acquainted with Hebrew as Mr. Newman was. Where did he get his knowledge? He received it in the Temple at Kirtland, Ohio. In speaking of that principle, the principle of education, to several leading men only yesterday, I think, I mentioned to them, in alluding to languages, that I was a little astonished to find that an old gentleman, about 80 years of age, whom I met a short time ago, was thoroughly conversant with the Hebrew language. "Where did you learn it?" said I. "Why," said he, "I learned it in the Temple at Kirtland;" and he informed me that he was now studying Arabic. I was rather amused at the idea of an old man 80 years of age commencing to study Arabic. But to return. I have seldom met with a man that was more intelligent in the science of astronomy than Orson Pratt. Where did he get his information? From the same source. He studied mathematics all his days, and has written works that it is very difficult for some men to comprehend. Yet his works are on record.

The religion of God is not a religion of ignorance. To whom are we indebted for the first principles contained in this book [the Bible]? To Moses. Who was he? A man of God. Who taught him those things? The Lord. By what principle? The principle of revelation; for he could not know them without. But had he not been taught in the schools of Egypt? Yes. And had he not obtained a knowledge of astronomy in those schools, too? Probably he had in part; but God

taught him the leading, prominent points pertaining thereto. And who taught the Egyptians? Abraham taught them the science of astronomy, so we are informed, by late Egyptologists, and revealed unto them the principle concerning the motions of the heavenly bodies. Where did Abraham get his information from? In reading the history pertaining to this matter we are told that he says of himself that he was a follower of righteousness; that he sought after more righteousness; that he examined the history of his fathers and traced back his genealogy to the commencement of the world, and from before the commencement. Afterwards we are told in the same history that the Lord gave unto him a Urin and Thummim by which he was able to comprehend many things that others did not understand, and by which he obtained a knowledge of the heavenly bodies and of their motions. Moses was one of the first to illustrate this principle; but Abraham, who was before Moses; as also Joseph, understood it more clearly than Moses. And in those things wherein the world to-day are puzzled in regard to the Scriptures, and the six days that are there spoken of, Abraham speaks of those days as times, epochs, or ages, different and distinct from the days spoken of by Moses, and his record agrees precisely with many geological facts that have puzzled so many of this generation. Where did he obtain his knowledge? From God. Who controls the heavens and the earth? The Gods in the eternal worlds. Who has implanted certain principles in matter and in all creation? God has done it. All things are subject to these laws; and if men can place themselves under His guidance and find the way to approach the great

Eloheim, they will know more in a very short time than all this world together know in all their lives and more than all the combined intelligence of the world, for God is the foundation of all wisdom, and the source of all intelligence and knowledge. We are told that Solomon was a wise man. Where did he get his wisdom? From God. He prayed to the Lord to give him wisdom, and the Lord told him that because he had sought wisdom he should have it, and He would also add unto him the rich treasures of the earth.

I speak of these things for the information of the Latter-day Saints, and to disabuse your minds in regard to some of those principles that men sometimes talk about. The world possesses a certain amount of knowledge and intelligence, and it has progressed very rapidly of late years. We have had many discoveries in the arts and sciences and in the researches pertaining to geology, chemistry, etc., but many of their ideas and deductions are perfectly foolish and ridiculous. We have had the introduction of railroads, gas, steamboats, manifestations of the power and use of electricity, etc. Nevertheless, these principles always existed; it needed a development of them only to bring them into practical use; and there are thousands of other things not yet made known, yet to be developed, similar to those that have been discovered. In regard to these things, some of them are important, some of them are not very important. The intelligence that the world boasts so much of, is not very profound when you come to test it by the principles of eternal truth.

In regard to the action of the Congress of the United States, which has been referred to, I want to say to you Saints, you need not trou

ble yourselves about it—you need not be the least concerned about any of these affairs. But they are acting unlawfully. That is the worse for them. When the Government begins to break down the safeguards of society, tear in pieces the Constitution of the United States, and trample under foot the liberties of man, they are only preparing the nation for an utter overthrow. There are plenty of elements of discord and disintegration all around. Congress should not be the first to exhibit examples of lawlessness and the violation of Constitutional rights. However, if they can stand it we can. We need not trouble our heads about any of these matters; there is an overruling Providence that controls the affairs of men and nations. So you can rest perfectly easy, you Latter day Saints. We shall continue to do right. We will continue to sustain good principle. And what will you do? Just what Jesus said. We will do good for evil. What else? We will pray for them that despitefully use us and evilly treat us. Why? That we may be the children of our Heavenly Father, and act on the same principle that He does towards the human family. Does He act in that way? Yes. For he maketh His sun to rise on the evil and on the good, and sendeth His rain on the just and on the unjust. He has introduced certain laws into the system of His government that regulates all things pertaining to these matters. He does not make those little divisions that the United States are trying to make to-day. He is more philanthropic. He treats all alike, and places all on the same basis. Then, we will try and operate with Him and for Him, and in the interests of humanity, and in the protection of human rights, and we will try by every legal

and constitutional method to maintain and sustain the principles of human rights in behalf of ourselves, in behalf of our children, and in behalf of thousands and tens of thousands of honorable men that live in these United States. We can very well afford to abide by the Constitution of the United States, and to sustain it, and we can afford to believe in the Bible and to obey its ordinances, and practice them, which they cannot do, and do not do. As I have said, we can afford to treat all men well, and to pray for those which despitefully use us and persecute us. Those who are trying to despoil us are objects more of sympathy in my feelings than anything else. I feel sorry when I see misrule abound anywhere, let it be in this nation or other nations. God would like to see peace, union and harmony. For that reason He has introduced the Gospel, and the principles of intelligence associated with it. Man is a dual being, he possesses a body and a spirit, and is connected with time and will exist in eternity, and it is for him to understand the nature of his organism, and his relation to the world in which he lives, and to God our Heavenly Father. What, then, will we do? Why, we will try and live for one another; we will try and be honest, honorable and virtuous, no matter what people can say about us. Concerning the lying about us, we need not trouble our heads. I do not think we are much better than Jesus was. The people in His day said He was possessed of devils, and worse than that, that He cast out devils by the power of Beelzebub, the prince of devils, and they killed Him saying He was an impostor and a deceiver, and because He said He was the Son of God, when they knew He was not. And His theology

was altogether at fault with the learned Rabbis of that day, as ours is with the learned Rabbis of this. We cannot help that. What we know, as Brother John Q. Cannon has said, we know for ourselves. We do not ask any odds of man. I don't. I know that God lives; I know that He has revealed the truth; I know this is the everlasting Gospel. I know that you Saints, if you are faithful, will secure to yourselves an inheritance in the celestial kingdom of God; but if you are not true to God and your religion you will not. If you go after the things of the world and depart from the principles of righteousness and trample upon the principles of honor, virtue, truth, or integrity, you will not enter that kingdom. It is not every one that saith, Lord, Lord, that shall enter the kingdom of heaven. What shall we do then? We will fear and love God and work righteousness, and send the Gospel to the nations of the earth, despite the follies, the wickedness and corruption of men; and we will pro-

claim the truth in these valleys and mountains, and Zion, will spread, grow and increase. God will be for Israel, and we will sing, Hallelujah! the Lord God Omnipotent reigneth, and He will reign until He has put all enemies under His feet. Let this people fear God and work righteousness, and I ask no odds of earth or hell. God is at the helm. He will manage things according to the counsels of His will. He will say to this nation and to other nations, as He did to the proud waves of the ocean, "Hitherto shall thou come, but no further; and here shall thy proud waves be stayed." Our safety and our defense is in the Lord of Hosts. Let us put our trust in Him and obey His laws, and He will bless and sustain us in time and throughout the eternities that are to come; and we will try and benefit this nation all that we can, and all that they will let us, and if they will not let us, we cannot help it.

God bless you and lead you in the paths of life. Amen.

REMARKS BY ELDER CHARLES W. PENROSE,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, July 26, 1884.

REPORTED BY JOHN IRVINE.

RELIGIOUS LIBERTY GUARANTEED BY THE CONSTITUTION — NOT MERE FREEDOM OF BELIEF — WHERE THE LINE SHOULD BE DRAWN — NATURAL RIGHTS MUST BE PROTECTED — DANGER OF SPECIAL LEGISLATION—OBJECT OF THE GATHERING OF THE SAINTS—ESTABLISHMENT OF GOD'S KINGDOM — LITERAL FULFILLMENT OF PROPHECY — RESTORATION OF THE CHRISTIAN CHURCH — AUTHORITY OF THE PRIESTHOOD—LACK OF DIVINE AUTHORITY — PROOFS OF THE DIVINE MISSION OF THE LATTER-DAY SAINTS — PLURAL MARRIAGE A RELIGIOUS INSTITUTION — A BIBLE DOCTRINE — CONSTITUTIONAL RIGHT TO PRACTICE IT.

I HAVE been pleased in listening to the remarks of Brother Caine, who has just returned from Washington ; glad to hear that his heart with ours is turned toward the truth, and that his desire, in common with ours, is to build up the Kingdom of God in the earth, and to contend for the rights which belong to us as American citizens. Some people seem to imagine because we have embraced a doctrine which is not popular in the world, because we have embraced a faith which is contrary to the generally received notions in regard to religion, that we ought to have no rights whatever as citizens of our common country. We do not look upon the matter in that light. We consider that we have the right under the Constitution of the United States to believe anything which seems right to us, and not only to believe it, but to carry it out in our practice, so far as we can do so without interfering with the rights of other people.

The first amendment to the Constitution of the United States says : "Congress shall pass no law respecting an establishment of religion, or prohibiting the free exercise thereof." We understand that amendment as it is written. We do not wish to interpret it, or to give to it any meaning other than the plain language conveys. The language is, "That Congress shall pass no law respecting an establishment of religion." With the establishment of religion, then, Congress has nothing to do. Congress cannot set up a religion, nor can it pass any law respecting an establishment of religion—that is, to prevent its free exercise. There are some people in these latter times who interpret that amendment to mean that people may *believe* what they please, but it carries with it no freedom of practice. People may believe what seems right to them, but they must not carry it out if it happens to be contrary to the views

of the great majority. Now, it appears to me that that is a very narrow interpretation of the meaning of that Amendment to the Constitution. It appears to us, as it must to the great bulk of the people of the country—the sovereign people—that without any constitutional amendment, or the passage of any law, people everywhere are of themselves free to believe. We do not think a law can interfere with belief, even if one were passed for the purpose of interfering with it. A man's belief cannot be controlled by any Act of Congress or of Parliament. No edict of a government or any other law-making body can interfere with my freedom of belief. When a proposition is placed before my mind, and I reflect upon it, and it appears to be correct, my mind receives it and I believe it. Sometimes persons believe in spite of themselves. Sometimes a man will believe a thing in spite of his own desires not to believe. Then this faith cannot be controlled by any person outside of the man himself, and sometimes he cannot control it himself. No edict or law, or any power of man on the earth can alter a man's belief, or prevent him from believing. A law can be enacted to prevent the carrying of that belief into practice; but it cannot interfere with belief, and it needs no amendment to the Constitution, no enactment of Congress or of any law-making body on earth, to protect a man in mere belief. Then it is clear to us that the intention was, that a man should have not only the right to believe, but that he should be protected in the free exercise of that belief. As the language states, Congress is not to pass any law respecting an establishment of religion, nor prohibit the free exercise thereof. What is the exercise of

belief in religion? Why, it is certain acts men perform prompted by their belief, prompted by their religion. Suppose a man believes it is right to be baptized in water—buried in water for the remission of sins—how can he evidence his belief in that principle? He can only do it in the way specified by the Apostle James. He says: Show me thy faith without thy works and I will show thee my faith by my works." "But wilt thou know, O vain man, that faith without works is dead." That is the only way in which faith can be truly shown—by works. If I believe that baptism is right I evidence my belief by being baptized, and if I am not baptized it either shows that my faith is very weak or that it does not exist: that I have not the courage of my faith, or else that I do not believe at all.

Now, we consider that we have a perfect right under the Constitution of our country to believe what seems right to us, and then to carry it out. "Well," some one may say, "do you think there should be no restriction to this? Are people to be protected in any kind of religion they may have? Suppose a man were to come here from India who believed it a religious duty, under some circumstances, to strangle a man, would he have the right under the Constitution of the United States, to strangle? Again, there are people who believe it is right, in India, to burn a widow on the funeral pile, that her spirit may be sent to keep company with her husband in the other world. Would that person, or those persons have the right, under the Constitution of the United States, to carry out their belief in this country?" We say no. We say that the Thug has no right here to practice his faith. We say the Suttie could not be established in

this country. "Why not? You believe it is right under some circumstances for a man to have more wives than one, and that those who thus believe are protected by the Constitution in the practice of their religion. Why should not those who believe it right to strangle, or to burn widows, have the right to practice their religion under the Constitution of the United States?" The dividing line is very simple, as truth generally is. It is very easy to be drawn. It is to be drawn in consonance with the spirit of the Declaration of Independence, and with the principles that underlie our government. In the Declaration of Independence it is laid down that there are certain rights that cannot be alienated, that are natural, that are inherent, that are not imparted by governments: they do not belong to politics, but they are inherent in the individual—the right to life, the right to liberty, the right to property, and the right to the pursuit of happiness. These rights are inalienable. They belong to every individual. They are not conferred by law. They belong to us. They are born in us. They belong to every person who breathes the breath of life. Then, an act of any individual or any government which infringes upon these natural rights is wrong in and of itself. If any individual interferes with the rights of his fellow men he may be restrained by the secular law. The right to life, and to liberty, and to the pursuit of happiness, and to property belong to all individuals alike. One body of people professing one faith must not interfere with the rights of any other body of people professing another faith. The Latter-day Saints, as well as the Latter-day sinners, the Methodist as well as the Catholic, the Jew as well

as the Gentile—all people alike in this great country must be protected equally in these natural rights which belong to them.

Here, then, is where the line must be drawn. Anything that persons profess to do under the name of religion, which interferes with the rights of others is wrong, and the secular law may step in and protect the citizens and restrain or punish those people who attempt to do this under the plea of religion. If I do anything which interferes with the life, the liberty, the happiness, or the property of my neighbor, the law has a right to step in and protect my neighbor and restrain me. But if my religion—that which I believe to be true, and which I try to carry out as a part of my faith—does not interfere with human rights, does not infringe in any degree upon the rights of my fellow man, neither Congress, nor any other law-making power on the face of the earth, has the right to interfere with me under the Constitution of the country. I have a right to the exercise of my religion so long as it does not infringe upon the rights of other people. There is where we draw the line, and we think it is the right place. And we are standing up, not only for our own rights in this respect, but for the rights of all people upon the face of this land. As has been said by Brother Caine, this afternoon, in passing certain enactments which infringe upon our religious liberties, the Congress of the United States is doing something that will come back upon the very individuals who have been trying to establish this principle or to enact these laws. Because, we may be the society or body aimed at to-day, and to-morrow another sect or party or body may be aimed at by the same enactments which are passed against us, and

perhaps will hold good in both directions. It is a poor rule that only works one way. It may be found convenient to-day to single out the "Mormons," because they are unpopular, for special legislation; but in a little time some other religious body in this country may have the same inimical legislation applied to them, to bear down upon them with greater weight than it does upon us. You cannot violate a principle of truth without receiving very bad consequences. Those who attempt to do that will be sure to reap the fruit of their labors at some time or other. And when the Congress of the United States commences to move away the foundation stones of the system that the fathers of this nation built up, they are working on very dangerous ground, and the consequences thereof will not be confined to the few people against whom these measures are made. It is the duty of every patriot, of every man who loves his country, and of every woman who loves her country, to do their part in preventing the passage of such enactments as these, and in vindicating the principles and doctrines which enter into the Constitution of our beloved country. So we are standing up not only for our own rights, but for the rights of others, and this is one of the duties enjoined upon us by our Heavenly Father.

We have been brought from the various parts of the earth into these mountain valleys that we may establish a system of religion which has been revealed from heaven, which our Heavenly Father has committed to us. We have not taken this religion from any of the sacred books that are in existence; we have not concocted this system from the Bible, or from any other religious work;

but it has been revealed to us in our own day and time. God has broken the silence of ages. That same God that spoke to the prophets of old, whose record we have in the Old Testament, and who sent His Son Jesus Christ in the meridian of time to die for the sins of the world—that same God that inspired the Apostles of Jesus Christ in their great works has Himself spoken from heaven in our own day, and angels have come down from the courts of glory with a message of life and salvation for the inhabitants of the earth. This Church, this system, this organization to which we belong has not been set up by the wisdom of man, but has been set up by the power of God, by the command of the Almighty, and has been sustained by him up to the present time. All the efforts which are made to break it down will only tend to build it up. Every law the United States may pass with the intent to disintegrate this work, to divide the people, to crush the power that exists in the midst of the Latter-day Saints, will only tend to consolidate the people, to bind them closer together, to make their faith more intense, their convictions more certain, and to make their determination more persistent. That will be the effect. God is working with this people, and has worked with them from the beginning. And this, as we have heard this afternoon, is not a mere matter of faith. We have seen so many proofs of an over-ruling power, and manifestations of special providence, as a people and as individuals, in answer to our prayers, that we know that God lives, that God answers prayer, that God Almighty is with the Latter-day Saints while they keep His commandments and do His will, and that He will over-rule

for good all the evil which is intended against us.

This work is established for the purpose of bringing about His designs in regard to this earth upon which we live. The earth is the Lord's and the fullness thereof. The cattle on a thousand hills are His. The silver and the gold belong to Him, and the life of all mankind is in His hands. He is Lord over all, blessed forever, and it is His right to rule and regulate and control all things on the face of this globe. Jesus Christ His beloved Son has been here. He dwelt on the earth for a time and performed the work allotted to Him, by which he obtained all power and sits at the right hand of the Father; and the time is coming when He will stand on the earth, establish His government and dominion, extending it from pole to pole and from shore to shore, and the kingdoms of this world will become the kingdom of our God and His Christ; not in some figurative, mystical, spiritual sense, but really and truly as a matter of fact. The Savior, as foretold by the prophets, came upon the earth literally and truly. He was hung upon the cross, and His spirit left His body. He was laid in the tomb, but He was raised again from the dead, not in a spiritual sense, or some mythical sense, but really and truly His body was raised from the dead. In that body He appeared to His disciples, and went up from their gaze, saying that in like manner he would descend again. And His promises are that when he shall come the second time, it shall not be as the babe of Bethlehem, despised and rejected, a man of sorrows and acquainted with grief; nor to be persecuted by His own, but that He shall come in the clouds of heaven in power and great glory to

sit upon the throne of His Father David and reign and rule from the rivers to the end of the earth, so that all nations, kindreds, tongues and people shall serve and obey Him. Now, we look for the coming of our Lord Jesus Christ, and we expect it just as much as when the sun goes down we expect it to rise above the hill tops in the morning. And when He comes we expect it will be Himself—Jesus of Nazareth, our Elder Brother, the first born of God in the spirit world, the Only Begotten of God in the flesh. We expect that He will come and reign over the earth as King of kings and lord of lords, and we expect that all kingdoms, all governments, and all institutions that men have set up will be broken down, and as Nebuchadnezzar saw them in the vision which Daniel interpreted, they will become as the chaff of the summer threshing floor, and be swept away, and no place found for them upon the face of the whole earth; because the Kingdom of God and of His Christ will prevail everywhere, and it will cover the earth. For it is the kingdom that was spoken of by the Prophets, and we are told that "the kingdom and the dominion and the greatness of the kingdom under the whole heavens"—that is over all the earth, is it not?—shall be His kingdom and shall "be given into the hands of the people of the Saints of the Most High, and their kingdom shall be an everlasting kingdom." Now, we expect the fulfillment of all these things, and when they come to pass they will occur just as they are written, like other prophecies have been accomplished. When Isaiah prophesied that "a virgin should conceive and bear a son" and that they should "call His name Immanuel," the prophet meant what he said, and it came to pass;

and all the predictions in regard to the second coming, as it is called, the second advent of the Messiah, and the establishment of God's Kingdom and government on the earth, will be fulfilled exactly as the prophets have predicted. There is no need to mystify, nor to spiritualize, nor to explain them, they will come to pass word for word; for "heaven and earth may pass away, but not one jot or tittle of the word of God shall pass away; it shall all be fulfilled.

Now, this Church of Jesus Christ of Latter-day Saints to which we belong is established by the Almighty for the express purpose of opening up the way for the accomplishment of this great work. In this Church is the germ of that kingdom that Daniel saw. The Church of Jesus Christ of Latter-day Saints, set up by the power of God, by the authority of the Most High, is exactly the same Church that Jesus Christ built up—that is, the same in all its essential principles; the same organization, the same kind of officers, the same doctrines, the same in its spirit, the same in its ordinances, the same in the power that attends those ordinances, doctrines, principles and commandments as were revealed to the ancient Church. It is governed just exactly in the same way that the church which Jesus Christ established when he was upon the earth was governed. Every principle which was taught by the ancient Apostles in their time is taught by the latter-day Apostles in their time. And the Apostles in our day have the same authority or Priesthood, as it is called, that the Apostles had in their time whom Jesus ordained; because those that held the keys of that apostleship in the earth in former times have come down to the earth,

literally and truly, and ordained men to the same authority and apostleship which they held while living in the flesh. That is how the apostleship has been restored. That authority exists in this Church, and it will never be taken away again. That which is called by the Latter-day Saints the Priesthood, is the authority given of God to men to act in His name, so that what they do by His authority and in the way that He has appointed on the earth shall be acknowledged in heaven—that which they seal on earth shall be sealed in heaven and that which they loose on earth shall be loosed in heaven. It must be done as God directs, according to the revelations of His will. But this authority, this right, this power from God exists in this Church, as it existed in the ancient Church, because it has been actually restored by the very men who held the keys of it. And really, after all, it is that that the world is fighting. All these plans and schemes, all that legislation and these influences that are brought to bear on this Church, upon this system called by the world "Mormonism," is brought to bear in consequence of the restoration of that power and that authority. It is the authority of the kingdom. It is here to stay. It is here to prevail. First it will preach the Gospel of the kingdom as a witness to all nations; it will then gather together the elect of God from the four quarters of the earth; it will build temples to the name of the Most High God in which men can administer in ordinances that pertain to the salvation of the living and the redemption of the dead. It will accomplish all that has been predicted by the prophets concerning the Latter-day Kingdom.

Now, this is the kind of work in which we are engaged. It has been

introduced by the Almighty to bring about all those grand events that we read about in the writings of the old prophets that have not yet been fulfilled; there are a great many things contained in the Old Testament that people pay little attention to now-a-days. They have an idea of things coming to pass in some spiritual fashion, or some mythical, mystical kind of way; they don't know exactly how; and it is the business of certain men who are hired to preach the Gospel, to make mysterious explanations of passages of Scripture, which they manage to cover up, and succeed in confusing the people more than before the expounding was attempted. Nevertheless, all those predictions that refer to events that are to take place in the earth in the latter days will all come to pass as they are written, and this work, this Church of Jesus Christ of Latter-day Saints, this thing called "Mormonism" has been introduced by the Almighty for the express purpose of bringing these things about; that is why it is universally opposed. All these different sects of modern Christendom are like the sects of heathendom, without communication from the eternal world. They receive no revelation from God. Their ministers have no authority except that which they obtain from their congregations. Many of them do not pretend to have any other, when you press them closely. They preach those tenets which the people believe and which are acceptable to the people—each minister of each sect preaching that which the members desire to hear. All these different sects contain many good people who are trying to do right, trying to serve God, and a great many others that are hypocrites. But as sects, as societies, as churches, they are not

authorized of God. You can trace them all to their origin, and find that that origin is human in its nature. They have not come from God, they have come from men, some of them good men, perhaps. Men have met together and formulated creeds and organized societies, and these societies have grown and spread abroad, and after a while have become orthodox in the earth. At first they were persecuted and opposed, but as they grew in wealth as well as in numbers they made a name and a noise and became a power in the earth, and are recognized and understood as orthodox sects. But there is not one of them ordained of God. They are not set up by divine command, and their ministers have not been divinely authorized to preach the Gospel, nor to administer in the things of the Kingdom. There may be and no doubt are men among them preaching that which they believe to be true. But a man's belief is not authority. A man may believe a thing to be right, but that does not give him authority to represent God in that matter. A man may believe it is right to sprinkle a babe and call that baptism. But even supposing it is right—though it is not—the fact that he believes it is right would not give him the authority to administer, because he does it "in the name of the Father and of the Son and of the Holy Ghost," and he has no right to take these names upon his lips in vain, and he does take them upon his lips in vain unless he has been authorized to use these names. No man has any more right to use the name of Deity in the administration of an ordinance, without authority, than a common citizen, without authority, has the right to use the name and pretend to be the representative of the Government of the United States,

or of Great Britain, or of Germany; not a bit. But men seem to think because God does not interfere, that they have a right to do a great many things that he never commanded, and do them in the name of the Father, and of the Son, and of the Holy Ghost.

Now, as I said just now, the authority to administer in the things of God's Church has been restored in the way that I have told you. That is why we claim the right in this Church to administer these ordinances, and that is why we lay down the broad assertion that outside of this Church there is no authority in the world to administer in the name of the Lord. If there is such authority, let those who claim to have it, show their credentials and prove where they obtained their authority from. Now, in this Church of Jesus Christ of Latter-day Saints not only is this authority restored, and those same doctrines, principles and ordinances which were had in the early Christian Church also restored, but accompanying these are the same spirit and gifts and manifestations and power that existed in the ancient Church. And here is one of the great proofs of the truth of that which I have advanced to you: Wherever the servants of God connected with this Church and holding this authority go into the world—and they go out without purse or scrip and administer: there are no salaried preachers in this Church—wherever they go and proclaim this Gospel they tell the people that if they will believe on the Lord Jesus Christ, and repent of their sins, and be baptized for the remission of sins, they shall receive the Holy Ghost, through the laying on of hands; and that this Holy Ghost that shall be given to them is the same spirit exactly in its manifesta-

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tions, in its power, that the Apostles conferred upon the people by the laying on of hands in the early Christian Church, and that rested down upon the old prophets by which they wrote the things called scripture: the same spirit that Jesus Christ had without measure; that spirit that He gave to His Apostles when He breathed upon them and said: "Peace be unto you: as my Father hath sent me, even so send I you * * Receive ye the Holy Ghost;" that same spirit that was upon them on the day of Pentecost; that spirit which manifested itself to the Church in Corinth by the gift of tongues, interpretations, visions, dreams, healings and miracles, and all those signs which Jesus Christ promised to them that believed. These are manifest in the midst of the Latter-day Saints; this spirit, this power, is revealed to them and communicated to them. Not merely to the Presidency and the Twelve Apostles, and other leading Elders, but to each individual, to every person who believes and repents and is baptized, and upon whom the hands are laid of those having authority from God to administer in His name. Now, these men might claim this authority and be impostors; for the world has been full of impostors, and there are plenty of them now-a-days—religious impostors; these men might claim to have this authority, but they could not communicate this power, the Holy Ghost. But wherever people receive this doctrine, and obey it in the spirit of it, their testimony is, in every land, in every corner of the earth, wherever the servants of God have penetrated, that they have received for themselves by revelation, by the Holy Ghost from on high, a testimony that this work is the work of

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God, and that these men are His servants. That is why they are here. That is why they are gathered in these valleys of the mountains. They are here because they have received the truth, and a knowledge of it, because they have received the ordinances of the Church and obtained the power that accompanies them; because God has witnessed to them individually, that He has spoken from the heavens, that He has re-established His Church, and that the time has come for the building up of the latter-day Kingdom and the establishment of God's dominion in all the earth, and they are called to help in the work; not only the Apostles and Priesthood, but all the members of the Church are called to take a part in the work. And here we are, in these mountain valleys, bound together as a band of brethren—not by the power of man, not by the coercion of man, not by oppression, not by arbitrary rules, but by the spirit and power of the Eternal God, sent down from on high, which has been shed abroad universally upon the members of the Church. This is our testimony to the world.

We know that God lives. We know that there are "special providences" of God. We know that this work will prevail. We know that all these adverse plans and schemes of men, either from individuals or from nations, will only tend to roll on this work, and bring about the purposes of the Almighty in the midst of the children of men. That is why we have so much confidence. It is not because we think so much of ourselves. We do not profess to be a great people, except in our unity—in that we are great—except in our industry, temperance and sobriety, for we are a temperate, sober and thrifty people.

Of course there are exceptions to this. There are men and women among us, like there are in all denominations, who will not hearken to good advice and do right. Notwithstanding the promise made by every man and woman that comes into this Church to be holy and righteous, true and faithful, and to avoid sin, there are some who will not be bound by their solemn obligations, nor abide their covenants with one another. And those who will break promises with each other are very likely to break promises made with God Almighty. But as a body we are a united, thrifty, temperate and sober people, and we try to do that which we consider to be right. We may make mistakes like other people; but as a body of people we are on the straight and narrow way, the one path to the celestial city, and we desire to turn neither to the right hand nor to the left. Those who walked in that path in ancient times were told by Jesus Christ that they would be opposed by the world, that the world would hate them. "If ye were of the world the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." We have been called out of the world in the same way. We are called with a special calling, and we have a special mission to perform. There is not a soul in this Church but has a mission. We are called out of the world to be the people of the Lord, to be Saints of the Most High, to consecrate and dedicate ourselves body and soul, with all that we have—the fruits of the labors of our hands, the fruits of the efforts of our minds—to the work in which we are engaged, the work of the Great God in the earth, He using us as instruments. This is the kind of

people we are. This is the kind of people the world are opposed to.

Now, in regard to that feature of our faith that they make so much fuss about—a right we claim under the Constitution of the United States, and against which laws have been passed in Congress, framed to prevent our carrying out the commandments of God in regard to our family relations—that feature seems to upset the equilibrium of our “Christian” friends. What is the matter? “Why, you believe in men having more wives than one.” Yes, some men, good men. We don’t believe that a bad man should have a wife at all. None but the good deserve the fair. And we believe that righteous men, virtuous men, men that would not improperly use any power or faculty of their nature, ought to be permitted to have wives and raise up a holy posterity and train their children in the ways of virtue, honesty and uprightness. We do not believe it is right for men to give way to their animal passions. We do not believe it is right to do so either in plural or single marriage or outside of it. We believe marriage to be an holy estate, ordained of God, with which Congress has not the right to interfere. It is a religious matter with us. It is a holy ordinance established by the Eternal Father. We claim that the women of the Church are the daughters of God, and God has some right as to their disposition. We do not believe it is right for a man to pick and choose where he likes, and do as he pleases independent of God Almighty. We read in the Old Testament that “When man began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.”

And it is stated that the iniquity of man was great, and God brought a flood on the earth. Now, to understand that correctly we have to know what kind of position those persons were in, and why they were called the “Sons of God.” Those men were in the same position as the Latter-day Saints. They were heirs to the Priesthood. They were the sons of God. They had obeyed the holy covenants. They had received the word of the Lord. They were consecrated to the Almighty. But they went outside of their covenants and their engagement with the Lord, and took wives of the daughters of men that were not in the covenant, and thus transgressed the law of God. The law of God in relation to this has been the same in all ages, and has been given to this people—that the sons of Israel shall wed the daughters of Israel, and shall not go out to wed with the stranger. These men did that, and God was displeased, as He is to-day with Latter-day Saints, who are called out of the world to be His servants, to be holy unto the Lord, to be clean because they bear the vessels of the Lord, when they go outside and wed with the stranger. The law is that they shall not do this, but shall wed under the everlasting covenant and have their wives given them of the Lord and sealed to them by an holy ordinance revealed from heaven, in a holy place prepared for the purpose—sealed for time and all eternity, so that death shall not be able to break the bond of union; that though death may separate them for a little season when they come up in the resurrection, there will be no need to marry or give in marriage, because they were married on the earth by authority of God Almighty for time and all eternity, just like Adam and Eve were, for God gave Eve to Adam

before death came into the world. We believe that good men, who have demonstrated their fitness for the responsibilities of holy wedlock, may, under the direction of the Lord, obtain more wives than one, may have them sealed to them by the same covenant and by the same bond, to be their wives in the eternal world; and they expect when they depart hence to go where Abraham is—to that place that is called Abraham's bosom. There they will be in congenial company. They will verify the words of Jesus, who said, "Many shall come from the east and from the west, and from the north and from the south, and shall sit down with Abraham, Isaac and Jacob in the Kingdom of God;" while others who supposed themselves to be the children of the Kingdom" will be "thrust out." And I am afraid that a great many of our good Christian friends who are so terribly shocked about this feature of our faith, when they get to the door and look in and see Abraham and Sarah and Hagar and Keturah, and those concubines given of the Lord to Abraham—when they see them in the eternal kingdom they will want to turn away and go to more congenial company, which they are at perfect liberty to do. If Abraham was on the earth to-day, these same good people would put him in the penitentiary, and yet they call Abraham "the father of the faithful, the friend of God," and want to go to his bosom when they die! If Jacob were here with his four wives, through whom he "did build the house of Israel," the names of whose twelve sons are to be inscribed upon the gates of the holy city, the New Jerusalem, that is to come down from God out of heaven like a bride adorned for her husband—I say if Jacob were on the earth to-day, they

would put him in jail! Well, this is the consistency of some people who profess to believe in the Bible. Men come here to try and sell the Latter-day Saints the Bible. Why, bless your souls, there are no people on the earth who believe as much in the Bible as the "Mormons." We believe in the Old and New Testament, King James' translation. It was through our belief in that record that most of us became Latter-day Saints; for, being familiar with the Bible, when the servants of God came with the Gospel we found it was the same as laid down in that sacred record, and that induced us to embrace the faith that is commonly called "Mormonism."

Well, now, this feature of our faith to which I have alluded—I have not the time to comment upon it in all its bearings, and a great many people would not understand it if I did—is a divine institution. Let me bear my testimony to this congregation, as I would like to bear it to all the world, that it is a pure and holy institution; not to bring women into bondage, but to place them in that position for which they were created—to give them the opportunity to become honored wives and mothers, so that there might be "no margin left for lust to prey upon," no field for the tricks of the seducer and the adulterer, the corrupt and the ungodly. God Almighty has established this system. It is a religious ordinance established by authority from God, by revelation from on high and administered by religious ceremonies. It belongs to this Priesthood and to none other. We are not seeking to extend it to the world nor to introduce it to other people. It is confined to the Priesthood. It is "a law unto my Holy Priesthood," saith the Lord, and there are bounds,

diminutions and regulations over which we cannot pass. And it is not for the wicked.

Now, then, in this sense, looking upon this as a religious institution, as a sacrament, as an ordinance of our faith, as a part of our creed, as an establishment of our religion, we claim the right to the free exercise thereof before God and before man. If anybody can prove to us that it is wrong, that it is impure, that its effects are bad for this world or the world to come, that would be another thing altogether, and would have its effect with us, because as members of this Church we are in for truth, for salvation, for the glory of our God. We want to attain to the celestial kingdom. We want to fit ourselves for the society of the holy ones, the society of the best that ever lived upon the face of the earth, and for that we are Latter-day Saints. If men could prove to us that we are wrong, then they might have some chance of converting us. But when they trample upon our inalienable rights, upon our constitutional privileges, upon our religious liberty, why, then, we feel like resisting. But we are not going to fight. We naturally repel the assaults against us, but it is in the way of defence. Our motto, like that of the volunteers in London, is, "Defence, not Defiance." We defend our rights and privileges against all attacks, and in doing so we are standing up for the rights of all the people of this great country. For if you tear away the underpinning from the structure the fathers established, the whole institution may come down with a crash. I tell you we have got to watch for these things, and this is part of our mission. We must preach the Gospel and build up the Kingdom of God, and contend for our constitutional rights, because they are given

of the Lord. The Constitution of our country was revealed of God. God has made known to us that He inspired the framers of the Constitution, and caused that instrument to be brought forth, so that all people might be protected in their rights. We claim the same rights as other folks, and no more. We have received this principle of our faith in connection with many more, and we claim that if we do not infringe upon the rights of others we should have liberty in the exercise thereof. If a man was permitted to force some woman to be his wife, or to interfere with his neighbor's wife, or infringe upon the rights of another man, then the secular law might step in and interfere. But while the woman is free—no woman among us is coerced, no woman is placed in bondage, every woman is at liberty to marry or not marry—while that is the case we do not think that the law has any right to interfere; and we intend to contend for our rights inch by inch, lawfully, respectfully; but in this we are as firm as these everlasting mountains that are not moved by the blasts of winter or the heat of summer. This is the work of God, and woe! be unto us if we do not preach the Gospel! Woe! be unto us if we relinquish or attempt to sell or barter or compromise one of the eternal principles that have been sent down from the heavens and which we have to carry to the ends of the earth! But if we are faithful to our mission and calling, if we stand firm and true, and regard God rather than man, God shall fight our battles. Everything that seems to be against us will be turned for our good. The clouds that overshadow us from time to time will part and roll away, and the glorious sun of prosperity will shine upon us. If

we are true and faithful God Almighty will overrule all things for our good, and bring us off more than conquerors. And every nation and people and institution and society that fight against Zion shall become like the dream of a night vision—it will pass away; and those men that fight against this work will be, as the prophet said, “Even as when a hungry man dreameth, and, behold, he eateth; but he awaketh and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite.” So it will be with all who fight against this work and try to overthrow it. Not because we are mightier than anybody else, not because we are so numerous, not because we are learned, not because we are wealthy, but because God Almighty has

established this work, and He will cause it to prevail. I bear my testimony that I know this to be true.

May God bless the Latter-day Saints and unite their hearts that they may be one. May they be able to keep those precious things in earthen vessels that God Almighty has committed to them. If they have found the Pearl of Great Price may they value it above all earthly things, and endure every opposition and every influence brought to bear against them and come off triumphant; and may God bless those who have gathered with us this afternoon, and give them a knowledge of the truth of this work, that they may enjoy its blessings with us and be saved in the Kingdom of God, for Christ's sake. Amen.

DISCOURSE BY APOSTLE F. D. RICHARDS,

*Delivered in the Tabernacle, Logan, Cache County, Saturday Afternoon,
(Quarterly Conference) May 17, 1884.*

(REPORTED BY JOHN IRVINE.)

TEMPLES THE GATES OF HEAVEN — FEELINGS AND REFLECTIONS —
AROUND IN THE TEMPLE—THE WORK BEFORE THE SAINTS —
SAYINGS OF THE SAVIOR AS TO MARRIAGE IN THE RESURRECTION
EXPLAINED —GLORIOUS HOPES INSPIRED BY THE GOSPEL — ENOCH
AND HIS CITY—THE THREE NEPHITES AND JOHN. *

I SCARCELY know how to find words to express the feelings which occupy my bosom at this time. This is one of those extraordinary occasions on which the Priesthood of the Church of the last dispensation are gathered

together ; a great thanksgiving day for God's people. It is an assemblage of the authorities of the Church from the Stakes of Zion. They have come together to rejoice, to give God thanks, to praise and to magnify His name because another great and peculiar blessing is bestowed upon His people—that of erecting, completing and furnishing another house unto the Lord, and of dedicating it unto Him.

The Temples, the houses of our God, when acceptably dedicated, become to us the gates of heaven. They are esteemed most holy unto the Lord of all places upon the earth ; therein the faithful approach nearest unto God, and obtain the greatest fellowship and inspiration of His Holy Spirit. There the righteous perform ordinances that reach into the heavens and take effect upon their dead whom they love, whom they have loved, and who have gone before—to whom they owe a debt of gratitude, for their parentage—the authors of their being and education in the flesh ; who have gone unto that other state of spiritual existence. It is fitting on such occasions that the Presidents and Bishops, with their Counselors, should come from the four quarters of the earth, if the knowledge of the Gospel and the organization of the Stakes of Zion had extended so far.

The dedication of the Temple this morning awakens anew in our souls a heavenly, family feeling. It arouses in us an interest that reaches not only over the extent of the work here upon the earth, but into the regions of eternal life in the spirit worlds. It inspires a feeling that we are part of them and that they are part of us, knowing that we cannot be made perfect without them, nor they without us. And it

becomes like the opening up of the gate of heaven unto us, that we **may** view by the eye of faith, and by the light of the Holy Spirit, that portion of the family of God with whom we have before associated, and with whom we expect to be hereafter associated in greater and more glorious labors in His eternal kingdom here upon the earth ; when sickness, sorrow, sin and death shall be cleansed from the face of it, and when life, salvation, peace and faith shall, as the fruits of the Spirit, be poured out upon all flesh.

While in the Temple with the chief authorities of the Church and Kingdom of God—which has now extended its operations and its labors to every continent, almost every mainland, and many islands of the sea—the reflection came forcibly to my mind that there are represented in our midst this day people from either Indies, from the Antipodes, and from the various nations of the earth ; not less than twenty-five or thirty nationalities, languages, tongues and peoples are represented among us. The impression was irresistible that the fellowship of the heavens was near us, that our Savior the Lord Jesus Christ was near, and that His Spirit was largely in the midst of the congregation ; that the spirit of our ancient fathers, Adam, Noah and Abraham, the father of the faithful, who the Revelations inform us has entered into his exaltation and sits upon his throne, were all earnestly interested in our offering and dedication of this Temple to the Most High God. The impression was constantly with me that we were in the presence of the Prophet Joseph, his brother Hyrum, and others who had gone before, such as Brother David W. Patten, as well as Brigham, Heber, Willard, and others of the Apostles and

worthies—that their spirits must have been present with us hallowing our reflections, imparting their peaceful influence and truthful inspiration to our souls. Our spirits were awakened to a profound sense of thankfulness that we had been enabled to take another so important a step of advancement in the triumphant progress of the great Latter-day work.

We are sensible that the heavenly powers are moved on these occasions, and we know that the Saints on earth are. Indeed there is no theme that engages the human mind, and that reaches into the innermost recesses thereof as does Temple building, and the ideas associated with that work and the purposes for which they are used. It is this that animates the bosoms of the righteous and brings forth sentiments and emotions from the fountains of their souls, inspiring them with fresh resolutions to faith and good works. I thank the living God and praise His holy name that I have lived to see His work progress thus far upon the earth. I am thankful for the privilege of meeting with so many of my brethren in the Priesthood.

It is a pleasing thought, a glorious truth, that while we are here together in our persons, we are also united in spirit, we are firmly united, so far as we know, in our belief in the principles of the Gospel, and in all the labors assigned to us severally to perform. I do not recollect to have ever read in the Bible history of God's people on the earth, when His servants and His people wrought together, with greater unanimity of faith or with a more generous use of their means than now in all the labors and duties that devolve upon them. The favorable conditions attending us as a people, the peace and plenty there is in the land—the

sweet fellowship of the Spirit, the glorious promises and prospects for the future, all draw from the fountain of our souls our best emotions, our strongest faith, our brightest hopes, our most glorious anticipations.

I have reflected upon the days of ancient Israel, and wondered at their decadence, when they had arrived at the height of glory and eminence. Solomon, their king, stood vastly above all the kings of the surrounding nations; he sat safely on his throne, for God sustained him there, until he departed from His counsels and commandments. Oh, what a terrible thing to happen to God's people, or to any of His servants! What was it that turned the scale and started the decay of that nation? It was simply because their ruler put forth his hand and took to himself wives of other nations, that God had commanded him not to. This was the beginning of the great mischief that came upon Israel, and one mischief led to another; they persuaded him to attend the sacrifices and worship of their idolatrous gods, as the Lord told him they would do, until the family of Israel had come to follow the example of their king—marrying strange women and worshipping strange gods, which brought them down to that terrible degradation that their temple, which was built in wisdom, strength and beauty most glorious, and which was acknowledged at its dedication by the presence and glory of God, had become polluted and degraded to a den of thieves. The Lord told them that their doom was sealed, and that in regard to the Temple, there should not be left one stone upon another to tell where it stood. O, what terrible consequences have followed through the ages until to-day! Even until now, that nation is afflicted and

distressed. While it is well with us here, and we are enjoying all these blessings, it is but right, I think, that we should ask our Father in heaven that the day of their affliction and sorrow may soon come to an end, and that they may come, as we have come, with obedient hearts to help build up Zion and Jerusalem.

Our work is at present but small. It is but the beginning, the germination of the wonderfully strange work that is to affect the whole habitable globe, and not only those that are on the earth now, but all that have dwelt here or that shall come to dwell upon it, until the earth shall be made anew, and all things thereon pronounced new again from God. Although Israel had attained to great eminence and glory in the earth, yet they were brought into subjection to other nations because of their transgressions, and though Christ came to be their deliverer, they received Him not—and their Temple was not restored to those glorious and exalted purposes and uses for which it was intended; then what have been the consequences? The Savior told them what would come to pass. "Behold," said he, "I send unto you prophets, and wise men and scribes, and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues: that upon you may come all the righteous blood shed upon the earth, etc." What a terrible consequence! If they could have but hearkened to His word, walked in the way of the Lord, continued in its holy course, and believed in the Savior when He came, then they might have been engaged in this work of redeeming their dead back to the beginning of the world, and there would have been a mighty work done by that generation for

their dead, as well as for themselves; but it remains for those recent men and women now upon the earth and that shall come upon the earth to perform this labor.

My brethren and sisters, there is before us that which draws upon our faith and upon our prospective ambition and knowledge of Gospel labor clear back to the days of the ancients. The Lord has given us intimations in regard to all these things, and He will continue to reveal all things necessary to be made known by which His great purposes shall be brought about. Great and glorious is His work! The work of the resurrection is not far off. I am fully persuaded of this, and have reflected sometimes concerning it, with an earnest desire. Never in all my ministry have I talked much about the resurrection; but the Lord has manifested some things concerning it, and I would like to allude to them.

It is a popular sentiment among professing Christians generally, and it is believed also by many of the Saints—because of a certain saying the Savior made use of to the Sadducees on a particular occasion—that, in neither of the resurrections is there to be any marrying or giving in marriage. This is a mistaken idea. We are nowhere informed that the Savior ever said any such thing or entertained any such doctrine. He taught the doctrine of the resurrection, saying that He was the resurrection and the life, and that the day will come when all they that are in their graves shall hear His voice and shall come forth. It was because He taught this doctrine that the Sadducees sought to entangle and confuse Him concerning this principle by bringing up the case of the woman who married a man and he died without any children,

then because he died childless she married his brother, which was according to the law of Moses, he also died without children, and so on, each of the brothers marrying her, until the seven brothers had her to wife, and last of all the woman died also.

These Sadducees did not believe in any resurrection, and they thought to be very crafty with the Savior, so they put the question squarely to Him: "Therefore in the resurrection, whose wife shall she be of the seven? for they all had her." They evidently thought they had caught the Savior then; but He replied to them saying: "Ye do err, not knowing the Scriptures, nor the power of God." Now, who was He talking to? He was speaking to those Sadducees who denied there being any resurrection; who lived contemporaneously with the seven men and this woman who had lived and died among them. He was talking to a race of people to whom John the Baptist had come, and many had received his testimony; but these had not. He was talking to a people who claimed to be of the House of Israel, to whom He (Jesus) had come in fulfillment of the testimony of John the Baptist.

There had been sent among this people, whom he was now talking to, prophets who had foretold His coming and the coming of John the Baptist. He had sent His Twelve Apostles among all their cities, all of whom had testified to the coming of the Just One unto all that people, but they had rejected those testimonies, had killed the Prophets, stoned those who had been sent unto them, and were now ready to slay Him.

It was to this class of people, who were living under these circumstances, that He makes the answer say-

ing, "For in the resurrection *they* neither marry nor are given in marriage, but are *as the angels of God in heaven.*" Luke the Evangelist, stating this case in his 20th chapter, says: "The children of this world marry and are given in marriage, but *they* which shall be accounted worthy to obtain *that world*, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are *equal unto the angels*; and are the children of God, being the children of the resurrection." If we refer to the glorious vision which was shown to Joseph and Sidney on the 16th of February, 1832, as recorded in the 76th section of the Doctrine and Covenants, last edition, we shall find the promised condition of these people, that the glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in the telestial world; for these are they who are of Paul, Apollos and Cephas, some of Christ—Moses, Elias and others—but received not the Gospel, the testimony of Jesus, neither the prophets nor the everlasting covenant, but are liars, sorcerers, adulterers and whoremongers, who shall not be redeemed from the devil until the last resurrection, when Christ the Lamb shall have finished His work, having subdued all unto Him. These receive not of His fullness, but of the Holy Spirit through the ministration of angels appointed to administer for them. Had *they* hearkened to the Prophets, the Apostles, the words of the Savior, and received the everlasting covenant, they would have been made heirs of God and joint heirs with our Lord Jesus Christ, and would have been made heirs of the celestial world, with power to increase eter

nally, being Gods, even the sons of God, but now that they would not receive the Gospel, the Prophets, nor the everlasting covenant which they might have received, they can only become as the angels in heaven, who in *that world* neither marry, nor are given in marriage, but are *equal to the angels in heaven*.

These are not they who inherit the celestial world, nor those who attain to the terrestrial, but they who suffer the judgment of God in the flesh. These are they who come forth in the last resurrection; they who attain to the resurrection in that world, and are neither married nor are given in marriage, just as the revelations of God prescribe and show forth.

There is nothing in all this which says or intimates that those who come forth in either of the other resurrections shall not have the blessing in their resurrection and in their world, whether Celestial or Terrestrial, of being married and given in marriage. Let me ask what is to become of that portion of the human family that have gone down into their graves in past ages without having arrived at the age of puberty, or without having lived to years of accountability? What is to become of them? Are they not to be given the blessings of the New and Everlasting Covenant, to increase, multiply and attain to endless lives, and eternal increase in the covenant of Abraham? Undoubtedly, in the resurrection when they shall have regained their tabernacles, if they render the required obedience to the holy law of God. And who are the others that come forth in the second resurrection? Stop. Let me distinguish. The first resurrection was in the days of Jesus. Those who were resurrected with Him appeared many of them, we are

told, in the streets of the holy city. That was the first resurrection. The second resurrection is the resurrection of the just, when Jesus shall come again in the clouds of heaven with power and great glory, when they who sleep in Jesus will come with Him. Then will He bring the City of Enoch that has gone away in Terrestrial glory ever since it went to the heavens. Then will those children who have died in Christ—for they are redeemed in Christ from before the foundation of the world—come forth. Then, in the next resurrection, we are told, will come forth the honorable men of the earth who have lived according to the light they had. In this next resurrection will come forth the multitudes of the nations that have never had the Gospel—the heathen nations. They are candidates for the next resurrection, and when they come forth upon the earth, those of them who prove themselves worthy will they not have the opportunity to attain to all the blessings of the new and everlasting covenant? If they are not to be married and given in marriage the Lord has not been pleased to tell us so. I anticipate that in that glorious day the work of performing all the ordinances and endowments for those who have not attained unto these privileges and blessings in the flesh, either by themselves or by proxy, will have that privilege, and the work will be carried on. That blessed epoch seems to dawn upon our view—that glorious period when the righteous will come forth, and while the wicked will sleep on another thousand years.

Let me remind you of another interesting feature in this allegory, and that is this: The Savior tells us that the terrestrial glory, or kingdom, is likened unto the glory of the moon, which is not of the brightness

of the sun, neither of the smallness nor dimness of the stars. But those others who have no part in marrying or giving of marriage in the last resurrection, they become as stars, and even differ from each other in glory; but those in the terrestrial kingdom are those who will come forth at the time when Enoch comes back, when the Savior comes again to dwell upon the earth; when Father Abraham will be there with the Urim and Thummim to look after every son and daughter of his race; to make known all things that are needed to be known, and with them enter into their promised inheritance. Thus the people of God will go forward. They will go forward, like unto the new moon, increasing in knowledge and brightness and glory, until they come to a fullness of celestial glory. During the Millennium multitudes of people who have not heard the Gospel will hear and receive it and go forward into this glory, while those who will not go forward to a fullness will go back to that lesser glory which is likened unto the stars of heaven, for as the Prophet Isaiah says, "There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

I did not think when I arose that I should be led to speak in this strain; but the fact is, upon these occasions the glories of the other worlds open up before us, and we cannot help thinking of them, and dwelling upon them unless we quench the Spirit.

But says one, I thought that all marriages were to be performed in mortality? In reply to that suggestion I would ask, How was it that Father Adam and Mother Eve were

married while they were immortal? And if they could be married as immortal beings, why cannot their children just as well be? It will doubtless occupy the whole of that sabbath of rest the whole thousand years, and perhaps a period after, to do the work necessary for all the vast myriads of Adam's children, so that they may be placed in a position to be judged according to men in the flesh, or according to the deeds done in the body.

Brethren and sisters, I rejoice exceedingly with you in this glorious Gospel. If there is anything on the earth that can satisfy the human soul in its desires for excellence, virtue, exaltation and greatness, it certainly is this Gospel of the kingdom. If there is anything in the world that can satisfy the hungry soul for knowledge, it is the revelations of the Lord Jesus Christ, which open up continually line upon line, and precept upon precept; here a little and there a little; indeed there is nothing else can satisfy the longing of the human soul. This will lead to the same blessing and glory which the Prophet Joseph told us Enoch had attained unto. He taught us that he and his city had attained in his day to a terrestrial glory, that they were enjoying that glory still. They attained unto the power of translation, that they might take their bodies and their city with them. The resurrection was not until Christ came and became the first fruits of them that slept.

This view of the subject brings me to think and to speak a word in reference to the three Nephites. They wanted to tarry until Jesus came, and that they might He took them into the heavens and endowed them with the power of translation, probably in one of Enoch's temples, and brought them back to the earth.

Thus they received power to live until the coming of the Son of Man. I believe He took them to Enoch's city and gave them their endowments there. I expect that in the city of Enoch there are temples ; and when Enoch and his people come back, they will come back with their city, their temples, blessings and powers. The north country will yield up its multitude, with the Apostle John, who is looking after them. They also will come to Zion and receive their crowns at the hands of their brethren of Ephraim. There will also be nations here on the earth that have not received the Gospel, but who will receive it, and thus the work of God will go on in all its phases, for the living and for the dead.

It is a good thing to take a glimpse once in a while into, and contemplate the glories of the future. A few years ago, when the wolf stood at our doors, when we had hardly enough of the necessities of life to keep body and spirit together, we used to sing the song—"There's a good

time coming." Behold ! that time has come. This is one of those good times that we are celebrating to-day. Let us rejoice in the Lord our God. I think that every honest soul that is pure before the Lord can lift up his heart, and praise His holy name, that he has lived to see this day. The Lord help us that we may give to Him our best efforts in forwarding His work here on earth. I rejoice with all my soul and ask the blessing of the Lord to rest upon the Presidency of the Church, upon the Apostles, upon the Seventies, High Priests and all the quorums ; also, that the Bishops may be filled with the spirit of justice, equity and truth. I also feel to bless you, my brethren and sisters, that the favor of God may be multiplied upon your persons, your families, your homes, your flocks and your herds, your possessions and your hopes. That we may prove faithful and attain to heaven's proffered blessings is my desire, in the name of Jesus Christ. Amen.

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REMARKS BY PRESIDENT GEORGE Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, June 22, 1884.

REPORTED BY JOHN IRVINE.

THE SAINTS WILL TRIUMPH THROUGH FAITHFULNESS——WARFARE OF SATAN TO CONTINUE—JOSEPH'S PREDICTIONS THAT THE GOVERNMENT WOULD BE ARRAYED AGAINST THE SAINTS, FULFILLED—INTERNAL STRIFE TO DISMEMBER THE GOVERNMENT—GOD THE FRIEND OF HIS PEOPLE.

I HAVE listened with much interest—as no doubt all of you have—to the remarks which have been made by Brother Young. It is very interesting to hear respecting the people in distant settlements; their faith; their growth, and their development in things spiritual and temporal. It is very encouraging to hear that the Latter-day Saints in distant places, far removed from this city, are alive to their duties, and to the performance of those obligations which rest upon them. I well remember the time—and doubtless very many of you here to-day also remember it—when it was thought that if we increased to any extent, and the people got beyond the influence of their leaders, who are supposed to be so astute and cunning as to manage them and all their affairs, that what is called Mormonism would soon dissolve, and either fall a prey to internal dissensions or break to pieces through some other cause. The Elders of this Church from the beginning have testified unto the world that if men and women would receive the doctrines of which they were the bearers, in the spirit in which they were taught, they should have a testimony for them-

selves respecting their truth, and that by means of that testimony they would be enabled to stand and bear up against all pressure and all assaults that might be made or brought to bear upon them.

Mormonism, as it is termed, has been upon its trial from the beginning. The inhabitants of the earth are testing it, and we who are connected with it are obtaining knowledge concerning its adaptability to meet all the wants and requirements of all circumstances in which we may be placed.

The great duty that devolves upon us, my brethren and sisters, is to live that religion which we profess. I confess to you to-day that if I am ever assailed with fears or with doubts respecting the result of the machinations of the wicked against us, and of legislation hostile to us; if I am ever troubled, I say, with any doubts or fears, they have their origin in myself, my own inability, or, perhaps, the inability of my brethren and sisters, and their carelessness in carrying out the commands of God. For no other reason, am I ever troubled with fear respecting us as a people, or the results of the plots

that are devised against us. I know, as well as I know I stand here, that the Latter-day Saints will emerge triumphant from every difficulty in which they may be involved, from every trial to which they may be subjected, if they will only live the religion they profess, and carry out its principles strictly in their lives. I know this, I say, as well as I know that I am here to-day, and am speaking to you. If we should be unfaithful, if we should neglect to serve our God with that faithfulness and zeal which He requires of us, then we may expect to be scourged, we may expect to have difficulty and trouble, we may expect that those who oppose us will gain, as they at least think, victories over us. God will use them to whip us into line, to bring us to a sense of our duties, to stir us up to diligence and faithfulness in keeping His commandments. He will use them in this direction and for these purposes. It, therefore, is a matter of great importance to us that we should be attentive to our duties; that every man in this Church who has a family should put his family into such a condition, as far as he can, that God will approve of them; that every Teacher in this Church whose duty it is to visit the houses of the Latter-day Saints and give them instructions concerning their duties, to see that there is no difficulty existing, no dissensions, no quarrelling—that these men should attend strictly to their duties; and that every officer in the Church in his place and station should be prompt and zealous in looking after the affairs of the Latter-day Saints; that no drunkenness is permitted, that no blasphemies are permitted, that no Sabbath breaking is permitted that no speaking evil and bearing false witness are permitted, that fornications

and adulteries are not permitted, and that those who are guilty of any of these offenses are strictly dealt with, that there shall be no causes of this character existing among us as a people to bring forth the displeasure of our God. I feel myself that this is the time for us to be alive to our duties. We have no other defence than this. Our numbers are insufficient: our wealth, and our strength, and our worldly influence are entirely insufficient to give us victory. We can only hope to prevail by reason of the strength which our God will give unto us, by reason of the protection which He will extend unto us, and we cannot hope to succeed upon any other principle or by any other means. It is this that has given us victory in the past; it is this that will give us the victory in the future; it is this that will make us strong and mighty in the earth.

We are working out a great revolution, it may be said. To-day we are disproving most effectually that remark that has become so trite among men, that God, or Providence, is on the side of the strongest artillery, and upon the side of the greatest numbers. We are disproving this. Our case illustrates most perfectly that when God is upon the side of a people—they may be feeble, they may be poor, they may be despised and be exceedingly unpopular—they will most assuredly gain triumphs and victories over all who oppose them. And I am thankful this day, in the presence of our God, I am thankful this day in your presence, my brethren and sisters, that God has, in His infinite mercy and kindness, spoken once more from the heavens and revealed Himself to men. Persecution! Who cares for it? Who fears it? What is there connected with it to

make us tremble or to weaken us in the least degree if we are possessed of the knowledge which God has restored, that He lives, that He is the same to-day that He was 1800 years ago, that He was in the days of the Prophets and Patriarchs—the same kind, beneficent, merciful, all-powerful Being? This knowledge God has restored, and we rejoice in its possession. We would that all men would listen unto His voice and be entreated of Him. We would that all men would seek unto Him and obtain for themselves this knowledge He is so willing to bestow. Our persecutions would be joyous to us—if they may be called persecutions—if such results as these could be wrought out, or would be the results that would attend these persecutions. While Brother Brigham was speaking about persecution, the thought passed through my mind that that which we term persecution is only the discipline necessary for our development. There is a great destiny in store for this people, and they never can attain unto it unless they pass through just such scenes as they have passed through in the past, and such scenes as they doubtless will have to pass through of a more trying character in the future. This is the discipline that is necessary to purify us, to prepare us in every respect for the fulfilling of that high destiny that awaits us. For just as sure as God lives, so sure will the people called Latter-day Saints become a great and mighty power in the earth. A people possessed of their qualities must, in the very nature of things, accomplish mighty results. A people united, a people believing in one doctrine, a people temperate and frugal, virtuous, industrious and enterprising, possessing every quality of greatness, they

must, in the very nature of things, if they are true to themselves and to their religion, achieve distinction in the earth, and God designs it for us. But we must put ourselves in a way to be taught of Him. We must put away evil far from us. We must cleanse ourselves from every thing that is offensive in His sight. We must live the religion that we profess—make it practically a part of our every day lives. This is incumbent upon us individually as well as collectively. A religion of profession amounts to nothing. A religion to be used only on Sundays is valueless. We want a religion that will go with us into our fields, into our workshops, into our habitations, and into our every day dealings one with another. This is the kind of religion we want, and this, I am happy to say, is the kind of religion we have got. If we will live it as we should do, we shall witness these results to a greater extent than we have yet witnessed them. God has tried us in many respects in the past. There are additional ordeals yet before us. We have been told from the beginning that the time would come when not only would the people of a county be opposed to us, but the people of a state would oppose us; and as we increased opposition would increase, until the Government of the United States would pronounce against us. It is a remarkable fact—not known, probably, or if known not believed by the Congress of the United States, or by the members of Congress, who pass inimical measures against us—that Joseph Smith predicted years and years ago, when it was as improbable as anything that is yet unfulfilled, that the time would come when our nation through its Congress, would do the very thing that is now being done, that

we have witnessed this last week for instance, in the passage by the Senate of the Edmunds-Hoar bill. Little do they think that by such actions as these they are strengthening the faith of the Latter-day Saints, because they see in these actions that they are fulfilling the words of a man whom they believe to be a Prophet of God. And not only were we told that this would be the case, but that the time would come when the fear of the Kingdom of God would be so great that other nations would array themselves in like manner against the Latter-day Saints.

So, Latter-day Saints, if any of you think that we will immediately have a time when persecution, trial and difficulty will cease, and we will have smooth sailing, you had better be undeceived, for that is not in the programme; it is not designed of God that we should have any such future before us. The time will come, but it will be when Satan is bound, when the Kingdom of God will prevail on the earth, and peace, righteousness and truth will have sway; but until that time we may expect to have troubled seas, tempests, times of trial and difficulty, to test us and train us, and to fit and prepare the earth, as we have been told this afternoon for the coming of our Lord and Savior Jesus Christ. We are only testing our strength in these things. The Edmunds law became a law upwards of two years ago. What has it amounted to? Why, we have had an opportunity of showing our strength, our union. Now, this bill that has been passed by the Senate—suppose it should become a law. What then? Will it have the effect that is expected of those who have framed it? If we do our duty, certainly not. If we live our religion, certainly not. It will fall

harmless at our feet. There is no law that can be devised by human wisdom that can reach this case—that is, as those who devise such measures desire. It is an impossibility. No mobocratic scheme ever injured us. When the Governor of the State of Missouri issued his exterminating order against the Latter-day Saints, declaring that if they did not leave the State they should be exterminated, he thought, doubtless, that he was dealing this system a deadly blow. We were broken up into fragments, it might be said, in the depths of inclement weather. The people were compelled to flee for their lives. What was the result? Why, in a short time the system became a greater power than before. When we were driven out by violence, by bloodshed, from the State of Illinois, and compelled to launch forth into the wilderness, for a while it was thought that we were certainly placed in a position where we should be ruined. What has been the result? It has had the effect of causing us to spread until throughout these mountain valleys the Latter-day Saints are numbered by thousands. Every measure that has been taken against us since then, designed for our overthrow, has only taught us our strength. It has compelled us to go to the fountain of all strength, to God our Eternal Father. Feeling our own inability, our own incapacity, our own weakness, we have been compelled to go to a higher power. We have invoked the heavens. From the habitations of the Saints throughout these valleys the prayer of faith has ascended unto the God of heaven imploring Him to protect and preserve the people in their innocence—notwithstanding the malignant falsehoods that have been circulated against them—im-

ploring Him to defend them, and to save them from the hands of those who would destroy them. And abundantly have these prayers been answered. We have had deliverances wrought out that have been most extraordinary. Men have looked upon this system and said, "What crafty leaders, what astute leadership; you have got a very cunning lot of men as Mormon leaders"—giving the glory to men, as though men could preserve the people in this matter, ignoring the God of heaven, denying His power, and asserting that God had done nothing, but that it is all attributable to the management of the leaders in holding the people together, as though it had all been done by the strength of their impostures.

Now, these deliverances which have been wrought out in the past will be repeated. These trials are necessary. It is just as necessary that we should have these things to contend with as that we live. I do not dread their effects nearly as much as I do something else. Hostile legislation and opposition of this character have but one tendency as a rule, that is, to drive us closer together, to make the cause a common one, to cause us to feel united. You have seen a cooper putting hoops on a barrel; driving them down has the effect of tightening the staves and making the barrel strong. So it is with these measures. The more they are driven the tighter it brings the people together, solidifies them, makes them one, and it gives them a consciousness of strength; because when they emerge from these trials victorious, they feel better able to cope with greater difficulties and greater oppression when they are brought to bear upon them. And they are necessary, as I have said, for our

development. But let us have ease, let us prosper in worldly things, let the world smile upon us and bid us welcome and treat us as they treat those whom they love; let the world do this, and how long should we be united? Why, the influence would be towards disintegration. Worldly influence would creep in. That is more to be dreaded than persecution. Prosperity is far more to be dreaded under circumstances such as we are placed in—what I mean by prosperity, I mean worldly prosperity, worldly sympathy, worldly favor; these are more to be dreaded than the disfavor of the world and the tyranny that may be brought to bear upon us because of our being obnoxious to them.

Therefore, I look upon these measures and other measures that are proposed as only a part of the programme. Shall we have measures that will be hostile to us? Yes. We may make up our minds for this; but we may also rest assured that that God who has delivered us so frequently in the past will still continue to deliver us, and we shall not fall a prey, if we do our duty, to our enemies. He will preserve us. He will make our feet fast in these mountains. He will throw around us His arm of power, and when the worst comes to the worst He will interpose in our behalf in a miraculous manner to free us and place us upon a sure foundation. In fact, it is all miraculous. The existence of this people is a miracle. The growth of this people is a miracle. The attitude of this people is a miracle. It is all contrary to what are called natural causes, and therefore miraculous, contrary to the laws that pass current among men respecting peoples, communities and individuals, such as we are, and such as all are.

My brethren and sisters: We

have every reason to rejoice so long as we are doing right. It is this that we have to console us. If we were vicious the world would not war against us. It is not against vice that the war is being made. Man may say so, but God knows it is not so. Our enemies know that it is not so. They know that it is not vice in us that provokes this warfare. Where is vice to be found in our cities? Nowhere. It finds no favor with us. We cherish virtue, the virtues of humanity, every thing that is God-like, and we frown down everything that is vicious and unholy. If we had our way there would not be an adulterer in these mountains. If we had our way there would not be a seducer in these mountains. Every woman would either be a virtuous maiden or a married woman, or a widow. We would take care of family virtue, preserve it as we would life; for it is more precious than life itself, and should be valued as such, and every man that would do anything to degrade a woman ought to be and will be damned. If we had our way there would be no drunkenness in all these mountains, no lying in these mountains; the name of God would not be taken in vain, no profane words would be heard. We would suppress these things, and in their place cherish virtue, industry, integrity, honesty and every virtue that men love and that God loves. No, it is not because we are vicious; it is not because we love vice; it is not because we are the most corrupt and depraved of mankind that we have enemies. Why, the drunkard, the gambler, the whoremonger, the villains of various dyes, who fight against us, would welcome us if we were like them. But we are not. We have come out of the world and are determined to serve God accord-

ing to the dictates of our conscience, and according to the revelations that He has given us.

The warfare will go on as it has done in the past, only with this difference: that in our age and to us God has made promises, that this kingdom, that is, the Holy Priesthood that He has restored to the earth and the authority that He once had among men; the promise is to us that it shall not be taken from the earth again, but that this kingdom shall roll forth, continue to grow and increase, until it will encircle within its pale all the virtuous and honest of the nations of the earth. This is the destiny of this work; not to exclude any one, but to include every one; and as it gains strength, influence and power, it will continue to aggregate to itself all that is good in mankind. The day will come when our own nation will be convulsed with intestine strife. The civil war that is past is not the only war that will take place in this land. It is a matter of regret to think it should be otherwise. But God has spoken. There will be intestine strife in our own nation. Already we can see, as it were, the seeds of this germinating and sprouting in the midst of neighborhoods and of communities, and it will break out after a while, and men will flee to Zion. The prediction was made 52 years ago by Joseph Smith, that the time would come when those that would not take up their sword to fight against their neighbor in this blessed land, (the most favored of any land under the heavens, so favored in government, so favored in climate, so favored in every element of wealth, and in all its surroundings) they would be compelled to come here for protection, for we will be the only people that will be at peace on the continent. That

prediction was made 52 years ago. It will be fulfilled just as sure as God has spoken it.

My brethren and sisters, I am happy in this reflection: that notwithstanding the threatening aspect of affairs—I speak now in relation to legislation—there is a spirit of peace, calmness and serenity, prevailing throughout our settlements and throughout our families, so far as I have been able to discern, that

has shown we are undisturbed, that we are conscious of the fact that God is with us. Continue to cherish this spirit, let it rest upon you, impart it to your children, extend it as far as you can; and may the blessing of our Father and God rest down abundantly upon you and upon all the honest everywhere throughout the wide earth, is my prayer, in the name of Jesus Christ. Amen.

DISCOURSE DELIVERED BY JOSEPH F. SMITH,

In the Ogden Tabernacle, Saturday Afternoon, July 18, 1884, being the Quarterly Conference of the Weber Stake of Zion.

(REPORTED BY JOHN IRVINE.)

THE OBJECT OF CO-OPERATION—IT IS RIGHT TO SUSTAIN ONE'S FRIEND —ECONOMY SHOULD BE OBSERVED BY ALL — OUR FRIENDS ARE THEY WHO AID US IN TIME OF NEED — KEEP THE SABBATH DAY HOLY.

I AM pleased to see so many of the Saints assembled here on this the opening day of conference, and I certainly hope that those who have taken the trouble to come to conference on the first day may be amply repaid for so doing.

We ought I think to be very willing to perform any duty that may be required of us as Latter-day

Saints, on the Sabbath day, and at other times appointed for the gathering of the Saints. We should come together for the purpose of being spiritually strengthened and encouraged, that our faith may be increased, and that we may learn the duties devolving upon us as members of the Church of Jesus Christ of Latter-day Saints.

We are not nearly as united as we ought to be. If the people of Huntsville, whose Bishop has been reporting them, had been united as Saints should be, and as I trust they will be some day, the probability is that they would have been much better off financially than they now are.

Co-operation is a principle that President Young was very much concerned about, and that he endeavored, with his brethren, to impress upon the minds of the people throughout the land. Under his administration our co-operative institutions were established, and by his efforts, many of the people, especially in the southern part of Utah and in Arizona, became united together in organizations that were called "the United Order." The object was co-operation, that the principles of union in labor as well as in faith might be developed to its fullest extent in the midst of the Saints. We all believe in being united in faith. We all profess to believe that there is one God, one faith, one baptism, and that we should be one people; but notwithstanding we profess this, our individuality stands out very prominent. Many of us cannot see just the same as our brethren see, and we cannot possibly be wholly united with them. We do not expect—I do not expect at all events—that the people will come to see eye to eye all at once. I believe this to be a work of great importance, and one that will not be accomplished without years of experience, and perhaps we will have to suffer many chastisements and reproofs before we are brought to a unity of the faith. Yet we ought to try to see eye to eye as far as possible. Our being united does not destroy our individuality at all. We can be just as strong in our in-

dividuality when united in regard to the purposes and designs of the Almighty, as we can possibly be when in opposition to these purposes and designs, and to our brethren who are united in regard to the things of God. Indeed I think it evinces a stronger characteristic of individuality for men and women to bring themselves into harmony and union with the purposes of the Almighty than to be divided against them or separate from them. Of one thing I am certain, and that is, that we ought to seek to become acquainted with the principles of economy. We ought to use the best wisdom, judgment and understanding we can obtain in our temporal as well as in our spiritual affairs and concerns. You take a community like the community of Huntsville, or any community of Saints in a Ward, isolated, perhaps, in a little valley, and if there is union and co-operation in their midst, thousands and tens of thousands of dollars can be saved in their own pockets; while, on the other hand, if individuals are left to do as they please, thousands of dollars will go out of their pockets into the pockets of speculators and others. I know that to be true. As Bishop Hammond has very truly said, there is in Huntsville from half a dozen to a dozen mowing machines, when two or three would be ample to do all the work which is required to be done in that place with these machines. This being the case, as stated by the Bishop, then all the thousands of dollars which have been expended upon these superabundant machines and other implements, have gone out of the possession of the people into the pockets of outsiders and strangers; whereas if they had been contented with having just enough, they could have devoted the balance of their means

in other directions, or have placed it in such a position as that it would bring them interest, instead of being operated and used by their enemies, perhaps, for their political or religious destruction. There is no reason why the principle of unity should not operate in the midst of the Latter-day Saints, except that we are too selfish. It should not be "every man for himself;" but we are many of us covetous. We desire in our hearts to have everything our neighbor has, whether we need it or not. In order to be like our neighbor; in order that we may associate with him, and that our daughters may associate with his daughters, and our sons with his sons, we must have as fine a house, as costly furniture, as many horses, as many plows, reaping and mowing machines, and headers, as many cows, as many sheep, and as many luxuries, whether we can afford it as well as our neighbor can or not. Now, all this is extremely foolish. It is wrong. We see a vehicle which costs \$200, more or less, and we do not absolutely need it—only we must have it to be like our neighbor—would it not be better to put that money in the bank, or lend it to somebody in business, and thus while benefiting others with our capital, secure interest upon it for ourselves. Certainly it would. In that way the money would be a help to you; whereas if you purchase the wagon you do not require, in addition to paying an exorbitant price in the purchase which is generally the case, the wagon will very likely be left exposed to the sun and wet—as wagons too frequently are left by a great many of the people—and soon becomes useless. Some men think nothing of buying a very nice carriage, spring wagon, or other wagon of some kind, and treating

it in this way until it is ruined and worthless. The same with valuable agricultural machinery; too much of it is bought and used for two or three days, or two or three weeks in a season, or for a whole month in a year—say a reaper, or a mower, and where is it the rest of the year? Out doors in the sun and rain, and before it can be used next season, it must be taken to a blacksmith's shop for repairs; for through exposure it has become rusty, the wood season checked every joint loosened. This is the way some people use their agricultural implements; whereas with very little trouble they might be stored away in the shed, kept dry and secure, and ready for service when the next season came round. But the better way of all is—in a small community where every man knows his neighbor, and where all are on neighborly terms, to consult together, and to form into co-operative bodies for the purpose of transacting the business necessary to be transacted outside of their little community. By thus consulting together, and using the combined wisdom of the community as to the number of reapers, mowers, etc., they will need to do the work of the community, a great deal might be saved. One man need not own the machinery. They could all join together, each contributing a certain sum towards its purchase, which they could use to mutual advantage, and see that it is well housed and taken care of when out of use. In this way a community could save thousands of dollars year after year, and I know the principle is a correct one for the people of Zion. It is a principle of economy. Money is something which a man ought to be able to take care of, and use wisely if he has it; if he does not know how to take care of it, it

will escape from his pockets, it will take the wings of the morning and flee away.

I think we ought to be united in all these things, in the purchase of machinery and of the vast amount of merchandise that we consume, that we do not manufacture or produce among ourselves. The very foundation of all real prosperity is home industry and home manufacture. This lies at the foundation of the prosperity of every permanently prosperous community. It is the source of wealth. I think, therefore, we ought to encourage home industry. We ought to co operate together, if there is any kind of business in which there is a profit, let us operate together and have the benefit of that profit among ourselves, instead of giving it to strangers. Why should we encourage the stranger to come here and import wagons to sell to us when we have got the brains and the money to sustain that business among ourselves? Why should we not rather do such things ourselves, and supply business and employment for our own people, many of whom are idle, and be independent of the world, and if there is a profit in it, put that profit in our own pockets, and use it for the comfort and happiness of our wives and children? It is a fact—at least it was reported to me as a fact by a person who is supposed to be acquainted with the business—that one man who deals in wagons and agricultural implements in Utah Territory, put \$30,000 into his pocket in one year, and he is only an agent for the company he deals with. I presume that the company put an equal amount into their pockets as the result of his labors; but the agent, as I was informed, put \$30,000 in his own pocket as the result of his business. Who is

it that buys the wagons, the plows, the harrows, the reapers, the mowers, etc., in Utah Territory? Is it the Gentiles? No, it is the Latter-day Saints. Those who are not Latter-day Saints are not engaged in agriculture as a rule. If there are any of them tilling the ground they are exceptions to the rule and they are very few and far between. They are not the people who use the wagons. They may, it is true, use some of them at the mines in hauling, etc., etc. The vast bulk of this class of merchandise is consumed by the Latter-day Saints. The result is that the Latter-day Saints put that \$30,000 into the pocket of the man I allude to. That same man sat on a Grand Jury and he ~~ped~~ to indict a man for marrying, acknowledging and maintaining his wives. That same man stands head and shoulders above many of his fellows in opposition to the Latter-day Saints, and in using his power abroad as well as in Utah against the interests of the people from whom he gets his money.

I do not feel that the Latter-day Saints are using their best wisdom, or acting upon the principle of the highest intelligence, when they sustain and patronize such men, especially when they have got the skill, the intelligence and the means to do all such business independent of all strangers or foreigners. I know they can do it if they will only co operate together and do business upon business principles. Our honesty with the world is proverbial. It is the universal testimony of outsiders that trade with us here, that the Latter-day Saints are the most honest and best paying people they ever did business with. I believe this is true. If a Latter-day Saint owes a Gentile and also a brother, it is said, he will pay the Gentile every time in

preference to his brother. Well, I do not know that this is right. I think if he cannot pay the full amount to both, it would be proper to pay each a proportion. Would not this be just as honest—instead of paying all to the Gentile and leaving your brother without anything? I think so. I do not know that we do this sort of thing to any extent; but I have sometimes heard of people that were thought to be very good payers to the outsiders, but were not so prompt in paying their brethren. I do not think that is exactly right. I think we ought not to go in debt at all beyond what we can pay. The Lord commands this. We ought to live within our means if possible, and if it is not possible and we keep living beyond our means, it is only a question of time when we won't even have credit, our friends won't trust us, and we will have to live within our means or die, or steal, as some one has added. When it comes to that kind of thing I feel as Dr. Johnson did when the beggar accosted him, "Why don't you go to work?" said the Doctor. "I cannot get any work, I cannot get anything to do, and you know, Doctor, I *must* live." "Well, said the Doctor, "I don't see the least necessity for it." (Laughter.) When a man won't pay his debts, or will not live within his means, when he knows what his income is: when a man will continue to get in debt to his neighbors as long as he has got any credit, knowing all the time that he cannot pay his way—well, I do not know that there is much necessity for that man to live. Perhaps the world would be as well off if he should pass away quietly somewhere. Every Latter-day Saint ought to learn—and especially every youth in Israel ought to learn—that every one of them should try to make the world

a little better for their being in it, if they possibly can. We all ought to try to do some good. If we will do that, then there is some necessity for our living. God will bless us in our labors and efforts; and if we will co-operate together in our temporal affairs and conduct our business on correct principles, the world will be better for us, and we will be better off in the world. We will have more means to build up the kingdom of God; we will have more to use for the gathering of the poor, for the building up of Zion, for the benefit of the Saints, and for our own benefit, and we will have much more power in the world. Money is a powerful agent in this degenerated age. It is said that knowledge is power. Knowledge should stand above money or wealth. But in the present condition of the world money takes the lead.

This ought not to be the case with us. The Lord says in the scriptures, "make to yourselves friends of the mammon of unrighteousness." What for? Obviously that you may have power and influence with the unrighteous.

Now, if we had wealth—and we are bound to have it by and by—those who worship wealth would either covet it and hate us and try to destroy us to get it, as some are doing, or else they would be bound to acknowledge the power we could wield through the possession of wealth. Well, now, we need not be at all afraid of the former. They cannot destroy us; for the Lord is our friend, and we are His friends. He will not suffer them to rob and plunder us; and take away from us our possessions; or if He does, he will give us more abundantly; because if we possess riches they will be the Lord's. We will dedicate them to Him, if we do our duty,

and they will belong to Him, and surely the Lord will protect His own. We should not despise these things, but should endeavor to use them for the accomplishment of the all-wise purposes of the Almighty. The Lord has said, Zion shall become the richest of all people. The earth is the Lord's, and the fullness of the earth is His. The cattle upon a thousand hills are His. The gold and the silver and all the mineral wealth of these vast mountains belong to the Lord. And although the wicked may get possession of them for a little while, yet they will perish by and by, and leave all their wealth behind. They cannot take it beyond the grave. By and by the Lord will overrule these matters in such a way, that the righteous, those who love God more than they love the world, and will use their means to the honor and glory of God, shall be made possessors of the earth and the fullness of it. It will be theirs to use for every purpose that is right and legitimate—to manipulate armies if necessary—to manipulate nations, or the world if necessary, to the carrying out of the purposes of Almighty God. We do not want to lavish it upon the lusts of the flesh. We should not desire it for that purpose.

If we do, God will withhold it from us, I hope; for no man should have wealth to gratify the lusts and desires of the flesh. We should use it to the honor and glory of God's name, and to the building up of His Kingdom.

We ought; therefore, to co-operate together in our mercantile institutions. It is as much a duty to sustain these as any other duty devolving upon us, or now as at any former time. We should patronize our brethren. We ought to see eye to eye in regard to these things. We

ought to be united in everything. We should cheerfully extend a helping hand to our neighbors from time to time. If our neighbor is oppressed, if he lacks knowledge or understanding or skill in the management of his affairs, you that have skill and experience and know how to husband your strength and means, ought to take pains to instruct your neighbor or brother who is not as thoroughly posted as you are. The instructions he receives in this way will benefit him and will not injure or impoverish you. We ought not to be miserly in regard to anything we possess, that is good. We can freely impart to others and not diminish our own store. We can impart our experience for the benefit of others. If our brother is about to buy something that is apparently not required, it would be a benefit to the poor man, who lacks judgment, for the Bishop or his counselors, or for his Teacher to go to him and endeavor to show him the mistake he is about to make. I think we ought to co-operate together in all these matters, be one in all respects, and not be like the world, "every one for himself and the devil for all." The Lord has told us in a revelation through the Prophet Joseph Smith, that except we are one, we are not His. He has said that we must be united. We must be one. We should see eye to eye. We should help each other; help our neighbor and our brother. The Savior very beautifully describes who is our neighbor in the example of the good Samaritan. Who is your neighbor? Who is your brother? Why, the man that ministers to you in the time of need; the man that is your friend in the time of adversity; the man that extends a helping hand and saves you from error; the man that gives

you the benefit of his experience and of his superior intelligence—he is your neighbor, your friend and your brother. Those who have embraced the Gospel—and especially those who are endowed with the authority of the Holy Priesthood, and are called to be saviors upon Mount Zion—ought to be the first and foremost in this good work of being saviors of their neighbors, and of their fellow creatures on the earth. It is our duty to teach correct principles, to instil them into the hearts of our children, and into the hearts of our neighbors, and to see that these principles are grounded in our own hearts; for except a man has been converted himself, and has a knowledge of the truth, it is folly for him to undertake to teach others the right way. But when the principles of the Gospel are thoroughly established in our own hearts, we can then go in the midst of our fellow creatures and say, “Come and follow me.” We can do this consistently. We are called to be teachers of these principles to the inhabitants of the earth. We are called to be God’s people, not a people of the world, for we have come out of the world. We ought to be united in all things temporal as well as spiritual. With God all things are spiritual. There is nothing temporal with Him at all, and there ought to be no distinction with us in regard to these things. Our earthly or temporal existence is merely a continuance of that which is spiritual. Every step we take in the great journey of life, the great journey of eternity, is a step in advance or in retrogression. We are here in mortality, it is true; but we are ahead of that condition we occupied before we came here and took upon us mortality. We are a step in advance of our former state. What is the body without the spirit?

It is lifeless clay. What is it that affects this lifeless clay? It is the spirit, it is the immortal part, the eternal being, that existed before it came here, that exists within us, and that will continue to exist, and that by and by will redeem these tabernacles and bring them forth out of the graves. This whole mission of ours is spiritual. The work we have to do here, although we call it temporal, pertains alike to our spiritual and our temporal salvation. And the Lord has just as much right to dictate, to counsel, to direct and guide us in the manipulation and management of our temporal affairs, as we call them, as He has to say one word in relation to our spiritual affairs. So far as He is concerned there is no difference in this regard. He looks upon us as immortal beings. Our bodies are designed to become eternal and spiritual. God is spiritual Himself, although He has a body of flesh and bone as Christ has. Yet He is spiritual, and those who worship Him must do so in spirit and in truth. And when you come to separate the spiritual from the temporal, see that you do not make a mistake. Some are inclined to say, “the Lord has a right to manage my spiritual affairs, but I will not allow Him to interfere with my temporal affairs.” Why, bless your soul, temporal things pertain to spiritual things. They minister to the spiritual man though they may be clothed with a tabernacle of flesh. The Bishop has as good a right to counsel the members of his Ward in relation to the purchase of merchandise or machinery, where and when he can do so wisely, as he has to counsel them in regard to spiritual matters. He has just as good a right to do the one as the other. He is a father to the people of the Ward.

He is placed over the people for the purpose of leading them in the way of truth and righteousness, and it is his business to look after the temporal—if you chose to make any distinction between the temporal and spiritual—as well as the spiritual things. And President Taylor has as much right to direct the people in temporal things as he has in spiritual things. We ought to acknowledge that right, and ought to do it freely and cheerfully, because we should see that it is right. We are under no compulsion to do so if we do not see that it is right ; but at the same time it is a correct principle, and every Latter-day Saint ought to have intelligence enough to know that this is the best thing for him to do—to be united, to be one with his brethren.

Now, you are going to have an election of county officers by and by. What are you going to do about it? Are you going to split tickets? Are you going to the polls to scratch off names, and put on the name of somebody else? I should hope not. I do not care who is put in office, only so far as we must obey the commandments of the Lord in these things. We must choose righteous men, good men to fill these positions. Hence if you will only get good men to fill these offices no one should care who they are, so that you have agreed upon them, and were one. We want you to be one both in temporal, political and religious things, in fact, in everything you put your hands to in righteousness. We want you to be one, one as God and Christ are one, seeing eye to eye. Do not try to crush anybody, or build yourselves up at the expense of your neighbor. Do not do it ; it is a custom of the world, and it is a wrong principle. It is said in the Scriptures that the chil-

dren of the world are wiser in their generation than the children of light. What does that mean? Why as I see it, when you go into Catholic communities, you will find that Catholics send their children to Catholic schools, and not to Protestant schools. You will find them patronizing Catholic merchants. They do not patronize Protestants. If there is anybody to put up for office they will put up their friends and vote for them. If you travel as missionaries throughout the world you will find this to be true. I have seen it in San Francisco, in New York, and in Great Britain, and upon the Continent, and wherever I have been, and yet it is accounted criminal for Latter-day Saints to follow this rule. We might commit treason against the United States if we did not send our children to Gentile schools, or if we did not patronize Gentile merchants. If a Gentile wanted to run for an office, and we did not vote for him, why, we are in rebellion against the government of the United States. I am going to tell you in a few words, what I think about these matters. I think the Latter-day Saints ought to send their children to be educated by those who are their friends, and not by their enemies. I think the Latter-day Saints ought to patronize their brethren and sustain them, in preference to their enemies. I believe that the Latter-day Saints ought to co-operate together and do their own business instead of asking the Gentiles to do it for them. I believe the Latter-day Saints ought to unite together in regard to all these things, and do their business upon the most wise and economical principles, instead of every individual doing it himself, wasting his means, sustaining his enemies, and getting materials he has no use for. That

is what I believe in regard to these matters.

To-day is Saturday, I am glad of it; for somebody would say I was breaking the Sabbath if I were to preach to you in this way on the Sabbath. But this is Saturday. It is the Jewish Sabbath. It is only unto man that there is a Sabbath. The Lord has set apart one day in seven upon which man should rest, because it is needful for the body

and the mind. We should worship the Lord upon that day. Man was not made for the Sabbath, but the Sabbath was made for man.

It is for us to do our duty and live our religion on one day the same as any other. Let us serve the Lord in righteousness all the day long, and He will be our Father and Friend, and our enemies shall have no power over us. This is my testimony in the name of Jesus, Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

*Delivered at Ogden, on Sunday Morning, July 21st,
1878.*

REPORTED BY GEO. F. GIBBS.

BUT ONE CHURCH OF GOD — WHEREIN THE SAINTS ARE A PECULIAR PEOPLE—CHURCH AND STATE RULE—RELIGION SHOULD BE NO BAR TO POLITICAL OFFICE — POLITICAL DOINGS ELSEWHERE — POVERTY IN THE EAST—FEAR OF RIOTS — LABOR QUESTION — TRADES, ETC., FOR YOUNG PEOPLE — STORING OF GRAIN—TROUBLES COMING—FORTUNATE SITUATION OF THE SAINTS—EXHORTATION.

I AM very pleased this morning at having the opportunity of meeting with the Latter-day Saints in Ogden, and I trust that while I shall attempt to address you, I shall be assisted by the Spirit of God, in making such remarks as shall be appropriate to your circumstances and condition. Brother Hardy, in his remarks, said we were the people of God; and that we were engaged in establishing His Kingdom on the earth. If this is

so—and I suppose you as Latter-day Saints who are present to-day, can bear testimony that this is the case—then we ought to be a people entirely different from every other people upon the face of the earth; because there can be but one people of God, or one Church of God, or one Kingdom of God; there cannot be two, nor three, nor more, one opposed to the other. Everything that has been revealed concerning

God, concerning His Church, and concerning the principles of salvation, leads us to the conclusion that there is a oneness, that there is union, and that divisions and opposition cannot exist among the people of God ; it would be entirely inconsistent with every idea of the eternal Creator to suppose anything else than this. Hence, no matter where you find those who are truthfully the people of God, you will find them under all circumstances united, thinking alike, believing alike, and acting alike. That is, having the same objects in view, the same aims to reach, and being prompted by one common motive or impulse. Therefore, having this view, I differ, upon some points, from some who are called Latter-day Saints, who seem to entertain the idea that because we are in the world we must necessarily be of the world, a part of them ; and that the standard which is looked up to and recognized in the world as correct, is one to which we should conform. Now, in this respect I differ from those of my brethren who entertain these ideas. I think it is our duty, making the professions we do and occupying the position we do, to be so far as necessary entirely original, or to use a word that is commonly used to describe us, a peculiar people. Because the world have a certain way to accomplish certain objects, I do not recognize it as at all necessary for us to do the same as they do. And I am quite willing that it should be known and understood, so far as I am individually concerned, that in many respects I differ from the world by which I am surrounded : and that in being a Latter-day Saint I claim the right, so long as I act in accordance with the rules of good order and do not violate any rules of decorum, to do as I please, to think as

I please, and talk as I please. This is a right that I claim as a Latter-day Saint. If I choose to believe that God has established upon the earth His Church, at the head of which He has placed a Prophet, and I choose to believe in that Prophet, to listen to his teachings, to be guided by his counsels, I claim that so long as I do this and do not interfere with my fellow citizens in the exercise of their privileges, it is my right to do so. If I choose to believe that the Lord has placed in His Church Twelve Apostles, to whom He has given the keys of the Apostleship and authority, and to whom He has committed the last dispensation, requiring of them to go to all nations as messengers of life and salvation, or see that the Gospel is carried to all the nations of the earth, and I choose to listen to their instructions and counsels and be governed by them, choosing to acknowledge them as channels through which life and salvation shall flow unto me, and that every administration of the laws and ordinances of God's House is sacred and holy ; if I choose to do this, I think it is my right to do it, so long as in doing so I interfere with no other man's rights and privileges. So in relation to gathering together. If, as a Latter-day Saint, I choose to leave other societies and communities and separate myself from them, to cast my lot in the midst of a people with a faith similar to my own, to choose them as my associates and mingle with them, and to patronize them and uphold them in all their labors and undertakings, who is there that has the right to question me in so doing, so long as I do not interfere with the rights of my fellow citizens ? In speaking thus of myself, the same applies to this entire people ; for that which is right in

individual cases, is right in cases of an entire community, whether they be numbered by thousands or millions. A great deal of fault has been found with us, as a community, because of these peculiarities, because we choose to believe that God our Eternal Father has established His Church and placed at the head thereof a Prophet; because He has established His Church and placed therein Apostles, Prophets, Evangelists, Teachers and other helps: because He has restored the everlasting Gospel in its simplicity and power; and also the gifts thereof, so that men can enjoy them again; because, I say, we believe in this and claim this, a great many are disposed to find fault with us. Now, I claim that it is nobody's business but our own what we believe, as to how we live, as to how we do or how we organize ourselves, so long as we do not violate law and do not trample upon the rights of those by whom we may be surrounded who are our fellow citizens. I speak thus because of some things which I notice in our midst. Now, I am away considerably, and when I get back I suppose I look upon the condition of affairs here with a little more scrutiny than if I were here altogether. And I notice this, that there is a disposition among some who belong to the Church to truckle, a tendency to bow, a tendency to drift in the direction of society as it exists elsewhere, and I have noticed that some people are dreadfully afraid of the association of church and state, dreadfully afraid that somebody will be mingling politics and religion, that some one who holds office in the Church among us may hold some political office. I do not share in that fear in the least. I have never shared in it, I hope I never shall, and have no idea I ever

shall. To do this, I am too conscious of the fact that the Latter-day Saints have been led to these mountains by the Almighty, through His servants, and that He has given unto us rights as citizens of the land, and being in the majority, it is our right to govern this land, to govern it in such a manner as shall secure to all men who enter its borders their rights, whether they be Latter-day Saints, Methodists, Presbyterians, Infidels, or anybody else, either "heathen Chinese" or civilized American. The Lord has given us ability thus far to govern the land; and it affords me no little pleasure to be able to say that there is no part of this nation so well governed as this Territory, which has since the day we came here been governed by the "Mormon" people; and there is no part of these United States that compares with this Territory for prosperity, for good order, for good government, and for freedom from taxation and everything else that is burdensome. And to whom is the credit due? It is due to the Lord; and next to Him it is due to His servants and people.

There have been attempts, and there will be continued attempts made to wrest the control of this land from us. We are engaged in a warfare; we have been told from the beginning that it is a warfare that will not cease until righteousness prevails on the earth. Every man that enters into this Church, if he understands the nature of his calling, understands that he enters into a warfare to contend for the triumph of truth. Do not those who are opposed to the Latter-day Saints recognize this? Certainly they do; and their efforts have been, and are so directed to-day, and will continue to be, to wrest that power from us which the Lord has given

unto us. They would throw dust in the eyes of the Latter-day Saints, if possible, and try to foster in the minds of the people that there is something very inconsistent with the Constitution and genius of our institutions for men who are religious to have anything to do with politics. It is considered all very well for a wicked man to hold office; he can mingle in politics and help to frame the government of the country; but the man who makes any profession of religion, especially if he be an official in the church to which he belongs, has no right to meddle in politics, or interfere in any way with the government of society. This is all wrong from beginning to end. Admitting what I said in the beginning, that we are the people of God, I would ask, what better people can be found, and what more suitable people to take charge of the affairs of mankind in the earth and establish righteous principles and maintain laws under which all men can dwell in peace and be entirely free from oppression and everything of this character? Who, I would ask, are better qualified to do this than the men who understand the principles of truth? Suppose, for instance, that to-day and from this day forward, the Latter-day Saints, those who are active in their religion and in the performance of the duties of their religion, were to withdraw from politics and leave the government of this land to others, what would be the result? It would not be but a little while before the scenes we see in other places, and that are deplored by every lover of liberty in the country, would be enacted in this part of the land; you would see a condition of affairs that would cause you to mourn, and you would be willing to flee to any place almost to be free

from participating in them. This would be the result if those who are active, as Latter-day Saints, were to withdraw from participation in these matters. But is this the design of the Lord? No, it is not; He never did design that this should be the case, and it would be a want of wisdom on our part, as a people, to allow any such a condition of affairs to exist. I maintain that Latter-day Saints have a perfect right to hold office, and they should not be excluded from office; that whenever the people choose to elect one of them, it would not be considered improper in the least degree, no matter what his standing, he has a perfect right to hold that office; and if he be a righteous man, the better it will be for the people, if he will condescend to take upon him the duties of the office. Instead of excluding such a person I would feel thankful to him to fill it, feeling assured that such men would give satisfaction, and that while they were in power good government would be preserved in the land. Some of our enemies have come to Congress, and have complained about "Mormons" holding office. I have said, gentlemen, if you would exclude a "Mormon" from holding office, because of his ecclesiastical authority, you will have to exclude every man of worth in the Territory, for there is not a man of worth in the Territory who does not hold some office in our Church. The shoemaker who works at his trade for a living, may be called upon on the Sabbath to preach to the people; the carpenter, the blacksmith, the mason, the man who works from Monday morning to Saturday night may be called upon to preach the Gospel of salvation; and such men are all the time being called to go to the nations of the earth as ministers of the Gos-

pel ; and if it be a crime for a man to hold a political office who is a minister in our Church, then you will have to exclude every man of worth in our Territory, for our Bishops are our most prominent and active business men ; and there is this feature with those who act in this Territory, they act without pay ; and the men who distinguish themselves in the manipulation of their own affairs are generally selected to manage the affairs of the public, and they are men most suitable to attend to business affairs, to act as Probate Judges, or in any other office. When this is explained, it is very rarely you will hear a man find fault. But there are some who complain about the "Mormon" hierarchy, who do not seem to know that it consists of the entire people, and that every man of worth, professing the faith and religion of the Latter-day Saints, belongs to that hierarchy.

I trust none of the Latter-day Saints are tender on this point. I would proclaim it to the world that we have such confidence in our leading men, the men who have made this country, and who have planted our feet in these mountains, the men who have all the day long urged the people to habits of industry, and to become self-sustaining, the men who framed our governments—our city government, or county government, our Territorial government, such as we have to-day, and who organized us as we are organized here ; I say, I am not ashamed to acknowledge that I am willing to be led and governed by the counsels of men who have done such wonders, as we witness on every hand. Call them Apostles, call them Prophets, call them Bishops, call them Elders, call them anything you please that is honorable, I am not ashamed of it. I would just as soon they dictate as

to have a little caucus do it. I have seen these caucuses outside of this Territory and among non-Mormons. A few men get together and caucus, and plan and arrange, and they get up a ticket, and lay their wires so that others will sustain it, and the Convention will sustain it, and by this means get their favorites into power. This is a common practice all over the United States. I would deplore it as one of the greatest evils that could occur to us, that there should be a scramble for office among the Latter-day Saints. When two or three brethren, who aspire for office, try to divide the people, this is something to be deplored. I therefore have always advocated keeping down our salaries, that offices may not be very desirable, so that men shall not desire to get possession of office to use it, or feel that because they are elected once to office they ought to always have it. We should always be ready and willing to serve when called upon, and just as willing to decline when required, having at heart the good of the community. A great many of the Members of Congress during the last session were exceedingly anxious for an early adjournment. Why ? That they might return home in time to manage the primary meetings, because if they did not, there was every probability that they would be defeated. It has been noticed, for instance, that Oregon has never elected the same man twice. Why ? Because when the convention met to nominate a candidate the member would be in Washington, and somebody else would be nominated, and he would be left out in the cold. It is a remarkable fact that from this State up to the present date a Member of Congress and a Senator has never been elected twice for the same term. And there are other places

similarly situated, where men have to be home to superintend the nominations, or they would lose the election. I cannot tell how many times I have been congratulated on the ease with which I have been elected. Members ask me if I have to spend much money and time to secure my election. I tell them it has never cost me any trouble in the least; that I have been elected because the people want me; and when they do not want me I should stop at home. There are some districts in the United States in the same condition, where men are so strong in their districts that it is not necessary that they should return to arrange for their election. But in the most of cases this is what they have to do; they have to watch very carefully, and have their friends on the watch for them, and lay their plans so that they may not have their primary meetings and conventions captured by their enemies. I would indeed deplore the existence of this condition of affairs among us. If there should be any division of sentiment among us at any time, let us do as brethren and sisters should do—for the sisters have a voice in this matter as well as the men, and their voice should have weight; there should be representatives of both sexes—and arrange our differences in the beginning, in our first meetings and there settle them; and then let us go to the polls united, as one body, sinking any differences of opinion we may have, being determined to carry out that which the majority decides upon, because the majority should rule, and this is a principle that should be recognized. The voice of the majority should be potent, and have influence with the minority, and the minority should should not rebel against the majority. You take a republican caucus or a

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democratic caucus; let them get together and talk about any principle or upon any nomination. They set us an example in some respects, which we might imitate with a good deal of profit. I have seen and known of them quarrelling, and have heard strong arguments—the most bitter arguments; but after the vote has been taken, after the will of the majority has been announced by vote, then the minority submit and cast their votes with the majority. It is so in nominating the Speaker of the House. The Democratic speaker of the House is not the choice of the entire Democratic party, but he is the choice of the majority. So with the door-keeper, sergeant-at-arms and the various officers selected, and the minority submits to the majority. So with the Republicans in the Senate. It should be so with us, as a community; we should be willing to submit to the will of the majority upon these points.

I am thankful, brethren and sisters, in coming back to find so much prosperity in our Territory. You may think you have had hard times, as I have no doubt you have, there is a scarcity of money, and in some instances a scarcity of labor. But compared with the condition of the East, you can well say you have a good deal of prosperity. It is a most painful thing to witness the amount of destitution and poverty found in many of the eastern cities, and through the land generally. You can scarcely walk from the Capitol down Pennsylvania Avenue to the hotel, without being solicited as many as half a dozen times for charity, colored people and white people soliciting alms. And this is the case in most cities. It is most painful to see respectable people, people whom you would not suspect

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were in want, from the appearance of their clothes, ask for alms. And this is the case almost universally throughout the east. One of the most grave fears I noticed in the minds of members during this and the summer previous to the adjournment was, that the difficulty arising from the hard times, the want of labor, etc., would give rise to destructive riots. It is true that men's hearts are failing them in looking forward for the things that are coming to pass.

In this respect we are not without our difficulties. We have trouble about water. That is one of the weighty questions that is looming up in our midst—how to divide our water equitably and justly, and will have to receive attention. Another question is, how to employ our poor people; how shall we put an end to idleness in our midst? how shall we furnish employment to our numerous children, our young men and women growing up? what shall we do to furnish an abundance of employment for every one who desires labor? These two questions require attention. But notwithstanding the existence of these difficulties, our condition in many respects is a most enviable one. We have a healthy country; we have a country where we can live in peace and quietness. The rights of society have been respected thus far in our midst; secret combinations do not exist among us having for their object the overthrow of existing institutions or the destruction of society and property, or the reducing of property to one common level. There are no evils of this kind menacing us to-day. We have an abundance of land. It is true our land is dry land: but still there is plenty of room for our young people to spread out. And there should

be one principle, I think, observed by us, and that is, that every father and every man who has influence in our various localities should endeavor to the extent of his ability and opportunity to bestow upon our young men a knowledge of the various branches of business. It is a matter pressing itself upon our attention, and it should receive attention from us; that every boy and every girl in our community should be taught something, some branch of skilled industry by which they can sustain themselves. If our boys wish to become farmers, make them the best of farmers, endeavor to teach them some knowledge concerning agricultural chemistry, so that they will be the better qualified to make our land as productive as it can be made. Let our girls be taught branches adapted to their sex, by which they can sustain themselves. Let our great desire in this direction be to become a nation of producers, that idleness may not be known in our land. This is a matter that must receive attention; it has received some, but it must receive more. If some of our boys evince a desire to become herdsmen, efforts should be made to put them in possession of books on stock-raising. The very best sources of information respecting this business should be placed within their reach to enable them to raise the very best animals; and this desire to make the best use of the blessings of God, should be encouraged and entertained by all. Do not forget, my brethren and sisters, the teachings you have heard, and which have been repeated in our hearing for so many years; I refer to the saving and storing of grain; for the day will come when you will see the wisdom of doing so, and when many of you will doubtless wish you had profited by it. For I tell you

that wars and desolation will cover the land, just as prophets have declared they would ; and these are coming, coming, coming, as plainly and as surely as the light comes in the morning before the sun rises above the summit of yonder mountains, and before we see his rays. We see the light approaching from the east, which gives us notice that the sun is upon us, and that we will soon feel his rays. So with the signs of the times at the present. We have only to read the newspapers, and look abroad and see confusion, and see difficulties, and see war, and see pestilence foreshadowing themselves over the land. And these things will come to pass as sure as the Lord has spoken it, and as sure as His servants have testified to these words. I say you should be thankful every morning, noon and night, and all day long, that you are in these mountains, and that your families are so comfortably taken care of in these secluded valleys. You may have difficulties to contend with, we may have many things that render our position unpleasant ; but nevertheless our position is the most enviable of any community or any people within the confines of the United States, from Canada in the north to Mexico in the south. There are no people who enjoy a more enviable position. Men have already begun to accord this to us, and say our location is exceedingly desirable. And the fact is being understood and recognized, that there has been what they call a series of fortunate circumstances, but which we call the providences of God, around this people, that have placed us in a most wonderful position to exercise power and do great good. Every time I come home I have these feelings deepened in my heart. I feel more thankful every time I come in sight

of these mountains from the east ; it seems that every trip increases my thankfulness, to see the homes and places which God has given unto us, to which He has led us and which He has made so blessed in our dwelling here. We are blessed with pure healthy water ; and the sun, although its rays are fierce, does not have the effect upon us as upon the people in the east. If the thermometer were to rise 10 degrees higher, I would rather endure the heat here, say at 100 degrees, than at 90 degrees in the east. I feel more vigorous, which is doubtless in consequence of the cool and refreshing canyon breezes which blow down upon us evenings and nights, which enable us to recuperate from the wastes of the day. This is only one thing, but it shows how good the Lord has been in leading us out to this land ; and the time will yet come when we will appreciate our position, geographically, still more, when the calamities which have been spoken of by ancient and modern prophets overtake the inhabitants of the earth as well as those of our own nation. Look at our nation for instance ; it is asserted by a majority of the people that the President has been put in his position by fraud. Although it has not been proven that President Hayes has been a party to the fraud, and indeed, I believe him to be free from accusations of this kind, yet this does not change the fact that a majority of the nation believe that he occupies the presidential chair through fraud. And of course if this is the case his Cabinet is not legally chosen. But it shows the condition we are coming to ; those of you who are posted in the results of what is called the Potter investigating committee are acquainted with the irregularities that have been brought to light,

which alone give an idea of the state of society.

Shall we, brethren and sisters, allow ourselves to drift into this channel? When men come to us saying that it is not right that we should manage our election affairs as we do, shall we hearken to them when there are such examples before us all through the east? I say it would be placing ourselves in a most undesirable and critical position; it would be throwing away the blessings God has given us, and which He wishes us to magnify and appreciate. I hope to see the day when through all of these mountains, from Idaho in the north to Mexico in the south, there shall be a free people dwelling at peace, enjoying the blessings of liberty, enjoying the blessings of a Constitutional form of government, electing their own officers by their own free and unbiased choice, and upholding them; and these officers executing justice and righteousness in the midst of the people. I do already see it in part, for all through these valleys we have a system of government which is the purest Constitutional republican-democratic form of government that can be found anywhere over the United States. I prize it, I know its cost; and we should maintain it, every man and woman should maintain it by standing up for their rights, for they have a right to vote, and vote for any man they may choose, no matter who he may be. When you decide that he is the man to fill the office, then elect him, and if you find that such a man does not suit you, when the time comes, change him, and uphold such men only as will maintain the laws and the princi-

ples of Constitutional government, and honor the office to which they are elected. Let us never feel to oppress any man because of his religious views, or because of his poverty or because of his political views; but to the contrary, feel that it is a sacred duty imposed upon us to tolerate freedom and preserve good order, and see that integrity and honesty prevail in the land. And you will see the day, and it is not far distant, when these mountains will be the stronghold of a free people, and when men will come here because the principles of the Constitution will be maintained here; and they will be protected in their political and religious rights. And this is the mission which God has given unto us. We should stand shoulder to shoulder, and let no man divide us, no matter who he may be. It is our duty to bind these people together in the strongest possible manner by the bonds of righteousness, not in iniquity, not by secret combinations, but by the bonds of righteousness; because we are few in number, and it is only by our unity that we can be made strong. Let us maintain unity, brethren and sisters; let us maintain it in the Gospel, maintain it in the ordinances that God requires us to submit to; maintain it in all our political affairs, from north to south, and be one, bearing in our minds that a poor nomination well sustained is better than a good nomination not sustained.

That God may bless you, and fill you with His Holy Spirit, and preserve you in the liberty of the Gospel, is my prayer, in the name of Jesus. Amen..

DISCOURSE BY PRESIDENT JOHN TAYLOR,

*Delivered in the Bowery at Rexburg, Bannock Stake, Idaho, Sunday
Afternoon, Aug. 17th,
1884.*

(REPORTED BY JOHN IRVINE.)

WHY WE GATHER — DIFFERENCE BETWEEN THE LATTER-DAY SAINTS AND THE WORLD — ORGANIZATION OF THE CHURCH IN FORMER DAYS—CONDITION OF THE WORLD PREVIOUS TO THE RESTORATION OF THE GOSPEL — THE REFORMERS AND THE WORK THEY PERFORMED — ALL MEN ENJOY A PORTION OF THE SPIRIT OF GOD — THE JEWS—THE GOSPEL MUST BE PREACHED — ORGANIZATION OF NEW STAKES — MISSIONARIES' FAMILIES TO BE PROVIDED FOR — BUILDING HOMES AND BEAUTIFYING THEM — THE DESTINY OF ZION.

I AM pleased to have the opportunity of meeting with you in this place, of visiting your homes in these new settlements, and of striking hands and conversing with many of our old friends with whom we have been associated quite a distance from here, and some a very long distance indeed.

As Latter-day Saints we have gathered to these valleys of the mountains. We are assembled together for certain purposes associated with our own individual interests; in other respects for purposes connected with the welfare of our families, of our wives, our children, our husbands, etc. And then, further, we have gathered together as we have done in these mountains to comply with certain requisitions made by the Almighty upon His people in these latter days. We have come here in accordance with a message that he has communicated from the heavens to the inhabitants of the earth. These ideas and feelings are

at the foundation of all our movements, of all our acts. We occupy a very peculiar position in the midst of these United States and also in the world. We differ from others in a great many respects, in our ideas of God, in our religious sentiments, in our social views, and in our relationship with each other, and in many respects in all the leading characteristics of human life and existence pertaining either to this world or to the world that is to come. We assemble here as Latter-day Saints—for it is to these that I am speaking—and I understand the term Latter-day Saint is used in contradistinction to former-day Saints. The Church of Christ existed some 1800 years ago, when Christ himself was its teacher. He came down from the heavens to teach and instruct the people in the ways of life. Those who believed in Him were baptized in His name for the remission of sins, and they had hands laid upon them for the

reception of the Holy Ghost. They were born of the water and of the Spirit, and were made new creatures in Christ Jesus. They were instructed in the principles of the Gospel, and they had placed among them Prophets, Apostles, Pastors, Teachers, Evangelists. We are told that these men were authorized by Jesus to preach the Gospel to all the nations of the earth. We are told that they were to tarry at Jerusalem, until they had received power from on high, notwithstanding all the teachings they had had from the Savior. What was that power? It was the gift of the Holy Ghost. Had they not received it? Not in the sense here implied. What, not those that had been with Jesus? No, I repeat, not in the sense here implied. Jesus emphatically told them that it was necessary He should go away; for if He went not away the Comforter would not come. He instructed His Apostles to teach certain principles that should exist and that ought to prevail among all the human family. But the people have departed from these things. The Gospel put them in possession of the Holy Ghost, which brought things past to their remembrance, led them into all truth, and showed them of things to come. The Savior explained the office of the Holy Ghost. It would enable those who received it to comprehend the past, the present and the future. It would draw aside the curtain of the invisible world, and they would be enabled to gaze through the dark vista of future ages and comprehend the purposes of God, as they rolled forth in all their majesty, glory and power. And then in the Church, as I have said, there were placed Prophets, Apostles, Pastors, Teachers, etc., for the perfecting of the Saints, and for the work of the ministry; that

men properly qualified and endowed of God, by His Holy Spirit, and ordained and set apart by Him, might go forth as messengers of life and salvation to the nations of the earth. Hence they had their Twelve, their Seventies, their Bishops, and the various officers of the Church. This organization to which I now refer, existed 1,800 years ago, on the continent of Asia, and according to accounts given in the Book of Mormon, a similar organization existed on this continent. Here they had their Twelve, and these Twelve were commissioned to preach the Gospel as the others were on the continent of Asia. Jesus visited them here as He visited the others in Asia, and they were placed under His guidance and direction.

Now, what condition was the world in before the Gospel we now preach was introduced? Many of you older men here—there are not so many old men here as we find in some places—lived when the Gospel was not upon the earth. I did and many others did. Where could we find anything resembling that which was taught by Jesus? Nowhere on the face of the wide earth. Apostles, Prophets, Pastors, Teachers, etc., were nowhere to be found. Do I know this? I do know it, for I lived in the world at that time. I knew what was going on. I was mixed up with their teachers, and was well acquainted with the different societies and organizations. Did they have the Gospel as laid down in the Scriptures? No. I remember reading with very great interest the remarks of one of the Wesleys—I do not remember now whether it was Charles or John—in some poetry of his:

“From chosen Abraham’s seed the new
Apostles choose
O’er isles and continents to spread the
soul reviving news.”

He knew very well that they did not have Apostles, nor those officers that used to exist in the Church, and he felt it keenly, as did many others. I, myself, mixed up with a society of gentlemen before I heard the fullness of the Gospel, who were searching the Scriptures to find out the true way; for we did not find any men who professed to be inspired. We were told that all inspiration had ceased, and yet there were men professing to be called of God to preach the Gospel. Now, that is a very singular thing. How can a man be called of God, if God has ceased to speak? If a man is called of God, he must be called either by the voice or Spirit of God, or by somebody who is authorized of God, and knows something about His ways. If he does not receive his calling in this way, how is he going to get it? There is one other way—that is, if God has had a regular Priesthood upon the earth, unbroken, uncorrupted and uncontaminated, then it might come down from one to another through the different ages. The Church of Rome professes to trace its authority down from the days of the Apostles until the present. But unfortunately there is a Scripture that rather interferes with them and with others, namely: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." I will tell you what Joseph Smith told me personally. Said he: "You are going out to preach the Gospel, and if you can find a people anywhere as you wander through the world"—which I have done a great deal, traveled thousands, and I do not know but hundreds of thousands of miles, and mingled with all classes and creeds and con-

ditions of men, religious and irreligious, professors and non-professors, Christians and Jews, Gentiles and all classes of people—"if you can find," said he, "a people anywhere having the doctrines of Christ, you need not baptize them." But I never found anywhere, wherever I went, any persons holding the doctrines of Christ as taught by Him, with Apostles and Prophets and inspired men under the influence of the Holy Ghost, and with an organization similar to that which was introduced by our Lord and Savior Jesus Christ. Therefore I had to call upon all men everywhere to repent, for I could not find the kind of people Joseph said I need not baptize. Wesley and Whitfield, and going back still further, Luther, Melancthon, Knox, Zwingli, and many other reformers, started what are termed reformation. But what did they do in those reformation? Did they bring back the pure Gospel of Christ? No, they did not, and they did not profess to do it. It is left for some of their admirers to do that for them which they in their day never professed to do. What did they do? They tried to reform abuses that were in the church. Well, what was done by these people? What influence were they under? They were under the influence, more or less, of the Spirit of the living God. But they didn't have the Gospel, you say? No; but they were not deprived of a portion of the Spirit of the living God on that account. It is a very great error for us to suppose that men throughout the whole world have not been under an influence of that kind more or less. We are told in the Scriptures that God has given unto all men a portion of His Spirit to profit withal, and many men who have followed that Spirit according to the light they have had, have

done a great deal of good among men, among whom were Luther, Calvin, Melancthon, Wesley, Fletcher, and others in the various churches. Fletcher, I think, was a Church of England minister; so was John Wesley, and many others; then there were others among the Presbyterians, Methodists, Catholics, etc. They were good men. They sought to do good, and did do good; for he that doeth righteousness is righteous. They followed the leadings of that portion of the Spirit of God which is given to all men to profit withal. They operated in the interests of humanity; introduced many charitable institutions; made provision for the poor and outcast, the lame, and the blind; acted in a very liberal, kind and generous manner. I have known, in my travels, many ladies and gentlemen possessing large fortunes, who spent their time and their means in trying to promote the welfare of humanity. But was that the fullness of the Gospel of the Son of God? No, it was not. Was it right for them to do these things? Yes; for it is always right for all men to do good to their fellow men; to be moral, virtuous, honorable and upright; and notwithstanding the wickedness and crime that exist in these United States, yet there are thousands and millions of good honorable men who desire to do right; but they do not know the truth, and are led astray by men who know not what they say nor what they affirm. If these men had the Gospel with which is associated the gift of the Holy Ghost, it would lead them into all truth as it did in former days. And what is said of circumstances and events that shall transpire in the last days? We are told that it shall come to pass, when the Lord shall bring again Zion, that her watchmen shall see eye to eye.

This will be the case when all the people of Zion live their religion, and comply with the requirements of the Lord.

Speaking of good men, I had several gentlemen call upon me just before I left the city. They were Jews. They came from London, or somewhere in that neighborhood. One of them professed to be a lineal descendant of the tribe of Levi, and of the house of Aaron, and I was told by part of the company that he held the legitimate right to the Aaronic Priesthood, and his name agreed with the records we have pertaining to these things. Well, these men were engaged in a very charitable enterprise. They had heard that we had some sympathies with the Jews, and desired to see me and have a talk with me on the subject. They told me about the terrible scenes that had transpired in Russia lately, and the heavy persecutions that their people had endured in that country. They and their friends had subscribed some £80,000 (about \$400,000) to assist their persecuted brethren in Russia, and had formed a number of colonies in the United States, and thus delivered a great many from their oppressors. They have purchased large tracts of land, and established their brethren upon them. I told them they had rather missed the place—that they should have taken up Palestine. That, they said, would be all right in its time; they could easily go from this country to Palestine when the time came. I talked with them about a good many principles. I talked about our temples, and said that they would have to build one at Jerusalem, and I told them that I had spoken to Baron Rothschild on this same subject some few years ago, and that he would assist in gathering the people. They said that

he had given them some help in connection with the enterprise they now had in hand, and they supposed he would assist in the future.

I speak of these things to show the good feelings that exist among men in many instances. That was certainly a very charitable act for these men to be engaged in. They were Jews and not Christians, neither were they Latter-day Saints. Why, it would be a good work for an infidel to be engaged in—to do good to his fellow men and relieve the oppressed. That is what we believe in—to do good to all men, especially to the household of faith.

It is well for us to remember that we are not the only people God has on the earth. We are told that He is the God and Father of the spirits of all flesh. He is therefore interested in the whole of the human family. The Savior commanded His Apostles to preach the Gospel to every creature. Why? Because the whole of the human family are the sons and daughters of God, and it was proper that they should have the principles of life and salvation presented to them. He has told us to do the same thing—to carry the Gospel to every nation, kindred, tongue and people—and our Elders go forth, as they did in former times, without purse or scrip, trusting in God. And some of them get killed. We have heard of two being slain quite recently in these United States, where we boast so much of freedom, human rights, liberty of conscience, etc. Right in the State of Tennessee, this atrocious deed has taken place, and it is not long since one of our brethren was murdered in Georgia. We feel sorry for these things; but, then, we cannot help it. We cannot relinquish our labors in relation to these matters. It is enjoined upon us to preach the Gos-

pel to every creature, and we propose to carry out these things as the Apostles did in former times. Lives may be sacrificed for the truth's sake; but it makes no difference where we are if we are only engaged in the work of God. Jesus said: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." I fear God, and know no other fear, and do not want to; and when men talk sometimes about what they will do and what they are going to do with the Mormons—"Wondrous works in the land of Ham, and terrible things by the Red Sea"—it does not make our knees shake nor our heart palsy. We feel that we are here to do the will of God, and in the name of Israel's God we will do it; we will, God being our helper. These are my feelings, these are the feelings of my brethren around me, and these are the feelings of all good Latter-day Saints who comprehend themselves and intelligently know the principles by which they are governed.

We have embraced the Gospel of the Son of God, and God has taught us how to organize His Church. Had He not taught us we should not have known anything about its organization. Joseph Smith knew nothing about it; Brigham Young knew nothing about it; I could not have known anything about it, nor any of the Twelve, nor any man living on the earth, until God introduced it and taught us in all these things. In addition to establishing His Church He has told us to build up a Zion to His name, and we are gathering the materials together for that purpose. We have got our Stakes organized, and we have come here to help organize your Stake. Yesterday the High Council was organized. This is a

body of men that exists in the Church and Kingdom of God. All Stakes must have such a Council that they may have a perfect organization among themselves. Then you have Bishops, Teachers, etc., whose duties you are familiar with, the same being laid down in the Book of Doctrine and Covenants. Brother Ricks here is your President, and with one or two exceptions, Bishops have been appointed in all the Wards, that everybody in the various settlements may be placed under proper government, and under the guidance and direction of the Almighty, according to the laws that He has introduced in His Church. For this purpose you have been taught to gather together in your towns and villages, and certain instructions have been given in regard to these matters. Before these instructions were given, Brother Preston and Brother Ricks were directed to come out and examine this land, and they found it was suitable for the settlements of the Saints. They were then requested by me to furnish a plan of the country, and also select places for cities and have them surveyed, to provide lots for meeting houses, school houses, Relief Societies and Mutual Improvement Associations. All of which they promptly attended to.

The Stake of Bannock was afterwards organized, as also a Presidency for the Stake. Town sites were selected and surveyed, and then the instructions which you have heard read were given by the First Presidency. We find you have a very good country, and are pleased to see you as comfortably situated as you are. It is hard struggling always to start new settlements. I am pleased, however, to find so many of our young men embarking in this enterprise; and by and by you will

have a number of most beautiful cities in this portion of country. The land is quite productive, as was evidenced by the samples of oats, wheat, corn, turnips, etc., exhibited here yesterday. These things show you have got into a tolerably good country; and you have almost more water than you know what to do with; but when the time comes when all the land is taken up between these mountains, these streams will not be quite so big as they are now; you will be able to manage them a little better, for the earth will drink up a good deal of water. It seems to me your lines have fallen in pleasant places. Don't be discouraged about anything. Everything is moving along all right. The great thing is to conform yourselves to the circumstances in which you are placed. There is one thing I have been very much pleased to learn. I requested Brother Preston, in talking about these things, to see that in the neighborhood of every town there should be a piece of ground set apart for the benefit of missionaries' families; because we shall be calling upon the Elders here to go forth and preach the Gospel, the same as we are doing in other parts of the land of Zion. I asked Brother Preston to set a pattern here in this respect to the balance of the land of Zion, and then report to me, and I would call upon all other peoples in the land of Zion to do the same, that the families of the missionaries may have bread and other supplies, and thus be sustained and looked after, and not feel in any kind of bondage. Most of the missionaries, perhaps, would not be in needy circumstances, but if they should there will be something for their families and they will have no excuse to back out under these circumstances. And then we call upon the older men among the

Seventies and High Priests and upon lots of the young men to attend to these matters, and thus promote the welfare of all.

And now we want to see you as Latter-day Saints, as quickly as circumstances will permit, get on to your city lots, and don't be scattered abroad like so many stray calves. We want you to locate on your city lots, and in the mean time be preparing to build on them ; for we must have beautiful cities and splendid habitations in the land of Zion. Many people begin to admire Salt Lake City ; but we have done nothing there to what we intend doing. I have talked with Brother Ricks on the subject of building nice homes, and have suggested that you get some architect to furnish the plans of some pleasant cottages, and some more pretentious, according to the means and circumstances of the people. You may be able to purchase architectural books that will answer the purpose ; but let us build beautiful homes. It is nearly as cheap to put up a good looking house, and one properly constructed, as it is one of those ill-favored affairs. Build your temporary homes well back in the lot, so that when you build again these will answer for kitchens, or it may be some of your boys or girls, till they can do better. But we want to see beautiful cities,

beautiful houses and pleasant homes, and everything around you calculated to promote your happiness and well being.

And then we want to see you operate as one in all things. You fathers of families and you mothers, see to it that you dedicate yourselves and your habitation and everything you have to God, and that you live pure, virtuous, and holy and upright lives. See to it that you are men and women of God —children of the Most High God, and your offspring with you. And I tell you that the time is rolling on when Zion will become the praise and the glory of the whole earth. The time is coming and hastening on when, as one of the prophets predicts, people will say such and such a man was born in Zion —that is, the people of Zion will be so honorable, so upright, so virtuous, and so blessed of God, under the auspices of the Almighty, and the government which He will introduce, that they will think it an honor to have been born in Zion. We will fear God, and work righteousness on earth, and when we get through here be transplanted to the heavens until this earth shall be redeemed ; for we shall again possess the earth when it shall be celestialized. God bless you all, in the name of Jesus. Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

*In the Tabernacle, Salt Lake City, Sunday Afternoon, August 31,
1884.*

REPORTED BY JOHN IRVINE.

▲ PECULIAR WORK — TRUTH OPPOSED IN ALL AGES — TRUE RELIGION NEVER PERSECUTES ITS OPPONENTS — WHAT THE TRUTH HAS COST — WITH GOD ON OUR SIDE VICTORY IS SURE — SAINTS OBLIGATED TO SPREAD THE GOSPEL — FORBEARANCE COMMANDED — A TEMPLE-BUILDING PEOPLE — FEELING MANIFESTED TOWARDS THE SAINTS — CIVIL STRIFE COMING.

THE work of God in all ages has been a peculiar work, coming in contact with popular ideas and with men's preconceived notions, and meeting with opposition frequently of the most deadly character. In every age when truth has been revealed, it has had hostility to contend with. No great principle has ever been established among the children of men without costly sacrifices. The religion of our Lord and Savior was established at the cost of precious and it may be said inestimable blood and lives, and it has been the characteristic of truth in every age to be hated and to be opposed. If, therefore, we as Latter-day Saints are exposed to opposition and hostility,—having our names cast out as evil, and men thinking that they are doing God's service in killing us,—it is no more than men have endured in past generations for the truth, for that which is now recognized as the purest and most heavenly truth. It is with our generation as it was with the generation in which the Savior lived, and as it has been with all generations. Truth that

has been established has been revered, or men have thought that they revered it, and in looking back to the acts of their ancestors, or of other people, they have said to themselves: "If we had lived in the days of our fathers we should not have killed the prophets and those that were sent unto us." They said this at the time of the Son of God, and He reproached them for these expressions, and charged them with being the sons of murderers, and they themselves willing to do the very acts that they reprehended and condemned in their fathers.

It would be an incredible thing if we had not seen it and known it, that men and women are persecuted in our day and in our time and in our nation for religion's sake. To make such a statement a few years ago — half a century ago or a little over — would have been to have raised incredulity; men could not have conceived of the possibility of a church, however ignorant, however misinformed, however untrue its doctrines might be, being persecuted and its votaries slain because

it taught false doctrines. It has not been the case in the history of our race that true religion has sought to destroy false religions, and the advocate of false doctrines, by the shedding of blood. That has never been the practice of true religion, or of those who believed in true religion. How preposterous it would be for us to imagine the Savior and the Apostles killing those who differed with them in their views about religion! The mere thought is abhorrent to all our ideas of the religion of Jesus. It would be inconceivable for the Son of God, or for His Apostles, or for any of His disciples, to go forth with the sword, or with any other weapon of destruction, destroying those who did not believe as they believed. In fact, such has never been the case. It is not the method that true men take.

Ah! but it is said of us—we are such a wicked people, we are so law-defying, we are so bigoted and fanatical, that it is justifiable to kill us. It is a terrible confession to make—that in a land of law, a land of constitutional principles, a land where men can be dealt with who violate the law, that there should be no resource for the checking of false religion except violence and the shedding of blood. It is a terrible confession to make in our time—that this is the only way in which to meet false doctrines, or to quiet or put an end to or overcome those who propagate them.

Now, my brethren and sisters, in espousing the Gospel of Jesus Christ the Latter-day Saints were taught—and those of us who were too young to understand it at the time we entered the Church were taught when we were old enough to comprehend the principle—that its espousal might cost us our lives, that it might cost us everything we

held dear upon the earth, and thus far in the progress of the Church of Jesus Christ of Latter-day Saints, we have not been disappointed. The espousal and propagation of the truth has cost precious blood, and it is not being established in the earth now any more than at any previous time, without great sacrifices on the part of those who are its devotees. God will test us as a people. He will prove us, He will give us the most ample opportunity of showing our faith in Him, and our confidence in the truth that He has revealed. It should be worth everything that we have. We cannot make too great sacrifices for it. If we look at the example which has been given unto us by our Savior, we will see the path that He walked in and that which He endured. When we think of His origin, His glorious origin, the Creator of heaven and earth, a Being that had reigned in glory and power, coming down here and being clothed with mortality, and suffering as He suffered, enduring that which He endured, and dying the ignominious death which he did—when we think of Him and His life, we should be reconciled to pass through and submit patiently to every trial that the Lord our God may see fit to call us to meet. We should be willing to do this if it costs us our homes, as it has done, if it costs us our friends and our good name, and even life itself. It is not more than it has cost others; and if we would enter into the glory which God has attained unto, if we would sit down with Him and His Apostles, and with the faithful of all ages, we should be willing to endure that which they have endured. God calls us to pass through these things, and to endure them for the sake of the truth. There is this consolation, however, connected with the work with which we are identified—that

God has made promises unto us that it shall never be given into the hands of another people. The Apostles looked forward to the time when there would be a great falling away, and the man of sin be revealed, and they warned the church in their day of that falling away. But God has given unto us the assurance that this Church, this work that He has established, shall never be given into the hands of another people, but that it shall stand forever, and it shall go forward accomplishing His designs, until it shall fill the whole earth. This is a glorious promise given unto us, and to our children, and we can rely upon it. Men may be slain, as they have been; people may be driven, as they have been; efforts of the most herculean character may be made to extirpate this work from the earth, but we have the promise of our God that it shall stand and that it shall not be overthrown. And this is very consolatory in the midst of the afflictions and trials which we will be called upon from time to time to submit to. Looking at affairs naturally, however, it would seem as though it was presumptuous in a people like us to entertain such hopes. How often have we been told that in a very little while the opposition to this work would be of such a character that it would completely overwhelm it, and that it was useless for us to attempt to stem the tide of opposition or outlive the storm of persecution that has been raised against us.

But there is a wonderful power in truth, wonderful power in the principles of life and salvation, and when God is on the side of a people, no matter now feeble they may be, they are bound in the course of time, to be victorious. Already great results have been accomplished by the preaching of the truth. It is

not the Latter-day Saints alone who feel the effects of truth; other people feel its effects who may not espouse it openly. The proclamation of the principles of life and salvation by the Latter-day Saints has caused thousands of persons to recognize error, many errors that they formerly believed in, and to take different and higher views, and this will continue to be the case.

But the duty which devolves upon us as a people is to patiently labor in disseminating the Gospel of Jesus Christ throughout the nations of the earth. It is our duty to carry these principles to every nation, to every kindred, to every tongue, to every people upon the face of the whole earth; not to the United States alone, not to Europe alone, but to Asia, Africa, and the islands of the sea, throughout our own continent, through these Southern nations, and everywhere, in fact, where the children of men reside; and to lift up a warning voice and declare to the inhabitants of the earth that the time is near when the judgments and calamities of which the Prophets and the Apostles have spoken are about to be poured out upon the ungodly. This is our duty; and this Gospel of the Kingdom, as we have been told, must be preached as a witness unto all nations before the end comes. It is a labor devolving upon us as a people: and though it may cost many precious lives to do this, the obligation rests upon us nevertheless, and we cannot be freed from it only by the discharge of the duty.

My mind, while Brother Teasdale has been speaking, has rested upon a revelation which God gave through Joseph Smith, in the early days of this Church, in which He described to the Church the spirit which they should have concerning offences

that should be extended to them, or wrongs that should be perpetrated upon them as a people. We are called to occupy a very different position from that of any other people. We must be lovers of peace. We must be men who shall seek to establish the pure principles of righteousness in the earth, and to continually cultivate and carry out practically the spirit that Jesus endeavored to inculcate. You know how He felt when He was upon the cross. He said ; "Father, forgive them ; for they know not what they do." We also must have that same spirit. We have been accused, I know, and very freely accused, of indulging in a different feeling, and having sentiments of revenge and a disposition, if we had the power, to wreak vengeance upon those who are opposed to us. But if we did so we should falsify ourselves and the doctrines that we teach. We should deprive ourselves of the Spirit and blessings of God. We should occupy a position antagonistic to that which He has commanded us to occupy. The Lord says in this revelation :

"And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal :

"Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy :

It would seem strange that such language should be used in the United States in the year 1833 concerning this Church. The Lord knew, however, the spirit with which this people and the proclamation of this truth would be met, and He forewarned His people that they should be found worthy, or rather that they should be true even

unto death. Says the revelation :

"For if ye will not abide in my covenant, ye are not worthy of me ;

"Therefore renounce war and proclaim peace, and seek diligently to turn the hearts of their children to their fathers, and the hearts of the fathers to the children ;

"And again, the hearts of the Jews unto the prophets, and the prophets unto the Jews, lest I come and smite the whole earth with a curse, and all flesh be consumed before me.

"Now I speak unto you concerning your families ; if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded ;

"But if ye bear it not patiently, it shall be accounted unto you as being meted out a just measure unto you.

"And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an hundred fold.

"And again, if he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four-fold ;

"And these three testimonies shall stand against your enemy if he repent not, and shall not be blotted out.

"And now verily I say unto you, if that enemy shall escape my vengeance, that he be not brought into judgment before me, then ye shall see to it that ye warn him in my name, that he come no more upon you, neither upon your family, even your children's children unto the third and fourth generation ;

"And then if he shall come upon you, or your children, or your children's children until the third and fourth generation ; I have delivered

thine enemy into thine hands ;

“ And then if thou wilt spare him, thou shalt be rewarded for thy righteousness ; and also thy children and thy children’s children unto the third and fourth generation ;

“ Nevertheless thine enemy is in thine hands, and if thou reward him according to his works, thou art justified if he has sought thy life, and thy life is endangered by him, thine enemy is in thine hands and thou art justified.

“ Behold this is the law I gave unto my servant Nephi, and thy fathers Joseph, and Jacob, and Isaac, and Abraham, and all mine ancient prophets and apostles.

“ And again, this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue or people, save I, the Lord, commanded them.

“ And if any nation, tongue or people, should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue ;

“ And if that people did not accept the offering of peace neither the second nor the third time, they should bring these testimonies before the Lord ;

“ Then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people ;

“ And I, the Lord, would fight their battles, and their children’s battles, and their children’s children’s, until they had avenged themselves on all their enemies, to the third and fourth generation.

“ Behold, this is an ensample unto all people, saith the Lord your God, for justification before me.”

This revelation continues in this strain, and it is well worthy of our

attention, especially at the present time. It shows unto us most clearly, my brethren and sisters, that there is no room for revenge in the heart of a true Latter-day Saint. God designs that we shall be a peaceful people, a people who shall love and cultivate peace, a people who shall seek by every means in their power to avert war and to avert bloodshed, to proclaim peace, and to entreat people for peace ; and God has said to us most emphatically that He would fight our battles, that He would defend us against our enemies. He does not intend that the Latter-day Saints shall be a people shedding blood. God did not permit David, a man after His own heart, to build the temple at Jerusalem, because he was a man of war, but He gave unto His peaceful son Solomon, who was a peaceful ruler and had no occasion to fight—He gave unto him the privilege of building His holy temple. We are a temple-building people. God has given unto us a mission of this kind, to build temples in which we shall perform the ordinances of life and salvation, and it seems to be meet in His providence that we should refrain from everything that would unfit us for the discharge of this high and holy calling. Therefore, I repeat, that of all people now living upon the face of the earth we are most urgently required by our God to be lovers and cultivators of peace, and to seek not for that revenge which gratifies human passion, which is not of God, and which is opposed to the Gospel of Jesus, and to the sentiments that Jesus invariably inculcated and endeavored to enforce upon His disciples. We have shown this repeatedly. How many times would we have been stirred up to indignation, if we had allowed human feelings to pre-

vail, at the abominable falsehoods which have been circulated in our midst, fabricated by men whose only object has been to bring down vengeance upon this people, to excite the ruling powers against us; to stir up congressional action against us, to create a public opinion against us, to make it justifiable to slay us, to deprive us of every right? How often has this been the case? How easy it would have been for us if we had followed the influences that seem natural to human beings under such circumstances, to have avenged ourselves upon them. But had we done so we should have forfeited the protecting care of our Father and our God. When we attempt to do this, we put ourselves outside of the pale of His protection. We could not ask of Him (as we could do if we were to observe His commandments) that protection and that deliverance which is necessary at times to extricate us from the imminent perils with which we are threatened. And it is by this principle, following this policy, adopting this peaceful, godlike course, that this people have been preserved and blessed up to the present time. It is a spirit which we should cultivate, cultivate it in all our associations, in our intercourse with one another, in our intercourse with the world, and even with those who are most embittered against us. It is not for us to revile against the reviler; it is not for us to bandy vulgar epithets with those who indulge in this mode of warfare; but it is for us to put our trust in God, to leave our cause with Him. For we cannot defend ourselves by earthly weapons. We are too feeble. We are not strong in numbers. We are not strong in wealth. We are not strong in worldly things. We have not these advantages to aid and sustain us. If we are sustained we

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must be sustained by the overruling providence and power of God our Eternal Father, and not by any earthly power. Therefore our path of safety is the path which God has pointed out for us; not to be a revengeful people, not to be a recriminating people, not to be an abusive people, but to be a meek people, a forbearing people, bearing patiently, but of course not sitting down idly and supinely, and permitting contumely to be heaped upon us without exerting the powers God has given us to dissipate falsehoods. But this can be done in the spirit of meekness, not in the spirit of revenge, not in the spirit of reviling, not in the spirit of hostility and hatred. This spirit is antagonistic to the spirit that Jesus possesses, and which we all ought to possess to be like Him—to be filled as He was with those desirable attributes which were so acceptable to the Father.

I wished to say this much to you; for I feel that the present time is a fit occasion for us to bear these things in mind. There are many occurrences which are of a character to goad us to do and say things that would be unworthy of us. The whole earth seems to be full of falsehood; and as I have said many people think they are doing God service in killing us. Already a great many public papers—editors speaking through the columns of their papers—have justified assassination and said that those who had committed it were not particularly guilty. This spirit is abroad, and it would, if it had the power, destroy this whole people: it would depopulate these valleys, it would spill our blood just as freely as blood ever was shed under the most cruel and inhuman circumstances. Yes, it would flow in streams throughout these valleys, if some men had their way. Men,

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women and children would be visited by indiscriminate slaughter, because in their opinion we believe in a false religion. God in his mercy, however, is exercising power in our behalf. If He does not, what then shall be our fate? Could man befriend us? Could man deliver us? Can we ourselves by any exertion, however great or superhuman—can we deliver ourselves? No, we cannot. Let me repeat: Our only hope is our God; our only strength is in Him and in His providence, and He will deliver us. Let me say to you, that he has never yet failed to deliver us; and His promises are as firm and immovable as His eternal throne. We can rely upon Him with the utmost assurance that we shall not be deceived; but that in the direst extremity, in the darkest hour, in the midst of the deepest trials and afflictions, His arm will be extended in our behalf, and His providence be exerted to save and to deliver us. We can rest assured of this. Therefore, however dark the prospects may be, however gloomy, let us remember that He who sits on high knows our condition, and that He can deliver us. He will interpose at the very moment when it is needed and rescue us from every evil, and He will defeat and bring to naught, every plan and device which is concocted against the peace and prosperity of those who put their trust in Him and in the great work which He has established in the earth. This I can bear testimony to. I know whereof I speak. I know just as well as I know that I stand here, and that I am speaking to you, that the Latter-day Saints, this Church, or what we call the Zion of our God, will be delivered, and it will roll forth in mighty power, and it will accomplish all that has been predicted concerning it. For the

day will come, and it is not far distant, when in our own nation, there will be civil strife, there will be domestic broils, there will be a withdrawal of peace, and men will yet have to come to the Latter-day Saints for that peace and that freedom from civil strife that cannot be found elsewhere. God revealed this and predicted it, upwards of fifty years ago, and it will, just as sure as He predicted it, be fulfilled to the letter. All we have to do is to take the course that He has pointed out to us, to keep His commandments, leaving the results with Him, and He will control all things for the glory of His name. We have been taught to believe that the time will come when constitutional government will be overthrown upon this land, and that it will be the province of the Latter-day Saints to uphold those principles which God inspired the founders of this government to embody in the Constitution; and it seems to be fast approaching. When assassination can be justified, assassination of men peaceably worshipping their God, offending no one, committing no violation of law or of good order; when they can be shot down cruelly and inhumanly, and their murderers be justified for the deed, it seems as though the time when constitutional principles would fail, is near at hand. But this is not all. When we who have built up this country, and made it that which it is by the sacrifices we have made—living here in peace, men and women industriously pursuing their various avocations, molesting no one, observing every law that promotes good order—when such a people as we, I say, are legislated against and considered unworthy of the rights of citizenship, almost every right being taken from us, that free men value, and for which the fathers of many of this

people have suffered and died—when we see these acts justified and the men who do them think they are committing acts which will be applauded by their constituents, what are we to conclude? Shall we not say, Surely the predictions are coming to pass, and the time is drawing near when constitutional government will have to be maintained by some other hands than those who now profess to be its upholders?

I pray God the Eternal Father, my brethren and sisters, to fill you with that peace which cometh from above, to fill you with that courage which every true servant and hand-maiden of God should possess. I pray that He will preserve you and keep you so that in the midst of every trial and affliction you may be unswerving in the cause of our God, which I ask in the name of Jesus Christ, Amen.

REMARKS BY PRESIDENT GEORGE Q. CANNON,
 APOSTLE M. THATCHER, ELDER GEORGE F. GIBBS,
 AND
 PRESIDENT JOHN TAYLOR,

DELIVERED

*At the Funeral Services over the remains of Elder John H. Gibbs, held
 in the Bowery attached to the Meeting House, Paradise,
 Sunday Afternoon, August 24, 1884.*

REPORTED BY JOHN IRVINE.

RESPECT TO THE DEAD — CONSOLATION TO THE BEREAVED — INSTRUCTION TO THE SAINTS — RESIGNATION TO THE WILL OF THE ALMIGHTY — PITY FOR THE MURDERERS — CONDEMNATION AWAITING THEM AT THE HANDS OF A JUST GOD — RETRIBUTION TO BE LEFT FOR HIM TO METE OUT.

President Geo. Q. Cannon was the first speaker. He said:

I will read from the 6th chapter of the Revelation of St. John, commencing at the 9th verse:

“And when he had opened the

fifth seal, I saw under the altar the souls of them that were slain for the testimony which they held.

“And they cried with a loud voice, saying, How long, O Lord, holy and true, doest thou not judge

and avenge our blood on them that dwell on the earth?

“And white robes were given unto every one of them, and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.”

In the next chapter we find the following :

“And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

“Saying, Amen : Blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

“And one of the elders answered, saying unto me, What are these which are arrayed in white robes ? and whence came they ?

“And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb.

“Therefore they are before the throne of God, and serve him day and night in his temple ; and he that sitteth on the throne shall dwell among them.

“They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat.

“For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters ; and God shall wipe away all tears from their eyes.”

If I were to consult my feelings on the present occasion, I would much rather sit still and listen, than to attempt to speak or to give utterance

to the feelings which I have had since coming into this shade. But we have assembled together to-day, to pay our last tribute of respect and honor to the martyred dead, and it is meet and proper that we should control our feelings and endeavor to say something that shall be consolatory to the living, and that shall have the effect to make this lesson an impressive one to all of us, and especially to the young men and young women, the rising generation of this people.

It is not a new thing in the history of the work of the last days for the blood of innocence to be shed ; but the frequency of these occurrences does not take away from the anguish and the sorrow, and those poignant feelings that are created by such atrocious acts. We cannot become reconciled to these things sufficiently, fortify ourselves as we may, to escape feeling upon occasions of this character that we are all liable at any time to be called to lay down our lives for the truth's sake. Whenever our brethren are thus called as sacrifices for the truth, it requires the comforting influence and strength which God alone can give to reconcile us, so that we can bear these blows with equanimity and with the resignation which should characterize people of our profession.

When the Gospel was revealed from heaven in these latter times, it was told to those who received it—not only to Joseph the Seer, but to others who received it from him—that the espousal and advocacy of these principles might cost them their lives, and there is a plain intimation in one of the early revelations to Joseph, that his life might be required. During his lifetime he lived under perpetual attacks from his enemies ; not that he lived in dread,

but there was constant reason to fear, however, all the days of his life, through the revelation of the truth to him, and the bestowal of the holy Priesthood upon him, that at any moment he might fall a victim to the rage of those who hated the truth. He never at any time led those who received the Gospel to anticipate that their fate would be any better than his, for every man and woman was taught that if the principles were what we believed them to be, that which he testified they were, it was worthy of their lives, and of every other sacrifice they might be called to make. Men, therefore, in espousing the Gospel of Jesus Christ in these last days, espouse it, as a general rule, with a full knowledge of the consequences involved therein. They have not been told that their pathway would be strewn with flowers, that they would be surrounded with ease and comfort, and that they would have friends on every hand and be popular; but where faithful Elders have gone out preaching the Gospel, they have gone declaring unto the inhabitants of the earth that the same sacrifice which had been called for in ancient days, when Jesus communicated His Gospel unto men—that the same sacrifices might still, in all probability, be demanded of them, and they have been told not to hold their lives dear unto them, but for the sake of the great riches which God had bestowed, and the great and glorious reward that He had promised, they should be willing, if it were necessary, and God should require such sacrifice at their hands, to lay down their lives for the truth. And it was well that these teachings were given to the people; for the early history of our Church, and every step of its progress, has been marked with

suffering, and in many instances with blood; the sacrifice of earthly ties, the sacrifice of homes, of friends, of old associations, of kindred, of native land—these sacrifices have been made by all who have connected themselves and remained connected with the Zion of our God. And besides these, not unfrequently has it been the case that bodily torture has been inflicted through the attacks and the malicious spirit of those who have hated the truth, and not unfrequently life itself has been given for the cause of God, or as a testimony to the truth of that cause which He has established. Since our arrival, however, in these valleys, it has been hoped that we would escape the fierce intolerance of the wicked. Years elapsed after our reaching here during which we dwelt in peace and free from annoyance and from the attacks of the wicked. Our Elders have traveled through various nations of Europe, and though persecuted and treated with contumely at times, still blood has not been shed. No men have been destroyed among the nations of Europe who have gone forth bearing the message of life and salvation.

The Lord in His mercy of late years has moved upon His servants to send the messengers of life and salvation to our own nation, and they have gone according to God's command, to warn the people of the impending judgments and calamities that are about to be poured out upon this nation in common with other nations. The Elders have labored with great zeal, and in many instances with great success, and have been the means of carrying the glad tidings of salvation to very many souls, and this success has seemed to arouse the powers of darkness. Embittered by the falsehoods that have been circulated concerning

us, men have sought to stop the onward progress of the work by seeking to destroy those who were its messengers and ministers. We have heard frequently of mobs, especially in the Southern States, where the Elders have labored for some years past. Occasionally they have resorted to violence, and in several instances have made attempts at taking life, and before this recent massacre, succeeded, at least, in killing one Elder—Joseph Standing, in the State of Georgia. It seems as though the adversary has been determined that if he could not stop the progress of this work in any other way he would drown it in blood. It is due to the providence of God, and to His wonderful and preserving care that we who live in these valleys have been preserved in peace. The credit of our preservation from blood—that is, from war and consequent bloodshed—is due to our Great Creator; for if the adversary, who is the great antagonist of our God and of His work, could have had his way, our peaceful valleys would have been drenched in the blood of innocence. He who opposes this work does not hesitate at any means to stop its progress. He was a murderer from the beginning, and he has sought by every means in his power, by the circulation of wicked, abominable falsehoods against the Latter-day Saints, to stir up men to bloodshed and to cause them to look upon us as a people whose death would be well merited and against whom acts of violence of the most terrible character could be committed and be entirely justifiable. It is not due to Satan, it is not due to his mercy nor his forbearance, that we have thus escaped, but it is due to the mercy and the overruling providence and the fatherly care of our Great Creator, that we who are here to-day

with the rest of our brethren and sisters who are assembled in the various places of worship at this present time—that we have been and still are preserved. A feeling has gone abroad, in consequence of the lies that the father of lies has propagated, which causes thousands of people to think that if the Latter-Saints, or Mormons, could be blotted out, it would be a most praiseworthy and justifiable act, and it is that spirit, engendered by that being, emanating from that source, which has caused the death of these our beloved brethren for whom we mourn to-day. That spirit of murderous hate, unmerciful, cruel, brutal, when it takes possession of the heart of man, leaves no room for a gleam of compassion to enter. It was that spirit which caused the crucifixion of the most glorious Being, the holiest, the purest, and the best that ever trod the earth, that gentle Being, the Son of God,—it was that spirit which crucified Him in the most ignominious manner; that spirit brought Him to that cruel death, as it had done the prophets that had preceded Him. Pitiless as the grave is that spirit, the spirit of the evil one, when it takes possession of man, transforming those who naturally might be compassionate, who naturally might have hearts open to the appeals of mercy—transforming them into demons of hate, filled with an unquenchable desire for the blood of their fellow men. It is that spirit which has caused murders in every age from the day that the blood of Abel stained the soil of the virgin earth until this brutal massacre through which the soil of the State of Tennessee has been drenched and stained with innocent blood. We need not wonder at these occurrences when we read the history of the past and

that which was done to the Son of God Himself ; and to the Prophets and Apostles, and in our own day, to the martyred Joseph, the Prophet of God, and his brother Hyrum. We do not depend upon tradition for our ideas respecting Joseph and Hyrum. They were known to us. Their actions are familiar, their efforts and all their labors we know and understand, and we know how innocent they were. We know that every pulsation of their hearts beat with love for humanity, and for the salvation of their race, as did the heart of this our beloved brother, John H. Gibbs, when it was living. Every pulsation was filled with love for God, and a desire for the salvation of God's children upon the earth. But towards such as these, the spirit of the evil one has no mercy. Nothing less than blood will satisfy, and it has been so from the very beginning.

Whom shall we pity to-day? This murdered victim and the other murdered victim whose body has gone to his home? For whom shall we shed tears and our hearts swell with pity? Shall it be for these our murdered brethren, these beloved ones, these sainted martyrs, who died in the discharge of duty, serving their God, and seeking earnestly for the salvation of their fellow men? Shall our hearts swell with pity for them and their fate? No. There is no room for pity in my heart for them. I feel thankful to God, not that they were slain, but that they were courageous enough to die for the truth which the Savior died for, for which the blood of Joseph and for which the blood of all the martyrs from the days of righteous Abel until to-day has been shed. For whom, then, does my pity go out? For the murderers of these holy men. For them my pity is deep, is pro-

found, is inexpressible. Is not this strange that I should have feelings of this kind for the murderers?

When I think of their future ; of the penalty they have brought upon themselves ; when I think how blindly they have been led by the adversary of their souls, who was a murderer from the beginning, who rebelled against our Father in Heaven, and is the great enemy of the human race, and who seeks to destroy the children of our God—when I think of them I am filled with pity for their fate. As for these victims—this our beloved brother Gibbs, and our beloved Brother Berry—we know what is in store for them. They have received, or rather will receive crowns of glory, immortal glory. They will be the companions of the Gods. They will sit down with Jesus, the Mediator of the new covenant. By their deaths they will secure an entrance into the society of the Prophets and the Apostles, and the martyrs, the noblest, the holiest, the best, the most exalted of our race. There is no glory that God can give to man, there is no exaltation which God can bestow upon man that these our martyred brethren will not receive. Untrammelled now, having passed the gates of death, their tabernacles having been destroyed, their spirits have gone to the paradise of God. There awaits them continual progress. They have entered upon a career of never ending glory, a career which will never terminate throughout the endless ages of eternity ; for they have done all that mortal men could do, they have been willing to lay down their lives for the truth, and greater love no man can exhibit than this. Therefore, so far as they are concerned, aside from the atrocity of the deed which brought them to so untimely a death, aside from the

poignant sorrow that must fill the hearts of the widows, the orphan children, the parents and brothers and sisters and friends—aside from these there is no cause for grief to-day, not for these brethren at least ; but as I have said, Woe to the men ! woe to the men ! who have committed this ghastly crime. I cannot contemplate their future without my blood being chilled, and being appalled at the damnation that awaiteth all such individuals.

My brethren and sisters, I pray God to make this an example for all of us. I say to the young men of Israel—Here before you is an example worthy of your imitation. What is death ? Shall it be feared ? Death comes to all, the coward as well as the brave man. The coward has to meet his fate, and why should we shrink from it ? A few days or a few weeks or months or years, at the most will only elapse until death will overtake all. Let us seek as a people to be prepared to meet death, to flinch not from the path of duty, from the path of honor, from the path that God has marked out for us to walk in ; let us tread it unfalteringly, and trust to God to preserve and deliver us, or if it be His wisdom to permit our blood to be mingled with the blood of other martyrs in testimony of the truth, may we be prepared therefor.

God bless you all, my brethren and sisters, and fill you with the Holy Spirit. God bless and comfort the hearts of these mourners, and fill them with the consolation of the everlasting Gospel, is my prayer, in the name of Jesus. Amen.

Apostle Moses Thatcher was the next speaker. He said : I hope, my brethren and sisters, to have your faith and prayers to assist me in the few remarks I may make. There are occasions, and this seems

to be one of them, when silence would seem even more impressive than words ; there are times when it is difficult to express the thoughts we have in our hearts. Yet I know by the words which have been expressed by President Cannon, that when the Spirit of God dictates, much can be said to comfort the living. As for the dead all is well with them—that is, with the brethren who have sealed their testimony with their blood. You have heard what will be their glory, and to that testimony I will add mine. When we clearly understand, by the light of the Spirit of God, what martyrs for the truth will receive, death fails to create fear in our minds. It is at other times, when surrounded with the trials and temptations of life, when yielding to weaknesses and sin, that we become disqualified for that high glory about which President Cannon has been speaking. To my mind there is nothing here to be sorry about, save to mourn with the relatives and friends of the martyred ones. Their calling and election has been made sure, and it will be said unto them—“enter thou into my rest : having been faithful in a few things thou shalt be made ruler over many.” Our brethren were faithful unto the end, faithful unto death, to such, therefore, will be given a crown of life. Having been slain for the testimony of Jesus, they will be able to pass by the angels and the Gods to their inheritance of heights and depths, powers and principalities and endless lives. They have been valiant and true unto the end of their days. Stricken down by the hand of the assassin, yet courageously meeting their fate. What can be a more glorious death ? When we come to look at the works of God, and witness the manifestation of His power, we see that every-

thing that is excellent, everything that is desirable, comes forth from the midst of much tribulation. Even the jewels of the earth, and the riches thereof—the minerals, the gold and silver for which men thirst, and for which they have been willing to sacrifice life—are brought forth out of what seems to us the agonies of nature. And so in regard to violent deaths such as our brethren have suffered. In passing through such a trial bravely, faithfully, and truly, they have become jewels in the hands of God, and will continue to progress throughout the endless ages of eternity. It was not that they had violated the laws of the land; it was not that they had broken any law of the State in which they were when their lives were taken by the enemies of righteousness, by ungodly, wicked and murderous men: but as President Cannon has truly observed, it was because they were pure, it was because they were righteous, it was because they were the servants of God, that they were despised and killed. There is no hatred so intense as that which springs from and is begotten of envy and malice. The human heart readily forgives and extenuates the crimes of the wicked. Men have compassion for the ungodly; but there was no pity in the hearts of those who took away the life of Jesus, of Joseph the Prophet, and of Hyrum his brother, who planted their feet on the rock of eternal truth, and stood firm while the waves of prejudice, hatred and malice, inspired by the adversary, who was a murderer from the beginning, continued to advance until their blood saturated the soil. The same spirit is in the midst of the earth to-day. It has caused the taking away of the lives of these brethren. I remember distinctly the impressions that were

made upon the minds of some of our people when they first learned of the organization of certain secret societies in the east, organized with the intention, no doubt, of taking life; and it is my strong belief and my firm opinion that the body which lies before us to-day, lifeless, is the result of the operations of the secret societies which, we have been forewarned, would be organized in the latter times. It may be that others will be called to wear the crowns of martyrs. Certainly that passage of Scripture which was read in our hearing to-day, would lead us so to think. But what matters it to us? We have received the testimony of Jesus. We have received the light of the everlasting Gospel. We have received that which will give us influence and power and dominion and glory and endless happiness. Why, then, should we care for the lengthening or shortening of our days here in this mortal condition. If we are faithful and true to God, and can die with the harness on as Brother John H. Gibbs did, it will be well with us. If we can meet death as he met it, while in the line of his duty, and in the full love of God, our salvation will be sure. Had he not been successful as a preacher of righteousness, there would have been no disposition to take his life; but the fact that he had brought forty-one souls to baptism, through which they were made citizens of the Kingdom of God, created the malice that could only be satisfied or checked by the shedding of precious blood. It is not for us to mourn over things ordained as a witness that God is with us. The cords of Zion are being lengthened, her stakes are being strengthened, and the Kingdom of God is gaining day by day, and year by year in the midst of the world.

Satan will contest the ground inch by inch. We may expect to meet him in every form, at home as well as abroad. We should, therefore, be diligent and faithful, prudent, humble and wise. We should in all things be faithful to God, our heavenly Father. We should consecrate ourselves, our time, and all we have unto Him, holding ourselves ready to fulfill missions in every part of the habitable globe. If the world imagine that the killing of our brethren will have a tendency to stop the progress of the everlasting Gospel, they are much mistaken. They have tried that before. When Cain lifted up his hand and slew his brother, he thought, no doubt, that it would stop the progress of righteousness. And so with those who slew Joseph the Prophet; so with those who crucified the Savior. It has always been the tactics of the adversary of righteousness, he has always sought to destroy life; but instead of this having a tendency to retard the progress of righteousness and truth, as the wicked expect, according to the testimony of those who labor at home and abroad, it has a contrary effect. And I am well satisfied that the blood of these brethren will have in its effect the same result as that produced by the blood of Brother Standing, who was slain in the State of Georgia. Many people will be led to inquire about a religion the advocacy of which costs life, and thus through their death many may be brought to a knowledge of the truth, and obey the Gospel, that otherwise might not. And I feel without lengthening my remarks to say, God bless the wife and children, relatives and friends of the departed. It is well with him. We have here but the casket. The jewel, the spirit, is in the paradise of God, associating with those who, like him,

have died martyrs to the cause of truth. May the peace of God rest down upon all the people throughout Zion. I pray that we may be more faithful, more devoted to the cause of truth in the future than we have been in the past. I can say that I am satisfied that in no sense will the taking away of these brethren retard the progress of the work in the world. Our young Elders will not be less willing to go and preach the Gospel in the future than they have been in the past. They will be willing to go to the State of Tennessee if they are called to go there, or to any state in the Union; for they fear not those who can kill the body, but him only who can destroy both body and soul in hell. This is the feeling of every true Latter-day Saint. We have no disposition to rail against those who did this bloody deed, for they are in the hands of God. Where He dwells they never can come, worlds without end. They will be numbered among the murderers, liars, etc., outside the gates of the holy city. Let peace rest upon the people. May the blessing of the Almighty abide with the wives and children of the departed. Let our hearts mourn with them as far as it is consistent with the lives of Latter-day Saints. Let us in the future bestow upon them, in memory of the departed, that attention which is due to them by reason of the departure of their husbands and fathers, and thus show by our works that we are the friends of the widow and orphan.

Elder George F. Gibbs next addressed the congregation. He said: I have desired, my brethren and sisters, to offer a very few remarks to endeavor to express some feelings that have crowded themselves upon my mind since the arrival of the body of my brother. I will here re-

mark that from the first news we received that he was among those who were slain, nothing but a peaceful feeling has animated the breasts of his family and immediate friends. So in this respect I am thankful to say, I am in perfect accord with the remarks which President Cannon has offered. There is one thing, however, which has touched me very keenly, and that is the honor which has been shown to my brother in connection with those who fell with him. And here I would say that we are not unmindful of the fact that it is not because it was the body of John H. Gibbs, or "Johnny" Gibbs as he was familiarly called, but because he was among others who represented the cause of God in the earth. All along the line until our arrival here great honor and respect have been done him. Flowers have been put upon the casket by hands unknown to us. To-day, a decoration in the shape of a crown, was placed on the casket. I was impressed with a peculiar feeling when that particular decoration was presented, a feeling that led to the inquiry, Is my brother really worthy to receive this token of honor conferred on the Holy Priesthood? To do justice to the feeling that prompts this inquiry, I would say that from intimate conversations I have had with him I am gratified to say that I do firmly believe that in his simple and humble way he does merit the honor thus conferred upon him. And I would also say I am satisfied with my brother's life, and am honored in his death. We are not unmindful of the fact that it has cost money to bring the remains of my brother here. We are not unmindful of the fact either that it required courage on the part of our brethren, Brother Roberts and others who

assisted him, and we gratefully acknowledge the services done us in this respect. We thank President Taylor, as the representative of the Church, for using his influence, and the means of the Church, to have this done. In conclusion, I thank God my Heavenly Father, that my brother is only one among hundreds and thousands of others, who are ready to go forth and represent the truths of heaven amidst danger and at the sacrifice of life. It was soon after the Anti-Mormon league in Cleveland was formed, that my brother wrote and told me that the influence of that league had reached the Southern States. He stated that he had met that influence in conversation with and in the presence of mobocratic men, and I have no doubt whatever as to the correctness of Brother Thatcher's remarks in this respect. I pray God to bless the faithful; I pray God our Heavenly Father to bless and sustain His Holy Priesthood and direct them, and that we, my brethren and sisters, may know enough to follow and do as we are bid. This is my humble prayer in the name of Jesus, Amen.

President John Taylor was the next speaker. He said: It makes me feel sorrowful to see a gathering similar to that which we now witness, and to know that good men's lives are not safe from the attacks of religious bigots and men who are governed by wrong influence. I and a number of my brethren have been traveling quite extensively through some of our Northern Stakes. We arrived last night in Logan a good deal fatigued with our labors, for we have visited, I think, if not every settlement, nearly every settlement in the northern Stakes since we left home, and we had planned to have the various settlements in this end

of the Stake of Cache visited to-day. I had proposed myself to take a little rest; but on hearing of this event I felt a strong desire to unite my sympathies with those of the bereaved, for there were several emotions that agitated my mind; first, to express my feelings of grief for the perpetration of such terrible acts, then to condole with the family in their poignant grief; mingled with this was a feeling of joy and satisfaction pertaining to the destiny and to the present position of the deceased. All things are not as they appear to us. God has certain inscrutable designs and purposes to bring to pass in the earth. He has set His hand to accomplish these things, and many of you that are here and now hear my voice, have become the honored instruments in the hands of the Lord, of proclaiming those principles which God has revealed in the interests of our common humanity in the world in which we live. Those principles though fraught with the truths of eternal intelligence, eternal life, and all the blessings associated therewith, are not comprehended by the human family. But that makes no difference to us. We have our labors to perform, and we propose to accomplish that which God has designed in relation thereto, in the interests of our fellow men, who are the children, all of them, of our Heavenly Father, for He is the God and the Father of the spirits of all flesh. Furthermore, He has given to every man of every color, of every nation, and of every creed, and to people of no creed—He has given to them all a portion of His Spirit to profit withal. But many of them give way to other influences and yield obedience to the powers of darkness, as you have heard stated, and when men give themselves up to these

influences, and quench that better feeling which God has planted in the bosom of all men, they by and by become prepared for any and every spirit that may present itself to their minds; especially do they follow a spirit of antagonism to God our Heavenly Father, and to those who espouse His cause, and who are really the best and most philanthropic people that dwell upon the face of the earth—a people who go forward with less selfishness, and with a more single eye to the glory of God, and to the benefit of mankind, than any other people who tread the footstool of our Heavenly Father to-day. It is, as Brother Gibbs has remarked, an honor to be engaged in a work of this kind; and despite the powers of darkness, despite the enmity of man, despite the schemes of oppression that are set on foot by men who ought to know better, despite the various evils that exist in the world, we still possess the same sentiment that was enunciated by Jesus, and would like to proclaim it to all nations, “Peace on earth and good will to men.” But men can only obtain permanent peace by following after righteousness, by being governed by the principles of truth, by associating themselves with God our Heavenly Father, by acknowledging His hand, and by submitting to His law, to His rule, to His dominion, and to His authority. Hence Jesus taught His disciples to pray—“Thy kingdom come.” Why? “That Thy will may be done on earth as it is in heaven.” And these are the principles which we as a people are trying to promulgate among the nations of the earth under the command of the Great Eloheim, who has told us, as He told His disciples in former years, to proclaim this Gospel unto every creature, and it was in obedience to that command that this

our beloved brother met his fate. That is all right—all right so far as he is concerned. As has been said, it is of very little account to many of us whether our lives be long or short on this earth, but it is a very grave consideration whether these lives are spent in the service of God or not. Those who have done like Brother Gibbs and Brother Berry, his fellow martyr, brought many to a knowledge of the truth, shall shine like the sun in the kingdom of their Father. Therefore, being the friends of God, God is their friend. Paul, in reflecting upon these principles said: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." And who else? "Not to me only, but unto all them also that love" the appearing of our Lord and Savior Jesus Christ. Brothers Gibbs and Berry have gone to those souls that Brother Cannon read about in your hearing—souls that are beneath the altar. They cried out, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." That was uttered years and years ago, when John the Revelator was banished as a slave to the Isle of Patmos for the testimony of Jesus and the word of God, the same testimony that has been delivered by these our brethren, and for which they have suffered. It was said of John, that he was dipped into a caldron of boiling oil, but they did not take his life, for God was with him, and God sustained him, as He did the three Hebrew children when they were cast into the fiery furnace, and the lambent flames that played around them ceased to have power to burn. So John was preserved. But he, under the inspiration of the Almighty, and filled with the light

and intelligence of heaven, could gaze upon the position of things in the eternal worlds, and saw the souls of those who had been slain for the testimony of Jesus, and the word of God, etc. They were told that they should rest yet for a little season, until their fellow servants also and their brethren that should be killed as they were, should be fulfilled. God is manipulating things in His own way. His purposes are rolling forth. He is moving in a mysterious way His wonders to perform. His servants who have been called to lay down their lives, will come forth with crowns upon their heads and reign upon the earth. Jesus said, "Blessed are the meek for they shall inherit the earth." When the wickedness and corruptions of men shall have provoked the anger of the Almighty in these latter days as they did in the days before the flood, the Lord will come out of His hiding place to vex the nations of the earth, and then there will be a time of trouble, a time of sorrow such as has not been from the beginning of the world, and we are told, never shall be again. Men may think they can trample upon human rights and upon correct principles, and do things which are contrary to the law and order of God, and to the principles of truth, integrity, equity, justice, and righteousness; but they cannot do this with impunity, for the Lord has said that He will smite the wicked, and with the breath of His nostrils He will slay them. The earth shall be emptied of the wicked, and a place prepared, in the due time of the Lord, for those who fear Him, as He has designed from before the foundation of the world.

And in regard to these matters, I feel sorry for this sister, the wife of the deceased. I feel sorry for her.

I feel sorry for her little family and for the family of his fellow sufferer. What shall we do? We will help take care of them, will we not? I think we will. And we will talk more about some of these matters at another time. We sometimes pray for the Lord to bless the widow and the fatherless. Now there is an idea which I have always entertained, and that is, I never would ask God to do a thing that I would not do myself; and we shall have to contrive in some way for the accomplishment of this object. About Brother Gibbs who lies there—that is all right: I might have lain in the same position a good many years ago, if it had been the will of God, but it seems it was not. I was shot at, and hit oftener than Brother Gibbs; but my life was preserved; God protected me. I was with Joseph and Hyrum when they were murdered in Carthage jail, and I never was sorry that I was there. I would not have been absent from a scene of that kind. I would not want to forsake my Brother or Brethren in difficulty; never. Well, what of it? Suppose I had been killed as Joseph and Hyrum were, why, I was in very good company. Joseph and Hyrum were servants of the living God, and I was trying to serve Him in my humble way. And if we had all been killed it would not have made much difference: would it? I suppose it was necessary for me to stay a little while longer; all right; and I am willing to stay as long as the Lord wants me, and to go whenever He wants me. But I, in common with Joseph and Hyrum and Brother Gibbs and others, have within me the principles of eternal life. I know that my Redeemer liveth, and that He shall stand in the latter days on the earth, and these eyes shall behold Him. I know that God rules and

reigns in this nation and among the nations of the earth, and that He will direct all things, according to the counsels of His will. I know that the work which God has commenced in these last days will continue to go forth despite the powers of darkness and all the fiends of hell. Though they are arrayed against it, God and the hosts of Heaven are on the side of Israel, and Israel will prevail. This work will continue to spread and increase until the kingdoms of this world shall become the kingdom of our God and His Christ, and He will reign forever. It is for us, as Latter-day Saints, to live our religion, to observe the laws of God, to be humble, faithful and diligent; to be men of honor, truth and integrity; to seek to glorify God in our bodies and in our spirits, which are His, and to perform any labor that He may require at our hands, that when we shall get through with the scenes of time and sense, we may inherit a crown which is incorruptible, undefiled; and that fadeth not away, reserved in the heavens for us. So we will not mourn like those who have no hope, but we will put our trust in the living God. And I say unto the widow of the deceased, God bless you, and God bless your children, and God bless all the honest in heart who are trying to fear God and work righteousness; and instead of feeling enmity in our hearts towards our persecutors and those who seek our lives, we will try to entertain the feeling that burned in the bosom of Jesus, who, when expiring upon the cross, cried out, "Father, forgive them, for they know not what they do." But God will not forgive all these men who permit and perpetrate these wicked and atrocious acts. They will have to pay the debt which they have contracted. It is for us to go on, and

perform the various labors and duties that devolve upon us. God has blessed us with many blessings. He has blessed us with the rich blessings of eternal life. He has brought us into covenant with Himself. He has taught us how to save ourselves, our wives, our children, our posterity and our progenitors, and He will teach us many more great and precious principles associated with the Gospel of the Son of God.

After what has been so well said by others, time will not permit me to protract my remarks.

I am happy that it has fallen to my lot to join with you in these funeral services, and I am much pleased to see so large a gathering to pay respect to the memory of the honored dead. I am also very much pleased at the action which has been taken by Brother Joseph F. Smith and his brethren who have recommended that memorial services be held to-day in all the different Stakes of Zion ; so that while we are meeting here, the tens of thousands of Israel are meeting all through the land, and thus we are showing, as Brother Gibbs has remarked, respect for the memory of the dead.

I also most heartily sympathize with the Condor family who have suffered such a heavy bereavement in Tennessee. And I should have been pleased to have made some further remarks upon this subject, had time permitted ; suffice it now to say that they have mingled their blood with those honorable men who have died for the testimony of Jesus and the word of God.

Brother Gibbs has referred to the means furnished to bring the bodies home. That is all right. I was out of reach at the time—that is out of the road of the telegraphic lines—but I was very much pleased when I learned of the arrangement that had

been made ; with which I heartily coincide. That is a matter of duty alway to look after the living and after the dead, to look after the widow and fatherless, and to fulfill all the duties and responsibilities devolving upon us. God bless you and lead you in the paths of life ; and I pray God the Eternal Father that when we shall all of us have passed away from this earth, and when the resurrection trump shall sound, and the dead shall be raised incorruptible, and we shall be changed, that we may so have lived, that like our Brother, we will come forth, in the first resurrection, and participate in the reward of the just in the Celestial Kingdom of our God, in the name of Jesus Christ, Amen.

President George Q. Cannon again arose and said : Before closing our memorial services, I think it but proper, and indeed I intended, if my mind had not been led off in another direction—that is if I spoke at all—to have alluded to the young men Martin Condor and J. Reilly Hudson, who were killed at the same time that our brethren were killed, and also to Sister Condor, who was wounded. These young men, so far as I can learn, have behaved heroically, throughout all the persecutions to which the Elders have been exposed in that region. I am told they have accompanied the Elders upon a number of occasions ready to defend them to the best of their ability, and have been willing, apparently, to risk their lives in defence of the Elders, who have brought them the truth. They have also fallen victims of the hellish hate of the adversaries of truth, both of them being shot and killed, and I feel that their names should be had in honorable remembrance in Zion, as well as the name of their mother and of their family, for their kindness and their

bravery, in the cause of truth, and their names should not perish nor be forgotten ; and in days to come, when opportunity offers, services should be rendered for them, that they cannot render for themselves ; those ordinances which God has provided for the salvation of His children, they should be attended to in their behalf. I trust their memories will live, and their names be handed down in honorable remembrance with the names of our brethren who left here as missionaries. Though they were new converts, comparatively speaking, yet they have shown all the zeal, all the devotion, and all the courage for the truth that could be expected of those who had lived for years in the Church. One of them, I think, is said to have been only 19 years of age—Martin Condor—and I pray God to bless that family, bless those who survive, and have them in remembrance to-day ; that as we remember our brethren who went forth from our midst, as bearers of life and salvation, so may we remember the others in common with them. Also Mr. Garrett, who lived on the same Creek, and in the same neighborhood, where Brother Jones, I believe, was stopping at the time of this dreadful occurrence. He also should have our blessings and be had in kindly remembrance in our midst.

REMARKS ON VARIOUS SUBJECTS, BY
PRESIDENT GEORGE Q. CANNON,

Delivered (in the Settlements indicated) during the recent visit of President Taylor and party to the Northern Settlements.

1884.

(REPORTED BY JOHN IRVINE.)

THE PRIESTHOOD—THE FUTURE GLORY IN STORE FOR ALL THOSE WHO RECEIVE AND MAGNIFY THE PRIESTHOOD — WITHOUT THE PRIESTHOOD “NO MAN CAN SEE THE FACE OF GOD, EVEN THE FATHER AND LIVE”—MOSES AND THE CHILDREN OF ISRAEL.

I WILL read a portion of the 84th Section of the Book of Doctrine and Covenants, commencing at the 14th paragraph :

Which Abraham received the Priesthood from Melchisedek, who received it through the lineage of his fathers, even till Noah ;

And from Noah till Enoch, through the lineage of their fathers ;

And from Enoch to Abel, who was slain by the conspiracy of his brother, who received the Priesthood by the commandments of God, by the hand of his father Adam, who was the first man.

Which Priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

And the Lord confirmed a Priesthood also upon Aaron and his seed, throughout all their generations—which Priesthood also continueth and abideth forever with the Priesthood which is after the holiest order of God.

“And this greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom even the key of the knowledge of God ;

“Therefore, in the ordinances thereof, the power of godliness is manifest ;

“And without the ordinances thereof, and the authority of the Holy Priesthood, the power of godliness is not manifest unto men in the flesh ;

“For without this no man can see the face of God, even the Father, and live.

“Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God ;

“But they hardened their hearts and could not endure his presence, therefore the Lord in his wrath (for his anger was kindled against them) swore that they should not enter into his rest while in the wilderness, which rest is the fullness of his glory.

“Therefore he took Moses out of their midst, and the Holy Priesthood also ;

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“And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory Gospel ;

“Which Gospel is the Gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in His wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother’s womb ;

“For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power.

“And again, the offices of Elder and Bishop are necessary appendages belonging unto the High Priesthood.

“And again, the offices of teacher and deacon are necessary appendages belonging to the lesser Priesthood, which Priesthood was confirmed upon Aaron and his sons.

“Therefore as I said concerning the sons of Moses—for the sons of Moses, and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed ;

“And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord’s house, whose sons are ye ; and also many whom I have called and sent forth to build up my church ;

“For whoso is faithful unto the obtaining these two Priesthoods, of which I have spoken and the magni-

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fyng their calling, are sanctified by the Spirit unto the renewing of their bodies ;

“ They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom and the elect of God ;

“ And also all they who receive this Priesthood receiveth me, saith the Lord ;

“ For he that receiveth my servants receiveth me ;

“ And he that receiveth me receiveth my Father ;

“ And he that receiveth my Father receiveth my Father's kingdom ; therefore all that my Father hath shall be given unto Him :

“ And this is according to the oath and covenant which belongeth to the Priesthood.

“ Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved ;

“ But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.”

These words that I have read in your hearing are found, as I have said, in the 84th section of the Book of Doctrine and Covenants. They contain truths which are of great importance to us as a people, and truths which should be impressed upon our minds, and should not be forgotten by us. For in these words which the Lord has given unto us He has plainly foreshadowed the design that he has in view respecting this Church which He has raised up in the last days and this people unto whom He has given the everlasting Priesthood. In these words we are told the future of those who receive these two Priesthoods and magnify the same, and the glory which God

designs to bestow upon them. He also gives unto us in plainness, the penalty which will rest down upon those who, after receiving this covenant, break the covenant and turn away altogether therefrom. Therefore to the Latter-day Saints this Gospel and this Priesthood come on the one hand, accompanied by great blessings and promises, and great power and exaltation, and, on the other hand, they come accompanied by dreadful penalties, by degradation and condemnation, greater than it would be possible for any being to reach unless he had had the opportunities which the Gospel and the Priesthood bring and afford. On the one hand we are promised in the plainest of all language that those who receive this Priesthood receive the Lord. For it is said :

“ They who receive this Priesthood receiveth me, saith the Lord ;

“ For he that receiveth my servants receiveth me ;

“ And he that receiveth me receiveth my Father ;

“ And he that receiveth my Father, receiveth my Father's kingdom ; therefore all that my Father hath shall be given unto him ;

“ And this is according to the oath and covenant which belongeth to the Priesthood.”

Here is plainly pointed out to us as a people the future glory that God has in store for all those who receive and magnify the Priesthood. They are to receive the Father's Kingdom, and if they receive the Father's Kingdom, they are to receive all that the Father hath, for all that he hath will be given unto them. Can you conceive of this ? Can any human being conceive of the immeasurable extent of the glory here promised—the immeasurable extent of exaltation here offered unto all

those who receive the Priesthood of the Son of God, and who magnify it? It is impossible for mortal man to have the least conception even when his mind is enlightened by the Spirit of God—that is, the least conception compared with the immeasurable extent of the glory that is here promised. We can have some conception of it, we can have some foretaste of it, when we receive the Spirit of God, when it rests down upon us in power; but to conceive of the fullness of this glory is impossible for any being in this mortal condition of existence. When we understand these words and comprehend their full import we can understand how it was that Jesus when He was upon the earth sought to teach the people the greatest privileges which they had in connection with the Gospel which he bore unto them. The complaint of the Jews about the Son of God, was, that He being man made Himself equal with God. They had the same ideas, doubtless, in those days concerning God and man, that the sectarians of the world now have. God was a remote being, a being beyond their reach, far beyond their ken, and far beyond communication with them; therefore, they were ready to kill the Son of God because He enunciated the great truth that it was possible for man to attain unto God, and become like Him. Referring to the words of the Psalmist, where he said: “Ye are Gods; and all of you are children of the Most High,” he said, “Is it not written in your law, I said, ye are Gods? If he called them Gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemist; because I said, I am the Son of God.”

But they could not understand the doctrine which God has revealed—the eternal truth that He has communicated to us in the Gospel. But God designed when He led Israel out of Egypt to make of that people a royal Priesthood—a kingdom of Kings and Priests. He designed to lead them forward under the guidance of the everlasting Priesthood, the Priesthood after the holy order of the Son of God—to lead them forward until they should behold the face of their God and see Him for themselves. But they would not. They hardened their hearts. They could not endure His presence. Moses, despite all the power which God gave him, and the revelations which He poured out upon him—Moses could not succeed in leading that people forward. They were a stiff-necked race; they were a rebellious race; they were an idolatrous race; they were hard in their hearts; and they would not have God to be their King. They wanted a lower order of affairs; they wanted lower laws, laws that were more in accordance with their fallen and carnal natures. Therefore according to those revelations which God has given unto us, He took Moses out of their midst, and the Holy Priesthood also, and the lesser Priesthood continued, the Priesthood of Aaron, a Priesthood that held the keys of the ministering of angels and the preparatory gospel, the gospel of repentance and baptism for the remission of sins. He left that with them, and the law of carnal commandments which the Lord in His wrath caused to continue with the house of Aaron among the children of Israel until John. They were under this law during this long period. God raised up John as a forerunner to prepare the way for the fullness of the ever,

lasting Gospel and the restoration of the Priesthood in its fullness, that Melchisedek Priesthood which Moses held, and through which he exercised such mighty power among the children of Israel. And it was God's design—if the people would have submitted to it, if they would have received the message that He sent unto them through John and afterwards through His beloved Son—to have restored the Kingdom even to Israel, and to have built up the Kingdom in great power and glory upon the earth. But instead of receiving the Gospel and the Melchisedek Priesthood, they actually destroyed the Son of God. But before they destroyed Him, they destroyed the heir of the Priesthood of Aaron, John the Baptist, who was a direct descendant of Aaron, and by virtue of this descent held the keys of that Priesthood, and exercised the authority and power thereof among the Jews. Not content with rejecting the Son of God, they rejected even John, and the Aaronic Priesthood as well as the Melchisedek Priesthood was taken from the midst of the Jews, and they have remained without Priesthood from that day until the present time, even the Aaronic Priesthood having been withdrawn from their midst—the authority to officiate in the ordinances pertaining thereunto.

Now, this Priesthood which God has restored in these last days through Peter, James and John, is the Priesthood that continueth in the Church of God in all generations. The Church of God cannot be without it; for without it the power of Godliness is not made manifest to men in the flesh. A people can progress to a certain extent with the Aaronic Priesthood, but there is a limit to their progress. There are

bounds beyond which they cannot pass. They cannot attain to the fullness of the glory of God the Eternal Father, without the presence of the Melchisedek Priesthood; for as I have read in your hearing, "This greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God; therefore in the ordinances thereof," [that is, in the ordinances of the higher or Melchisedek Priesthood] "the power of Godliness is manifest." This cannot be manifest without that higher Priesthood, without the power which accompanies it. "And without the ordinances thereof," the revelation continues, "and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live."

Without this Priesthood, without its ordinances, without its powers, without its gifts, "no man can see the face of God, even the Father, and live." Therefore it is essential that, if a people should be exalted unto the presence of God, they should have this Melchisedek or greater Priesthood, and the ordinances thereof, by the means of which they are to be prepared, or they shall be prepared to enter into the presence of God the Father, and endure His presence.

Now, Moses taught this plainly to the children of Israel in the wilderness. He endeavored to impress upon them the importance of so living as to retain this Melchisedek Priesthood in their midst—to so live as to conform to the law, or laws, and requirements of this Melchisedek Priesthood. Says the revelations, He "sought diligently to sanctify his people that they might

see the face of God." He wanted them to behold the face of God. You remember the expression he gave utterance to, when the Spirit of God rested upon the seventy Elders, and they prophesied. There were two of them that were not with the rest. They were in the camp and not in the tabernacle, yet they prophesied also. And Joshua, jealous for the honor of Moses, jealous because Moses was a Prophet of God, and doubtless afraid that these men were transcending their authority, asked Moses to forbid them. And Moses gave utterance to that memorable, that glorious expression: "Enviest thou for my sake? Would to God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them." There was no jealousy in the mind of this man of God concerning his brethren having the spirit of prophecy, it excited no feeling in his heart to reprove them, or to check them, or to say to them that they were usurping some authority which belonged to him; no, there was no such feeling in his heart; for had he not sought to lead the people forward to enjoy that privilege? Had he not sought diligently to sanctify the people that they might behold the face of God? "Therefore," said he, "would to God that all the Lord's people were Prophets. Would to God that not only the seventy Elders had the spirit of prophecy resting down upon them, but that every man in the whole hosts of Israel had that spirit in its fullness and in its power resting down upon him. How easy it would be for me," Moses could have said, "to lead this people if all were prophets! How easy it would be for me to guide these hosts, and to lead them into the presence of God, if the spirit of prophecy rested down

upon them throughout all the camps of Israel."

But they hardened their hearts and could not endure the presence of the Lord. "Go thou, Moses, and speak to God," said the children of Israel, "and then tell us what God has to say: be thou mouthpiece, be thou God to us; we will be content with this, the face of God is too terrible for us. We desire not to enter into His presence. We shall be content to have thee give to us the word of God." These were, in effect, their words, and their actions corresponded to these words. As Paul says, "Which voice (the voice of God) they that heard entreated that the word should not be spoken to them any more, for they could not endure that which was commanded." Moses stood between them and God. They could not endure the presence of God. They hardened their hearts against it. Therefore the Lord in His wrath—for his anger was kindled against them, because of their hardness of heart, because of their rebellion—swore that they should not enter into His rest, that they should not attain unto the fullness of the glory that He had in store for them—that is, He swore that they should not enter into this rest while in the wilderness; which rest is the fullness of His glory. So He took Moses from their midst, and took with him the Melchisedek Priesthood; and thus terminated, so far as Israel was concerned, the reign of the Melchisedek Priesthood among them. Occasionally Prophets were raised up who did hold the Melchisedek Priesthood, ordained by God for special purposes; but the people were under the dominion of the rule of the Aaronic Priesthood from that time forward until the days of John.

Now, my brethren and sisters, it is of the utmost importance that we who live in this generation should comprehend that which God is doing for and designs for us. He has precisely the same future in store for us that He intended for our fathers in the wilderness. God designs to have us led in that path which will bring us into His presence. He designs that this whole people called Latter-day Saints shall have the laws of his celestial kingdom revealed unto them line upon line, precept upon precept, here a little and there a little, until they are brought into His presence, until every man and woman and child who belongs to this Church shall be able to endure the presence of God and live, until by means of this Priesthood, this higher Priesthood, every man will be prepared to receive the fullness of the celestial glory, and this by obedience to law, not by hardness of heart, not by rebellion, not by rejecting the counsel of God through His servants, not by taking our own way ; for notwithstanding all that is said by those who oppose us, and by the entire Gentile world in regard to the Priesthood of the Son of God in their opposition to it, these Latter-day Saints must obey the Priesthood of the Son of God, and be led by it in all things, or they never will enter into the presence of God our Eternal Father, never, worlds without end. God has placed this Priesthood in the Church for the express purpose of leading His people forward, just as Moses endeavored to lead the children of Israel forward by giving unto them His law, by revealing unto them His will, by instructing them in the things of righteousness, and leading them forward until they should attain unto the fullness of His glory.

Let us take these things to heart. Let us ponder upon them as a people.

Let us purify ourselves with all our might, mind and strength. Let every man in his place and station seek to magnify that Priesthood that he may through magnifying it, attain unto those glorious blessings and privileges which God has promised.

God designs that this people called Latter-day Saints shall be a kingdom of priests and kings. He intends that the Melchisedek Priesthood shall be held by this people. He intends to preserve it on the earth, and those who attain unto this Priesthood, and magnify it to the renewing of their bodies and to the receiving of the promises of God will receive the blessings which God has promised—that is, they will receive all that God has to bestow, they will be joint heirs with Jesus and inherit with Jesus the glory of the Father, and there is nothing that the Father has that He will not give unto us, for all will be ours, everything we can conceive of—glory, immortality and endless lives—if we are faithful to the maintaining of our integrity and the keeping of our covenants, and the doing of the will of God in the flesh.

How important it is, then, brethren and sisters, that we should all be faithful during this probation ; that we should walk humbly before our God ; that we should obey every law and submit to every ordinance and apply everything that is taught to us to ourselves, and embody every principle in our lives as fast as it is taught to us, beginning with faith in the name of the Lord Jesus, and progressing from that principle forward by repentance, by baptism, by the laying on of hands, and by obeying the other laws and ordinances as fast as they are revealed, until we shall be prepared through obedience to law, and through the redemption

which obedience always brings, to go back into the presence of God and the Lamb. We have entered upon an upward career. Let us press forward in that direction, adding faith to faith, adding knowledge to knowledge, adding gift to gift, adding power to power, until we shall behold the face of our Father and our God ; and that will be granted unto us. It will be granted unto us to behold the face of Jesus ; it will be granted unto us to have angels minister to us, and

there is no blessing we shall not attain unto if we continue faithful to the Gospel, and to the covenants of the Holy Priesthood which we have received.

That God may help us to be faithful and lead us forward until we are brought back into His presence, is my prayer in the name of Jesus. Amen.

The foregoing was delivered in Paris, Bear Lake County, Idaho, Sunday afternoon, August 10, 1884.

ATTITUDE OF OUR ENEMIES TOWARDS THE LATTER-DAY SAINTS—THEIR
HATRED OF THE PRIESTHOOD—THE BLESSINGS RECEIVED
THROUGH THE PRIESTHOOD.

Every means that it has been possible to use to prevent the Latter-day Saints having peace, and to prevent them enjoying in peace and gladness their religion and the blessings thereof, have been used by our enemies with the utmost care and the utmost determination from the beginning it may be said, but especially during the last 25 years. If our enemies could have their way, those who bear the Priesthood would have no voice in the instruction or direction of the people. Already, as you know, a determined effort has been made to strip us who bear the Priesthood, and who have been forward in keeping the commandments of God, of influence, the influence which has been justly earned during long and faithful service for the benefit of the people, and that attends the exercise of civil and political power. Our enemies thought that this would be a most excellent way of putting us under

ban, and judging by the effect that it would have by the operations of such plans among themselves, they fondly hoped that success would attend their efforts, and that the influence of the men, whose fault in their eyes is that they bear the Priesthood, would immediately begin to wane and eventually be broken. This is the disposition of our enemies, who have placed all who have been most forward, as I have said, in keeping the commandments of God in a position where they could not vote, and where they could not hold office, and in this manner making them a proscribed class. They supposed that the young men of the community would rise up and take possession of the offices, throw aside the influence of the older and more experienced people, and inaugurate a new policy in the midst of the Saints. In this manner they hoped that they would redeem, to use their own phraseology—Utah, and that a

new order of things would be instituted in the land. This was a very cunningly devised plan, and among other people might have been successful, but among the Saints of God, so far, it has proved utterly futile, and in fact has disappointed and it may be said disgusted the authors of the plan themselves. They have felt disgusted with their own efforts. There have not been wanting, however, some few persons who would have liked to join hands with our enemies in this plan. Such persons would not have been averse to having the men who founded this commonwealth, and who principally helped to make it that which it is to-day—the admiration of all unprejudiced people—relegated to the back ground, and a younger class, who would affiliate with our declared enemies, take possession of the reins of government in this Territory, and manage affairs, so that they would be more in accord with the general sentiments, as it is said, of the nation. This feeling has been confined to very few, and has not exhibited itself to any extent.

Notwithstanding every effort which has been made, I am happy to say that we to-day are still the free people we were. The leading men of the community have not lost their influence among the Latter-day Saints. The Saints as a body have stood firm in their determination to be guided by the counsel which God has had to give, and it is very delightful to see the feeling which there is among the Latter-day Saints in all the settlements that we visit, to see the union and the love that prevail, and the disposition to hearken unto the will of God as it is manifested by His Holy Spirit from time to time, through those whom He has chosen to lead and guide His people. There will be wanting no end of effort,

however, to accomplish the ends which our enemies seek for. There is a great hatred among the children of men—and they do not themselves know why they have this hatred, but there is a great and undying hatred among the children of men against the Priesthood of the Son of God, a jealousy of the power that Priesthood wields, and in our Territory they are constantly seeking by every means within their reach to weaken the influence of the Priesthood, especially among the rising generation. It has been expressed—and frequently expressed—that they would rather see our young men drink, chew and smoke tobacco, gamble and commit whoredoms, and do everything of this kind, in preference to seeing them obedient to the counsels of God, through those whom He has chosen to lead the people. They would rather see this, because, as I have said, they do not know the spirit which animates them. They are not conscious that they are more or less the instruments of a secret and invisible power which operates upon them; that there are influences at work in their minds and around about them which they cannot see, but of which they are the mere tools, so to speak. This power—the power of darkness—is invisible to them. They do not understand this, but they blindly fight against the power of God, and seek in every way to undermine the influence of the Priesthood of the Son of God. If they could get you to rebel against the Priesthood they would be suited. It would please them immensely if the Latter-day Saints would rise in rebellion against the God of Israel and against the authority that He has placed in His Church.

The struggle that is now going on, so far as this class is concerned, is

to destroy the influence of the Priesthood. Our effort is to have the Latter-day Saints throughout all these valleys listen to the counsels of the Priesthood, to be obedient to the Priesthood. The issue is a plain one between us and them. They say they wish you to throw off what they call the yoke of the Priesthood. We say on the contrary it is not a yoke, it is not burdensome, it is a beneficent rule, it is a rule that is pregnant with blessings to the people, and that will bring great rewards to them if they will be obedient to it. This is our statement, and we appeal to the Latter-day Saints as witnesses in our behalf to sustain it. We know, and you know, every Latter-day Saint knows, that God in restoring the everlasting Gospel and the everlasting Priesthood to the earth has brought with them every blessing which man can in reason desire. We have been pleased from the beginning to listen to the Priesthood. Who that is old enough, that can recollect his baptism or her baptism, or their first association with the Church, and their first enjoyment of the truth, whose hearts do not burn to-day at the recollection of the feeling they had of the sweet and heavenly influence that came to them when they first became acquainted with the everlasting Gospel as preached by the Elders. There was, as it were, a new life opened before them, even the gates of heaven seemed to be opened to them, and they saw the Kingdom of God as they never had seen it, and never had understood it. Truths that they had read carelessly and indifferently, without comprehending them, came to their minds with an assurance, and with a strength and force and power that they never had comprehended previously. And has it not been a source of blessing

from that day to the present to the faithful Latter-day Saint? Has not the Gospel come laden with benefits, laden with blessings, fraught with everything that would make men and women happy? Has it not brought peace to us, and joy to our souls? Has it not opened up the future in a light that we never beheld until the Gospel revealed it?

Mankind, at the re-establishment of the Church of Christ, knew nothing about the future. All was dark and gloomy. Death was indeed a leap in the dark to the great majority of mankind. But when the Gospel came it revealed the future. It revealed to us why we were here, and the design God had in view concerning us. Men and women look forward to it, or contemplate it, when brought face to face with it, with resignation and with a degree of joy, because they know they are going to a reward that is assured to them. And so with everything connected with the future. The prospects of the future are made bright and glorious through the revelations of the Gospel, and it has brought, as I have said, peace to our hearts, peace to our habitations, it has made life enjoyable to us. It is most delightful to contemplate existence in the light of the Gospel, and the associations that we have here now through the Gospel, and through the exercise of the power and authority of the Priesthood.

So it is with everything connected with our lives. Let us glance at our temporal prosperity. Our enemies talk about what others would do for us, if they had the opportunity. But what have they done? Look at our cities, towns and villages; examine the manner in which the local government of this Territory has been conducted, the light taxation and every-

thing in fact connected with our material progress, and to whom is the credit due for the blessings we enjoy? Is this credit due to those who are seeking to destroy the influence and power of the Priesthood? Certainly not. This settlement of Hyde Park, the settlement of Smithfield, every settlement in fact in this valley has been founded under the auspices or direction of men of experience, whom our enemies denounce, because they hold the Holy Priesthood of the Son of God. If we are lightly taxed, if we are out of debt, if our country is prosperous, it is due directly to the counsels of these men, whose chief offense in the eyes of our enemies is that they are God's servants, whom He has chosen, and to whom He has given wisdom, to direct and manage affairs.

The prosperity which has attended our people is remarkable, more especially when we consider the yearly

influx of poor people. I remember when I was in Europe, the four years I was there, upwards of 13,000 Saints were emigrated, the most of them coming directly to Utah. At present we have an emigration of 2,000 to 2,500 per annum, coming into this Territory from abroad—poor people. Why, there is not another population in the country of our numbers that could absorb so many people as our community does, without there being pauperism all over the land. But there is no pauperism. God has blessed the people in their fields, in their flocks, and in all their labors. They have been greatly prospered, and they will continue to prosper if they continue to listen to the voice of inspiration and hearken to the counsels of the Priesthood of the Son of God.

[The above was delivered in Hyde Park, Saturday afternoon, August 23, 1884.]

THE POWER OF GOD MANIFESTED IN THE GATHERING OF THE SAINTS:
—PURPOSES OF THE GATHERING—SATAN'S ANTAGONISM
TO THE WORK OF GOD.

We are in a very peculiar position as a people. Our position is unlike that of any other people upon the face of the earth that we have any knowledge of. God has communicated His mind and will unto the children of men, and it has been made known unto us. Others have heard it as well as we; but we are distinguished from them by our reception of this word, our willingness to obey it, and hence we are gathered together as we are in this place and in other settlements which the Saints have formed, not for the purpose, in the first place, of making

money and bettering our condition, but for the purpose of keeping the commandments of God and walking in accordance with the revelations that he has given unto us. We have been gathered together by extraordinary displays of power. The world has not seen and cannot see these manifestations, for the reason that their eyes are closed by unbelief, and their hearts hardened from the same cause. God's providences are not perceived by them. They do not distinguish the hand and the power of God in the events that are taking place. Nevertheless,

we have been gathered together. Every one who is here that has been brought from the nations has been brought by the manifestations, it may be said, of miraculous power. He has accomplished in our case or cases, that which has been foreseen by the holy prophets from the beginning. It is a most wonderful work, the gathering of this people together, as they are here this day in these mountains. The manner in which the spirit of God has been poured out upon the people who have received the Gospel, and the manner in which they have been moved upon to forsake their old homes and their old associations, and part with their friends and relatives, and move among a people with whom they were not acquainted, and to a land of which they had but a little knowledge—this is the wonder that is being wrought in the midst of the nations of the earth. Many people ask for miracles, and they plead with the Elders when they go out to show them a sign to prove to them that they are indeed the authorized servants of God. That which we behold in these mountains to-day is one of the greatest signs, is one of the greatest miracles which has ever been seen or exhibited among the children of men. You may read all the records that we have, either sacred or profane, and there is nothing that approaches this work in which we are engaged, and that which has been accomplished by the outpouring of the Spirit of God upon the people among the various nations. Where in the history of our race has there been such a thing taken place as that which we witness? Where from the beginning has a people been gathered out from all the nations of the earth—moved upon by one common impulse, a simultaneous impulse, an impulse of the same character,

impelling them in every land where they have received the everlasting Gospel, to gather to a strange land as the Latter-day Saints are being gathered to this land? No magnet ever drew or attracted to itself that to which it has affinity, with greater power than has the Gospel of the Lord Jesus Christ drawn to it from the midst of the various nations those who have an affinity for the truth. It has been irresistible in its effects. No sooner has the sound saluted the ears of the elect of God throughout all these United States, throughout Canada, throughout the various islands of the sea, upon the continent of Europe, and in far-off Asia, Africa and Australia,—no sooner have the glad tidings of salvation been proclaimed by the servants of God, under the auspices of the Almighty, than there has sprung up in the hearts of those who have thus heard the truth an irrepressible and irresistible desire to leave their native lands, and to identify themselves with the people of God in these remote regions, in these Rocky Mountains. To me, when I look at it, this seems the most wonderful work that has been accomplished among the children of men from the beginning. There is nothing that we can read of in God's dealings with the children of men that compares in magnitude and in its wondrous effects with this work with which we are identified. And yet men ask for an evidence respecting the truth of this work! They ask for signs and miracles, as though there is any miracle which could be wrought in our sight that would compare in the very least degree with this great and miraculous work that is being wrought under our very eyes, and which we ourselves are helping to bring to pass. It is not as though the people of one nation were gath-

ered out, or the people of one locality were moved upon ; but in every land, in every language among every race and in every nationality throughout the entire earth, from pole to pole, from east to west, from north to south, wherever the Elders of the Church have carried this Gospel in the last days, and the sound thereof has saluted the ears of the children of men, they have been moved upon in this most extraordinary manner, and have traversed sea and land, without hesitation, without faltering, without doubt, and have come and associated themselves together in the place that God has designated as the place of gathering. Most wonderfully has God fulfilled the promises which He made in ancient days to His servants concerning this latter-day dispensation, and most wonderfully has He poured out His spirit and His power upon the inhabitants of the earth to cause them to contribute by their actions to the fulfillment of these remarkable predictions that were uttered thousands of years ago. There is not a Latter-day Saint within the sound of my voice this morning who has been thus moved upon but is a witness for God in this matter, and is a living evidence of what God has done and is doing, because each one knows the character of the influence that has operated upon his or her mind to bring to pass this action which has resulted in the gathering of themselves and the rest of the people together.

Now, my brethren and sisters, there has been a purpose in this. God has not come Himself from heaven and revealed Himself with His Son Jesus Christ for naught. God has not sent angels from heaven for naught. God has not poured out this Spirit to which I have referred upon all the inhabitants of the earth

who have been willing to receive the truth for naught. There is a purpose that is as old as man himself, and as the earth itself, in thus bringing us together in this capacity in these valleys, and that purpose has not been that we should break the laws of God, or that we should become identified again with the world from whence we have been gathered. That certainly has not been the object that God has had in view in accomplishing these great works ; but it has been that we should become a distinct people, a peculiar people a people whom He could use according to His mind and will, and through whom He could accomplish His mighty, His marvelous, and His wondrous purposes. That is the object He has had in view in bringing us together—to separate us from Babylon. It is for that purpose that the spirit has rested upon the people, under the influence of which they have gathered out to these valleys, so admirably adapted as a home for the Latter-day Saints, so secluded from the rest of the world that they have been reserved until this late day for us as a people to inhabit. If God had designed otherwise He would have let us remain scattered among the nations of the earth ; He would never have gathered us out ; we would never have had that spirit resting so powerfully, and, as I have said, so irresistibly upon us ; we would have remained in the lands where the Gospel found us and our fathers ; we would still be connected with the people from which we have been gathered. But this was not the design. Plainly written, as plainly written as the sunlight which we behold, has been the design of our God in connection with the gathering of this people, a people separate from every other people on the face of the earth—a God-chosen people, bearing

His name, having within us the Holy Ghost that He has poured out to make us His people—distinct from every other people and nation—composed of people of every nationality, yet blended together by the power of the Holy Ghost, and made one people with a oneness that is not known among peoples or nations of one common origin.

Ought we not, in view of these facts which are so well known to us, with which we are so familiar—ought we not to place ourselves in the position and continue to operate in the position in which God designs. Shall we resist these wonders that are wrought in our behalf? Shall we, having been thus elevated and gathered together, be intractable and resist the purposes of God which are so definitely and so wonderfully made manifest in our own experience? If we do, then condemnation of the most dreadful character will rest down upon us; because we cannot say that we have been ignorant of what God has done. As I have said, each Latter-day Saint who has been thus gathered, has a testimony within himself and herself, that this work is from God; that man did not create this desire within us to gather together and to become identified with the people of God. It is not a spirit that came from man; it is not a spirit that diffuses itself throughout the earth at the command of man; but it has come from God Himself; it has descended from Him and rested through His power upon all who have received it, and each one who has been thus gathered is a witness of this. We should, then, place ourselves continually in the position that God designs we shall act in, and be submissive to His will.

We have a foe opposed to us that is the most wily, that is the most cunning, that is the most determined,

that is the most unscrupulous, that can be imagined, and that foe is one who was once a great angel holding authority in the presence of God. He was our brother, sitting side by side with our Redeemer, having equal opportunities with Him. But he rebelled. He turned against the Father, because he could not have his own way. He determined that he would overthrow the throne of his Father, and engaged in a rebellion to destroy his plans, and because he was not successful he has sought from that day until this day to destroy the work of the Father, and not only to destroy the work of the Father, but to destroy every one who would listen to the counsel of the Father. Over this earth he has wielded for generations great sway: his dominion has been almost unquestioned, and he has imagined that he would gain supremacy in the earth, and be successful in preventing the Father from fulfilling his designs concerning the earth. Therefore, he has sought by every means within his power to destroy the work of the Father. He has shed the most precious blood which has coursed in the veins of mortal man to accomplish his purposes. He has filled the earth with lies. He has circulated every abominable thing. He has stirred up the children of God one against the other, and has inspired them with the most deadly and hostile sentiments against everything that is holy and pure and god-like. It is only a few days since, inspired by his wicked spirit, innocent brethren of ours were cruelly slain, and if he had the power he would sweep this entire people from the face of the earth. If he could, he would destroy us all, as those Elders were destroyed two weeks ago in Tennessee. It is because he has not the power that he does

not do it; it is because our Father and God checkmates him, and restrains him, and overrules his acts that he does not do this. The disposition is there, the willingness is there, the murderous spirit is there, everything is there that is necessary to accomplish this except the power to do it, which God in His providence withholds or controls, so as to prevent its exercise. We know this. The experience of 54 years has taught this to us. We have this kind of a foe to contend against. In view of this, what should be our course? Perfect, implicit, unquestioned obedience to our Father and God. What should be the course of every Latter-day Saint? We should not by thought, by word, by action, by any example, by any influence, lend any assistance to this being that is opposed to our God, and who is our deadly enemy, and the deadly enemy of every son and daughter of God. It is for this purpose that we are gathered together. It is that we may be withdrawn from the influence of Satan. It is that our influence may be on the side of our God in establishing righteousness that we are gathered together. We could not operate in this direction with any degree of success if we were

scattered among the nations of the earth. Our influence would be unfelt, it would be lost, it would have no effect. It is only by concentration, it is only by gathering together, that we can accomplish the designs of our Father and God. Look at us to-day. We do not number 250,000 people in these mountains, and yet where is the people whose influence compares with ours? Where is the people whose acts and whose movements attract the attention that do ours. But scatter us among the nations and what would our influence amount to? It would be unfelt and lost. But God has gathered us together, and He aims to make us a great people. He will preserve His Priesthood in the earth, and we shall be victorious over our enemies, and our children after us will inherit the land and the earth. We are laying the foundation of that kingdom that shall never be destroyed, and the Lord will at last reign undisturbed and unquestioned for 1,000 years. That is the promise of our God to us, and we are engaged in that work to-day.

[The above was delivered in Smithfield, Cache County, Saturday morning, August 23rd, 1884.]

DISCOURSE BY PRESIDENT JOHN TAYLOR,

*Delivered in the Tabernacle, Salt Lake City, Monday and Tuesday.
(Semi-Annual Conference,) October 6 and 7,
1884.*

REPORTED BY JOHN IRVINE.

DESIGN OF GOD IN RELATION TO THE EARTH AND ITS INHABITANTS —
POWER OF SATAN — THE TWO ZIONS—WHAT IS REQUIRED OF THE
SAINTS — A PRIESTHOOD IN THE HEAVENS, AS WELL AS ON THE
EARTH — DUTIES OF THE PRIESTHOOD — WOULD-BE ADVISERS —
CELESTIAL MARRIAGE — DISTINCTION BETWEEN POLYGAMY AND
PROSTITUTION—GOVERNMENT OFFICERS DISCRIMINATING IN FAVOR
OF THE LATTER — UNCHASTITY NOT TO BE TOLERATED IN THE
CHURCH—CHARITY ADVISED—CLASS OF PEOPLE WHO ACCUSE THE
SAINTS OF CRIME—CRIMINAL STATISTICS—HORRIFYING STATEMENTS
OF CRIME IN THE EASTERN STATES—WARNING TO THE SAINTS.

IF the congregation will endeavor to preserve as much order as possible, and prevent the crying and disturbance of children, I will try and address you for a short time. Last evening I made quite a lengthy address in this hall; but we had very good order. There was no whispering, no talking, nor disturbance of any kind. It requires, in a large congregation like this, quite an exertion to speak so as to make the people hear. I am told that the people could not hear half of what was said by several of the brethren yesterday. It is wrong for us to have disorder in the house of God, a place where we meet for instruction.

Last evening I talked of some matters of considerable importance to the Priesthood, of which there was an immense number present; they nearly filled this hall. I wish to continue some of these remarks; for it is necessary that all of us

should be instructed in the great principles which God has revealed for the guidance, salvation and exaltation of the Saints of God, and also for the benefit of the world wherein we live. There were very many promises made to eminent men in generations long since past; but these generally had reference more particularly to the benefit of the world of mankind than to individuals.

There were certain great principles involved in the organization of this earth, and one was that there might be a place provided whereon the children of our Heavenly Father could live and propagate their species, and have bodies formed for the spirits to inhabit who were the children of God; for we are told that He is the God and Father of the spirits of all flesh. It was requisite, therefore, that an earth should be organized; it was requisite that man should be placed upon it; it

was requisite that bodies should be prepared for those spirits to inhabit, in order that the purposes of God pertaining to His progeny might be accomplished, and that those spirits might be enabled, through the medium of the everlasting Gospel, to return unto the presence of their Heavenly Father, as Gods among the Gods.

There have been different agencies at work throughout this world's history. Lucifer has been and is one of these agencies. There was a garden planted, and Adam and Eve were placed in it, and there they had communion with God. There was another being whose name was Lucifer, who is called in some places, "the son of the morning." Job speaks of a time at the creation of this earth when "the morning stars sang together, and all the sons of God shouted for joy," (Job xxxviii, 7). As it was necessary that there should be a God, a man, an earth and a heaven, it was also necessary that there should be a devil, that man might be tried, and by trial be instructed. Indeed, in the economy of God, it was not only necessary that man, but the Savior also should be perfected by suffering. It is written: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Hebrews, ii, 10.) It was further necessary that there should be a Redeemer according to the plan which was devised from before the foundation of the world, and also that man might be a free agent to act and operate for himself, to receive the good and reject the evil, or reject the good and be governed by the evil. And there were certain rewards promised to those who would obey the laws of

God, and keep his commandments, and certain punishments inflicted upon those who would not. Satan has made very great ravages among the human family in trying to accomplish his purposes; for he has been the enemy of God, and the enemy of man, and in ages past he wrought upon mankind until after a certain period he had contrived to get the great majority of them on his side. Nevertheless, they had the Priesthood among them in those early days as we have among us to-day. After Adam there were Seth, Enos, Mahalaleel, Methusaleh, Lamech, and a great many others until we arrive at Enoch and Noah, who operated especially in behalf of the interest of the human family. They preached the Gospel as we preach it, and taught the same principles that we teach. They gathered the people to a Zion as we gather them, and when they had been gathered together, they had enemies as we have, who arrayed themselves against them. But Enoch was clothed upon with the power of God. He walked with God for 365 years, and we are told, "he was not, for God took him." That is about all that is said about him in the Bible; but we have other information. Many others walked with God, and there was a city that the people were gathered to—a Zion. They walked with God and they were instructed of the Lord; but it took at any rate, 365 years to accomplish this object.

Furthermore, in the latter days there is to be a Zion built up; but in these days we are told that this Lord will cut His work short in righteousness. Enoch, in his day, had his messengers go forth among the people, and when they gathered, it induced the rage of man; and great armies assembled against the Saints; but Enoch prophesied by the power

of God, and the earth shook and the mountains trembled, and the enemies of the Saints in fear fled afar off. By and by when the time came for the accomplishment of the purposes of God, and before the destruction of the wicked, Enoch was caught up to heaven and his Zion with him. And we are told in latter revelation in relation to these matters that a Zion will be built up in our day; that great trouble will overtake the inhabitants of the earth; and that when the time arrives, the Zion that was caught up will descend, and the Zion that will be organized here will ascend, both possessed of the same spirit, their peoples having been preserved by the power of God according to His purposes and as His children, to take part in the events of the latter days. We are told that when the people of these two Zions meet, they will fall on each others' necks, and embrace and kiss each other.

As they in that day were placed under the guidance of the Almighty, so are we. As they had a work to perform associated with the welfare of the human family, so have we. As they had the Gospel to preach, so have we. As they had a Zion to build up, so have we. As they needed the support of the Great Jehovah, so do we. As they were dependent upon Him in all their movements, whether in relation to earth or heaven, so are we. The work in which we are engaged is one that has been introduced by the Great Eloheim, the God and Father of the human family, in the interests of His children. And wherever and whenever these principles have existed, this same being that was in the garden with our first parents still goes forth and has gone forth as a raging lion, seeking whom he may devour, seeking whom he

may devour, seeking whom he may lead down to death. And in these latter days God has introduced these same principles with the same object in view. He has revealed the same principles of heaven, and as heretofore, in the interest of humanity. Who was Enoch? Was he a man of God? Yes. Who were the Elders with him, were they men of God? Yes; and they received their instructions in that Zion that was then built up, and more or less directly from God; for Enoch walked with God. Whom was Enoch operating for? For God his heavenly Father. He was there, as Jesus was on the earth in his time, as he said, not to do His own will, but the will of his Father who sent him. And whom did those people operate for? They operated for the welfare of the human family who would receive the truth and be governed by it. And whom did Jesus and His Apostles in their day operate for? For the benefit of all the world. Jesus Himself appeared as the Redeemer of the world, and He commissioned His Apostles to preach the Gospel to every creature, saying: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." What is this salvation and condemnation? That would take a long time to tell. Suffice it to say that there are bodies celestial, bodies terrestrial, and bodies telestial; one glory of the sun, another of the moon, and another of the stars; but straight was the gate and narrow was the way that led unto the lives, and few there were at that time and few there have always been who have gone in thereat. And what was it that they sought? It was the Celestial Kingdom of our God, that they might come forth in the first resurrection and be one with the Father and one with Jesus, and be

long to the Church of the First Born whose names are written in heaven, and become Gods among the Gods, and participate in all the glory of the Celestial Kingdom. But few there were who found the narrow path. It is so to day. Were the Apostles of Jesus commanded to preach the Gospel? Yes. Are we commanded as they were? Yes. What was the position of the Apostles? They were simply messengers of life and salvation to a fallen world. What are the First Presidency, the Twelve, the High Priests, the Seventies, and the Elders to-day? What are they? Bearers of life and salvation to a fallen world, the messengers of God to men, the legatees of the skies commissioned by the Great Jehovah to introduce the principles of eternal life, and gather in his elect from the four quarters of the earth, and to prepare them for an exaltation in the celestial kingdom of God. And what becomes of those who choose the other path? They are still God's children, and He feels interested in them. What will He do with them? They will be judged according to the deeds done in the body, and according to the light and intelligence which God communicates to them. Then there is another glory a telestial glory. Those who enter into that glory will also be judged according to their deeds and be rewarded according to their acts. We are told of others who will suffer the wrath of God, and in the revelations given to us we learn that eternal punishment is God's punishment, that everlasting punishment is God's punishment, for He is eternal, and He is everlasting. We are informed the cities of Sodom and Gomorrah suffered the vengeance of eternal fire. We are told, too, that the inhabitants of the antediluvian world, who were

destroyed because of their wickedness, were shut up in prison and they remained there for a long, long time. How long? We read that Jesus, who was put to death in the flesh, but quickened by the Spirit, went and preached to the Spirits in prison which were sometime disobedient when once the long-suffering of God waited in the days of Noah. How long had these people been there? At a rough guess about 2,400 years. It was quite a painful ordeal to go through. It is one that none of us would like very much. It is a fearful thing to fall into the hands of the living God—a fearful thing to violate His laws. We have gathered here that we may learn those laws, the laws of God, the laws of life, and prepare ourselves under His guidance for an inheritance in the Celestial Kingdom of God. But are all the Latter-day Saints going into that kingdom? No. How is that? It is just as Jesus declared. "It is not every one that sayeth Lord, Lord, that will enter into the Kingdom of God, but he that doeth the will of the Father who is in heaven." Did Jesus come to do the will of His Father in heaven? He did, and He expects all who aim at Celestial glory to do the same, and if they do not they will not get there. He says, "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" And He will say unto them, "Depart from me, ye workers of iniquity, I know you not, you have not lived as becometh Saints." Oh, say some, that don't mean the Saints. No, it don't, but it means many who profess to be Saints. Do the world profess to cast out devils, to heal the sick and to do many mighty works? They do not. Do

the world prophesy in His name? No. Do the world preach in the name of God? They preach in His name, many of them, without having the authority, as we have heard at this conference; but they do not propose to do many mighty works in His name, but many of our Elders do—Elders who magnify their calling and honor their God. On the other hand there are Elders who are careless, wayward and rebellious against God and His laws—who seek to trample under foot the principles that He has revealed—who seek to set themselves up to guide, direct, and manipulate the affairs of the Church and Kingdom of God, and yet these same persons know nothing but what they know naturally, as do the brute beasts, made to be taken and destroyed; and we none of us know anything only as God instructs us. We are indebted to Him for the introduction of this work, and for all the information pertaining thereto. It has been from no man nor set of men, nor organizations of a professed spiritual or temporal nature, that we have received intelligence pertaining to the things of God, the Church of God, or the Kingdom of God. It has come directly from the Lord, through the Gospel of the Son of God, which brings life and immortality to light; and if men think—and we every once in a while meet with such characters—they know better than the Lord how to manipulate affairs they will find out their mistake. The Lord will say to them, “Depart from me, I never knew you;” for it is not every one that sayeth Lord, Lord, that shall enter into the Kingdom of God, but He that doeth the will of our Father in Heaven.

Hence there is a great work for us to do. There is something comprehensive in it. It is indeed the dis-

pensation of the fullness of times spoken of by all the holy prophets since the world was. It relates to the interests of men that now live: it relates to the interests of men who have lived, and it relates to things that are yet in the future. It is a thing in which the Gods in the eternal worlds are interested, and all the ancient Patriarchs and Prophets that have lived upon the earth are all interested in the work in which we are engaged. There is a Priesthood in the heavens, and we have the same Priesthood on the earth, but there should be a closer communion between the Priesthood on the earth and the Priesthood in the heavens; it is desirable that we should be brought into closer proximity, we want to be advancing as Enoch advanced. After the appearance of Jesus upon the earth, there was to be a certain power who would make war with the Saints and prevail against them; and it is said, “they shall be given into His hands until a time and times and the dividing of time:” (Daniel vii, 25 :) but in this day we are told that “the Saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever,” (18 verse). You and I may violate our covenants; you and I may trample upon the principles of the Gospel, and violate the order of the Priesthood and the commands of God; but, among the hosts of Israel there will be thousands and tens of thousands who will be true to the principles of truth, and God in the heavens, the holy angels and the ancient Priesthood that now live where God lives are all united together, for the accomplishment of this purpose. The Lord will roll forth His purposes in His own way and in His own time. And having thus organized, as I before stated, it is

not for us to act as we may think individually, but as God shall dictate. We have a regular order in the Church. You brethren, who hold the holy Priesthood, understand these things. Has God not given to every man a portion of His Spirit to profit withal? Yes. Has He not done more than this to the saints who are true and faithful? Has He not given to them the gift of the Holy Ghost? He has, and they know it and realize it. They are brought into communion with each other, and into communion with God and the heavenly hosts. But having this Spirit do we need others to guide us? Yes, all the time. Why? Because of the powers of darkness, the influence of Satan and the weakness of human nature. We need watchmen upon the towers of Zion, who are on the alert to look after the interests of Israel, and see that God's people do not go astray. Hence it becomes the duty of the Teachers to look after the people, to see that there is no hard feeling, no covetousness, no fraud, no adultery, no iniquity of any kind; but that purity, holiness and righteousness prevail among those that they preside over. And how far does this extend? To every place where there is a ward or a portion of a ward—to the utmost extremity. It may be compared unto the body—from the head to the feet, from the toes to the fingers, and to every other part. All the officers necessary for the work of the ministry are to be found in the Church, and everything has been organized according to the order of God. Are any of these men who are called to presiding positions autocrats—men who exercise undue authority over the feelings and associations of their fellow man? No. Have any of them the right to disregard the feelings of their brethren,

trample them under foot, and act as tyrants? No. Have the Apostles, or High Priests, or Seventies, or Elders, any such right? No. Brother Cannon will read an extract from the Book of Doctrine and Covenants, on this question.

President George Q. Cannon then read as follows from Section 121, of the Book of Doctrine and Covenants—

“Behold, there are many called, but few are chosen. And why are they not chosen?”

“Because their hearts are set so much upon the things of this world, and ‘aspire to the honours of men, that they do not learn this one lesson—

“That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principle of righteousness.

“That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man.

“Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God.

“We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

“Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned.

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile.

"Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy.

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dew from heaven.

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever."

President Taylor continuing his remarks said: We have many specimens of the characters referred to in this revelation read by Brother Cannon. These things continue to exist more or less. Some people are very desirous sometimes to instruct me about how I ought to manipulate and manage affairs. Well, if they were set as my instructors I should be much pleased to get all the information I could from them, and I would be pleased to get information from the humblest person in existence—if it *was* information. Among other things I find that a

good many begin to think that we are very much persecuted and proscribed in our marital relations, according to the revelations which God has given us, and there is sometimes a little trembling in the knees. I am pleased there is not much of it, but there is a little once in a while. Sometimes I get advice from outsiders, from the newspapers, etc., and sometimes from some of our brethren, (but from very few of our brethren) in relation to these matters.

God has given us a revelation in regard to celestial marriage. I did not make it. He has told us certain things pertaining to this matter, and they would like us to tone that principle down and change it and make it applicable to the views of the day. This we cannot do; nor can we interfere with any of the commands of God to meet the persuasions or behests of men. I cannot do it, and will not do it.

I find some men try to twist round the principle in any way and every way they can. They want to sneak out of it in some way. Now God don't want any kind of sycophancy like that. He expects that we will be true to Him, and to the principles He has developed, and to feel as Job did—"Though He slay me, yet will I trust in Him." Though other folks would slay us, yet we will trust in the living God and be true to our covenants and to our God. These are my feelings in relation to that matter. We have also been told that "it is not mete that men who will not abide my law shall preside over my Priesthood," and yet some people would like very much to do it. Well, they cannot do it; because if we are here, as I said before, to do the will of our Father who sent us, and He has told us what to do, we will do it, in the name of Israel's God—and all who

sanction it say Amen—[the vast congregation responded with a loud "Amen."]—and those that don't may say what they please. [Laughter.] If God has introduced something for our glory and exaltation, we are not going to have that kicked over by any improper influence, either inside or outside of the Church of the living God. We will stand by the principles of eternal truth; living we will proclaim them, and dying we will be true to them, and after death will live again in their enjoyment in the eternal worlds. That is my feeling; so I don't feel very trembly in the knees, and I do not think you do, generally. I see sometimes a disposition to try to ignore some of the laws which God has introduced, and this is one of them. People want to slip round a corner, or creep out in some way. There is something very creepy about it. There was a man in former times we are told, came to Jesus by night. His name was Nicodemus. He was one of those persons who did not like the daylight. I have known some people who would want to be baptized in the evening, or get into some corner that they might not be seen. Well, there is not much to such folks. Jesus was very unpopular, quite as unpopular as we are, in His day. Nicodemus was a prominent man among the Jews, and he thought it might injure his reputation if he was seen visiting that Nazarene, to get instruction from Him, so he crawled in at night. Jesus talked quite plainly to him, as you can read for yourselves; but we find some folks of a similar kind now creeping around. They have not the manhood to stand true to their colors and to their God. Some folks think that we polygamists are very much indebted to our brethren who are monogamists to help to

steady the ark, (God save the mark!) —(Laughter.)—to help to save us, and that we need such men in the Legislature, etc., and to fill our various offices. Well, I won't tell you all I think about some of these things, but I do think we are all of us dependent upon God our Heavenly Father, and if He don't take care of us we shall not be taken care of; if His arm is not extended in our behalf we shall have a poor showing; but if God is with us, we ask no odds of the world, for He governs the destinies of the human family. He puts down one man and exalts another. He dethrones one king or president as the case may be, and sets up another, and He rules as He pleases among the nations of the earth and all the children of men, although they don't know it. We live in Him, we move in Him, we have our being from Him. We are not dependent very much upon the monogamists about any of these things. You need not plume yourselves very much in these matters; and I will tell you, if you want to get along smoothly, you had better find among your various neighbors, when you have some matter of difficulty to settle, some of these polygamists and ask a little counsel at their hands. They will be able to advise you about many things, especially if they are men of God, humble men, living their religion and keeping the commandments of God.

There are some few things I have been reflecting about, and have noted them down, and I think I shall read them now.

The distinction being made between Polygamy and Prostitution:

1st. Congress made a law which would affect both; and cohabitation with more than one woman was

made a crime whether in polygamy or out of polygamy.

2nd. The Governor turned legislator, added to this law, and inserted in a test oath to officials, the following words regarding cohabitation, "in the marriage relation;" thus plainly and definitely sanctioning prostitution, without any law of the United States, or any authority.

3rd. The United States Commissioners, also, without legislation, adopted the action of the Governor, and still insisted on this interpolation, in the test oath in election matters, and placed all polygamists under this unconstitutional oath, and released prostitutes and their paramours from the obligations placed upon others.

4th. The Prosecuting Attorney has sanctioned these things, and pursued a similar course; and while he has asked all the "Mormon" jurors certain questions pertaining to their religious faith in the doctrines of the "Mormon" Church, and challenged them if they answered affirmatively as to their belief in polygamy, he has declined to ask other jurors whether they believed in prostitution, or whether they believed in cohabiting with more than one woman or not.

5th. Chief Justice Zane when appealed to on this question refused to interfere, or give any other ruling, and thus aided in packing the jury.

Thus a law was first passed by Congress, which has been perverted by the administration, by all its officers who have officiated in this Territory, and made to subserve the interests of a party who have placed in their political platform an Anti-Mormon plank; and have clearly proven that there is a combination in all the officers of State,

officiating in this Territory, to back up this political intrigue in the interest of party, and at the sacrifice of law, equity, jurisprudence and all the safeguards that are provided by the Constitution for the protection of human rights.

These (continued President Taylor) are some points that are of considerable importance. Similar things have been exhibited in former times—an animus, a united operation against justice, equity and law, and, in our case, against the Constitution of the United States, and the rights and privileges and immunities of the Latter-day Saints. A law was framed professedly in the interest of purity and virtue. When it got here it was perverted and made to subserve the interest of prostitution and prostitutes; and the lowest class of men, who violate their marital relations, and trample under foot all principles of virtue and integrity, can go on our juries, can vote at the polls, through the intrigues of corrupt men; and they thus try to shackle a free people, bring them into bondage, and make slaves of them, unless they will bow to their infernal behests, and in the name of Israel's God we will not do it. [The congregation responded with a loud "Amen."] We are not going to elevate prostitutes and men who violate their marital relations above men and women who are virtuous, honorable and upright. These are my feelings, and I am not afraid to proclaim them to the world. So much for these things.

Do we want a class of men along with us that will submit to these kind of things, and are we to share in this hypocrisy, this infamy and degradation? What mean these dens in our city that are introduced by our Christian friends—dens of infamy, dens of prostitution, gam-

bling holes, houses of assignation, dram-shops, etc? They are to cater to the virtuous (!) feelings of these honorable, high-minded, pure reformers that have come among us—(laughter)—or what are they for? They are sanctioned, I am ashamed to say by the officers of government, and protected in their libidinous and degrading pursuits. How was it some time ago when the Edmunds law was first introduced? A son of Mayor Little was one of the election registrars. His father some years ago had had two wives—I am sorry to say he has not got them now, they are dead—and because some years before any law of this kind was in operation in the United States he had practiced plural marriage, his son was obliged to tell his father that he could not register. Shortly afterwards a notorious courtesan known as Kate Flint, with some of the inmates of her bagnio, drove up and requested to be registered. "Why, of course." And this same gentleman that could not register his honorable father, who had never violated any law of the United States, had to endure the mortification of taking the names of these others and placing them on the list as respectable voters in our midst! About this time another non-Mormon came along to one of the other registration officers, and on partly reading the oath—this test oath that had been prescribed—said, "I am afraid I can't take that." "Why can't you take it?" Well, he was an honest man among the Gentiles; he did not like to forswear himself; so he said, "I have a wife, and then I keep a mistress." "Oh, well," says the man, "read on a little further." He read on until he came to the words, "in the marriage relation." "Oh, well, yes, I can take that," he said, and registered. These are facts that are

stuck before our noses here in the City of Salt Lake by the officials sent among us, and who are instructed particularly to look after our morals.

So much, then, for such affairs. Now, do we want affiliation or association with such practices and principles as these? God forbid. And we want no falterers in our ranks.

What shall we do? Live our religion, be true to our covenants, and keep the commandments of God. What shall the Presidents of Stakes do? Look after our Stakes, and if you find adulterers or adulteresses among you, don't permit them to go into the temples of God; for we won't have such people; they cannot be sanctioned by us, nor have our fellowship. We will not have them; the world may take the strumpets; they may wallow in their filth, but we will not have our holy places polluted by people calling themselves Latter-day Saints, who indulge in these abominable practices; we will not have them; and anybody who permits them to go into these holy places will have to be responsible for it. Many Bishops do it, they will be held responsible. Therefore, be careful, you Presidents of Stakes and you Bishops, how you act, and look well after your people, for be it understood that before our Lord Jesus Christ shall come, "righteousness shall go before Him and shall set us in the way of his steps." (Psalms lxxxv, 13.) We are preparing ourselves to build up a Zion of God, and these people, whoremasters and whores, liars and hypocrites, will never get into the city of the living God, they will be found outside the gates.

Now, have I any ill feelings towards these people that persecute and proscribe us? No. I would do

them good for evil, give blessings for curses; I would treat them well, treat them honorably. Let us be men of truth, honor and integrity; men that will swear to our own hurt and change not; men whose word will be our everlasting bond. If you see men hungry, feed them, no matter who they are: white, black, or red, Jew, Gentile, or Mormon, or anybody else—feed them. If you see men naked, clothe them. If you see men sick, administer to them, and learn to be kind to all men; but partake not of their evil practices.

“O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united.”

We are trying to raise up a people that shall be men of God, men of truth, men of integrity, men of virtue, men who will be fit to associate with the Gods in the eternal worlds.

We are accused of being corrupt, degraded, low and debauched. Who by? By people, as I will show who are ten times as degraded, ten times as debauched, ten times as low and guilty of ten-fold more crime than we are. These are our professed reformers. I speak of these things therefore in our defence, and were we not accused by men void of honor and principle, I never would broach such a subject; for, I do not delight to dwell on the infamies, the corruptions and abominations of the world. I would rather speak of their good qualities and honorable principles, and I am thankful to say that there are thousands and tens of thousands and millions in these United States and in other nations who look with contempt upon all the chicanery, deception and fraud, whether of a moral, social, political, legislative, or judicial character; thousands and millions of men; I see many of them, very many of them, who

pass through here, men of note, of position in society from the United States, and from the different nations who call upon me from time to time, and express their sentiments pertaining to these matters. In order to sustain what I say, I will have Brother Cannon read over some statistics in regard to crime. We are, as I have said, represented as a very bad people, and I want to show a comparison between us and our reformers, or those that profess to be our reformers in relation to these matters.

President Cannon then read the following, being the criminal statistics for the year 1883.

“The population of Utah may be estimated at 160,000 in 1883.

“Of these say 130,000 were Mormons, and 30,000 Gentiles, a very liberal estimate of the latter.

“In this year there were 46 persons sent to the Penitentiary convicted of crime. Of these 33 were non-Mormons, and 13 reputed Mormons.

“At the above estimate of population the ratio or percentage would be one prisoner to every 10,000 Mormons, or one hundredth of one per cent., and of the Gentiles one convict in every 909, or about one-ninth of one per cent. So that the actual proportion of criminals is more than ten times greater among the Gentiles of Utah, with the above very liberal estimate, than among the Mormons.

“It is urged that these non-Mormon prisoners are not a fair representation of the average of crime throughout the country, but are the result of the flow of the desperate classes westward to the borders of civilization; with greater truth we reply that the Mormon prisoners are not representatives of Mormonism, nor the results of Mormonism, but of the consequences of a departure

from Mormon principles; and of the 13 prisoners classed as "Mormons," the greater portion were only so by family connection or association:

Arrests in Salt Lake City, 1883:
 Mormons, 150
 Non-Mormons, 1,559
 or more than ten times the number of Mormon arrests.

"Again, it is estimated that there are 6,000 non-Mormons, and 19 000 Mormons in Salt Lake City, which shows of Mormon one arrest in 126 2-3.

"Non-Mormons one arrest in a fraction less than every four, or rather more than twenty-five per cent."

As I have said before, (continued President Taylor,) if we were not on the defensive in this case, I would say nothing about these things; but it ill becomes men who have got ten criminals to our one to come here as our reformers, and try to disfranchise men who are ten times as good as they are. These are facts that are not of my getting up.

They come from the public records and can be verified by the prison and other statistics. And the question is, how much of that rule do we want here?

The questionable honor is reserved to these advocates of "advanced high moral ideas" to trample upon all judicial precedents. It was not enough that an insignificant minority should have more than an equal showing with the majority, being equal in numbers in the drawing to make up a venire. It was not enough that every Mormon was questioned as to his religious faith, and that no Gentile was. It was not enough that all "Mormons" were excluded from this so-called "*impartial grand jury*," and that their avowed enemies were to be their judges. It is not enough

that our people must be tried by men whose average record shows them to be ten times their inferiors as law abiding citizens; but not having enough men to pack this "*impartial grand jury*" according to the provisions of law, under the guise of virtue, and in the name of morality and justice, edicts are issued to the officers to go into the purlieus of the city and gather up *ad libitum* from among the gutter snipes creatures to form "a jury of the peers" of the accused with which to persecute and prosecute honorable men and women.

These are things we object to, and I wish our brethren and sisters to be informed in regard to these matters, that they may have a correct estimate of the position that we occupy pertaining thereto. We cannot respect and esteem such operations, and while we are desirous to place ourselves in conformity with all law, all order and all correct principle, yet we despise in our hearts this chicanery, hypocrisy, fraud and deception. But do we expect to see such things? Yes. Are we surprised at it? No. Why? Because we have been told over, and over again, and the Elders have preached over and over again, and the Prophets have prophesied of it over and over again, that the world will grow worse and worse, deceiving and being deceived. Who is it that embarks in these things? It is the corrupt, the ungodly, the debauchee, the adulterer, the liar, the men who violate every principle of honor, truth and integrity, and who are enemies to this nation, and the same class of people are enemies to any nation. They are laying the axe at the root of the tree of liberty, and trying to overturn the freedom of man, and to place free men in bondage, a thing no honorable man would con-

descend to for a moment. And there are many in this city who despise these things as they do the gates of hell, who are not associated with us in a religious capacity, many honorable men who have feelings of this kind, and then there are tens of thousands in the United States who possess the same feelings and the same abhorrence of this corruption, degradation and infamy that is sought to be palmed upon us. But while we can estimate these things at their worth, we can also estimate the actions of honorable men who are not of us at their true worth. Because a man is not a believer in our doctrines, that is no reason why he should not be an honorable man, for there are thousands and millions of them : it would be a pity if they were in the same condition as the others. But we as a people have to defend ourselves against the aggressions of an unscrupulous enemy who is instigated by the power of the adversary to overturn and destroy the truth to-day as he has done in other ages, in other nations and among other peoples. Therefore it becomes us to look well after our affairs, and protect ourselves as best we may from the calumnies, the reproach, and the infamies that are sought to be foisted upon us by an ungodly, hypocritical and corrupt people.

Now, having got through with this, I want to refer to something else. It has been stated that the reason why we have so many of these criminals is because that the scum of society from the eastern States floats out here, and that therefore a rough, uncouth, lawless class finds its way into this community. Now, I want something read to you about some of these so called virtuous people in the east.

President Cannon again read as follows :

"Dr. Nathan Allen, of Lowell, has declared in a paper read before a late meeting of the American Social Science Association, that "nowhere in the history of the world was the practice of abortion so common as in this country; and he gave expression to the opinion that, in New England alone, many thousands of abortions are procured annually."

"Dr. Reamy, of the Ohio State Medical Society, says : "From a very large verbal and written correspondence in this and other States, together with personal investigation and facts accumulated * * that we have become a *nation of murderers*."

The Rev. Dr. Eddy writes to the *Christian Advocate* regarding one little village of 1,000 inhabitants : "Yet here, and elsewhere, 15 per cent of wives have the criminal hardihood to practice this black art, there is a still large and additional per cent. who endorse and defend it. * * Among married persons, so extensive has this practice become, that people of high repute not only commit this crime, but do not shun to speak boastingly among their intimates of the deed and the means of accomplishing it."

"Dr. Allen further states : "Examining the number of deaths, we find that there are absolutely more deaths than births among the strictly American children, so that aside from immigration and births of children of foreign parentage, the population of Massachusetts is rapidly decreasing. * * The birth rate in the State of New York, shows the same fact, that American families do not increase at all, and inspection of the registration in other States shows the same remark applies to all."

"Bishop Coxe, of the Protestant Episcopal Church of New York, in a pastoral letter to his people, writes: "I have heretofore warned my flock against the blood guiltiness of antenatal infanticide. If any doubts existed heretofore as to the propriety of my warnings on this subject, they must now disappear before the fact that the world itself is beginning to be horrified by the practical results of the sacrifices to Moloch which defile our land. Again I warn you that they who do such things cannot inherit eternal life. If there be a special damnation for those who shed innocent blood, what must be the portion of those who have no mercy upon their own flesh."

"Dr. Cowan, M. D., writing on what he styles "the Murder of the Unborn," says: "That this crime is not only wide spread on this great continent, but is rapidly on the increase, we have the testimony of physicians, whose investigations have been thorough, and whose social standing and sincerity cannot be questioned."

President Taylor continuing said: "These are the people that are coming here to reform us, and are so disgusted with our corruptions. Yet I am pleased to find that there are, once in a while, men who have the courage to speak against these damning evils. Bishop Coxe, of the Episcopal Church, is one of these men, and I honor such men whenever I hear of them, and should be glad at all times to extend to them all courtesies possible. Dr. Allen and Dr. Reamy are inspired, it seems, by the same detestation of these hellish, these fiendish, these outrageous acts. Yet from these people come our reformers, who are so horrified at the evils they see in Utah. But fortunately, the bed is too short, they cannot stretch themselves on it;

and the covering is too narrow and too contracted, it will not cover them, and their evils and abominations crop out on every side, and they become their own accusers.

It is their own statements that I have had read to you this morning. I am sorry to know that these things are as they are; but these are facts, and we do not feel very much honored with the association of such people. We do feel honored always to associate with honorable men and women; but with the seducer, with harlots, with thieves, with murderers of the innocents, no! never! no never! We want no association with them. As it is stated here by one of these reverend gentlemen in the East, speaking of these things, no murderer hath eternal life in him, nor no murderesses have eternal life in them.

I have had these things read to you for two reasons: First, to show the corruption that exists among these so-called virtuous people, honorable people, pure people, who are so shocked at the atrocities that take place in Utah. Another reason is that I want to warn our brethren and sisters against these infamies, and against permitting these filthy wretches to come into their houses. They are too low, too debased, too corrupt; and I speak of it because I know what I am talking about; there are some of these people crawling around us like so many vipers, and insinuating their hellish, murderous practices into the families of some who call themselves Latter-day Saints. Woe! to such Saints. You cannot have a place among us. No woman murderer, no man murderer can have a place among the Latter-day Saints, and I speak of it that the Presidents of Stakes and the Bishops may be apprised of these

things. And some of these people would try to pass by the Bishops, and then by the Presidents of Stakes, and then by the President of the Church, and crawl with all their slime and damnable hypocrisy into the Temples of the living God. They may pass by these, but they will have to pass by the angels and the Gods, before they get through, and they will never inherit the Kingdom of God. Hear it you sisters! Hear it you brethren! Hear it you Bishops, and you Presidents of Stakes? Watch well and know well what you are doing, when you sign recommends for doubtful characters to go into these holy places. We do not want them there. it is not their place, and you will have to account for your acts if you permit these things knowingly. It is necessary that you should be particular about these matters, for you will have to answer for your doings as I have for mine. We cannot, because of relationship, because somebody is a cousin, or an uncle, or an aunt, or a brother, or a sister, or a son or a daughter, or a father or a mother—we cannot ad-

mit and will not admit them to any of these holy places unless they are worthy. I call upon you if you know of adulterers or adulteresses, or people that practice these unnatural infamies, to sever them from the Church; they shall not have a place in the Church and Kingdom of God. Mr. Murray here, and others, may make laws and test oaths, with provisions in them to screen the adulterer, the whoremonger, and the seducer; but we will tear that away from our people, and all such shall have no place with Israel, and all who are in favor of it, signify it by saying "Aye." [The congregation responded with a loud "Aye."] These are our feelings, and it is some of these things which has led me to talk as plainly as I have done in regard to some of these other matters. I wanted to present the contrast so plainly before you that he that runneth might read. Enough of this, however, for the present:

Handle it carefully.
Deal with it gently,
Speak of it tenderly,
Poor Justice is blind.

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DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

Delivered in the Tabernacle, Salt Lake City, Sunday Morning, October 5th, (Semi-Annual Conference) 1884.

(REPORTED BY JOHN IRVINE.)

THE FULFILLMENT OF ANCIENT AND MODERN PROPHECY — GOD THE FRIEND OF THE SAINTS — PERSONS GUILTY OF ADULTERY HAVING HAD THEIR ENDOWMENTS CANNOT AGAIN BE BAPTIZED.

I WILL read a portion of the 29th chapter of the Book of Isaiah, commencing at the 7th verse :

“And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

“It shall even be as when a hungry man dreameth, and behold, he eateth ; but he awaketh, and his soul is empty : or as when a thirsty man dreameth, and behold, he drinketh : but he awaketh, and behold, he is faint, and his soul hath appetite : so shall the multitude of all the nations be, that fight against Mount Zion.

“Stay yourselves, and wonder ; cry ye out, and cry, they are drunken, but not with wine ; they stagger, but not with strong drink.

“For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes : the prophets and your rulers, the seers hath he covered.

“And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee ; and he saith, I cannot ; for it is sealed.

“And the book is delivered to him that is not learned, saying, Read this, I pray thee : and he saith, I am not learned.

“Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.

“Therefore behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder : for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.”

There is much more in this chapter which I will not read, but which all can read at their leisure. In sitting and looking at the congregation these words have come to my mind :

“Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder ; for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid.

Truly have these words been fulfilled in our eyes and in our hearing. God our Eternal Father predicted

by the mouth of His Prophet Isaiah, concerning the coming forth of the Book of Mormon, and the manner in which it should be received ; and we to-day are living witnesses of the fulfillment of these things. God our Eternal Father has done and is doing a marvelous work and a wonder in the midst of the inhabitants of the earth. He is causing the wisdom of the wise to perish—He has caused it—and He is bringing to naught the understanding of the prudent, especially those who fight against Mount Zion, or against the covenant people of God. The manner in which our Father and our God has spoken concerning the great work of the last days with which we are identified, is very remarkable. When we examine the prediction of the holy prophets, it is wonderful how plainly everything connected with this work, so far, has been fulfilled ; and as we have been told this morning—and we are told whenever the Spirit of God rests down upon the Elders of this Church to speak concerning the future—we have the strongest assurance that can be given by God to any people that as that which has been predicted in the past has been completely fulfilled up to the present time, so all the predictions which have been made connected with this work, or concerning it, will also be fulfilled to the very letter ; not one word will fail, not one iota of the word of God concerning Zion will fall to the ground unfulfilled.

This work commenced, as we know, in obscurity, in weakness, with no particular demonstration in the sight of the world. A few individuals only knew concerning it. There were no remarkable manifestations for the world to gaze upon, for the world to wonder at, connected

with its birth. It was born according to the will of God. The Church started out a good deal like we have started out—helpless. What is there more helpless, weak, puny, insignificant, it may be said, in many respects, than a human being when it is born into the world. Yet that being if nurtured properly, if trained as it should be, has before it a career of never-ending glory. That little puling infant may become, in the eternity of our God, a God, to sway power and dominion in the eternal worlds, to be the father of unnumbered millions. Yet at its birth who would anticipate such a future for it. So it was with the Church of our God. Born in weakness, cradled in obscurity, it came forth according to the command of God ; not attended, as I have said, by any great demonstration that the world could gaze and wonder at, but attended by the blessing, the power and the promises of our Eternal Father concerning its future. It required faith on the part of those who then received it, to believe that such a glorious career as was predicted concerning it, awaited it. No human being unenlightened and uninspired by the Spirit of God, could have anticipated such a future for this great work ; and yet in these early days, when it was in this condition which I have attempted to describe, the Prophet Joseph and those who received revelations with him, looked forward to its future, and saw that which we behold to-day in actual reality ; they saw in vision that which we participate in to-day, and far more than anything that we have yet seen. I have often been struck with the remarkable character of the predictions which Joseph, inspired of God, gave utterance to concerning this work. As I have

said, scarcely a step in its advancement was hidden from him; scarcely a step but what was foreshadowed by him through the Spirit of God, which rested down upon him. Men doubt the divinity of this work. Men question the spirit of prophecy, or the divine mission of Joseph Smith. His life is maligned and misrepresented; his character derided and held up to contempt and scorn; yet it is not much to say, it is not much to anticipate, that before many years pass away, he will be recognized by the children of men as one of the mightiest Prophets that ever trod the footstool of God our Eternal Father. It is because his life has not been understood; it is because the work which he was the means in the hands of God of founding, is not comprehended; it is because his life has not been understood; it is because the work which he was the means in the hands of God of founding is not comprehended; it is because everything connected with this Church is beclouded by misrepresentation and falsehood that men assume the attitude they do towards this the great work of our God. In the very beginning of this work Joseph told the Saints, left on record the statement, as to how it would be received by the children of men—the hatred with which it would be met, the violence that would be manifested towards it, the various troubles through which it would have to pass. All these things he told, by his prophetic voice, as though their history had been written, as though they had taken place. Most graphically he has described to the Saints the results that should attend the increase of the work. At the first he said it should excite the animosity and hatred of a township. It did this. God in his mercy did not permit persecution to

become so strong in the inception of the work, in the days of its weakness, that it could be overwhelmed. He restrained the power of the wicked, so that the growth and strength of the work would be commensurate with the opposition it had to contend with. As its circle enlarged, as its influence extended, opposition grew proportionately. From townships it extended to cities. As the work grew and outspread these limits, it excited the opposition of counties. As its influence continued to grow, from one county it extended to adjacent counties all the time growing, all the time increasing, all the time meeting with as much opposition as it could well bear up under. Wonderfully has the providence of our God been exhibited in the care exercised over His growing Church and His increasing people! Had it not been for this care, my brethren and sisters, we should not have the happy privilege that we enjoy this day of meeting together in peace in this Tabernacle. Had Satan been permitted to wreak his vengeance upon the Church in the commencement, it could easily have been extinguished in blood. Had the same power that was exercised against the Church in the days of Nauvoo, when the blood of our Prophet and Patriarch, and our present President, drenched the soil of Illinois—had that same spirit been permitted to have wreaked its vengeance upon the Church in the early days, it could, with no more excitement than was then raised, have completely extirpated the Priesthood from the face of the earth. But God, as I have said, in His wonderful providence, restrained the wrath of the wicked in the early days of the Church. Brother Franklin D. Richards has told us this morning, that for eight years

after the birth of a child it is free from the power of temptation and Satan. God restrains the power of Satan—forbids him to exercise it over the tender child. And so in like manner did He restrain the power of Satan in the early days of this Church, so that there was a limit to its exercise over the Church in its weak condition. But as power increased, as the gifts of God were manifested, as the keys of the Priesthood were revealed unto the children of men, so did the wrath of the wicked, so did the violence of mobs, so did the combinations that were formed with the object of destroying the work of God increase in their strength and in their numbers. As the work progressed, so did the spirit of opposition progress, one keeping pace, apparently, with the other, and there is a wise purpose in this when we contemplate the great destiny that awaits this people. We can see the wisdom and the purpose of our God in permitting persecution to keep pace with the growth and the advancement of the work. It is just as necessary that we should be developed in our strength; it is just as necessary that we should be developed in our faith, as anything else connected with the work of our God. If it were not for this, we could not become the people that God designs; we could not fulfill the destiny that He has in store for us if it were not for these terrible ordeals to which this Church and this people have been subjected in the past, and to which they are now exposed, and which, doubtless, will continue to increase as the Church increases, until the day comes when the Kingdom of God will triumph over every obstacle and be fully established upon the earth.

But as I have remarked, as the
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Kingdom has grown and spread, so have the words of our beloved Prophet been literally fulfilled. Men say, "Oh, if you will only get a revelation concerning polygamy, if you will only lay polygamy aside, you will no longer have any opposition to contend with; if you will only conform to modern ideas concerning your domestic institutions, we shall have nothing to say against you. The opposition that finds now such strong support will be deprived of its war-cry and of the sympathy of thousands which sustain it at the present time—they will be deprived of this and you will go along like the rest of the churches, without having to suffer from the opposition and the hatred that are now manifested against you."

Vain thought!—a thought that is only expressed by those who know nothing of the character of this work, who are not familiar with the history of this dispensation, and who judge of the effects of such movements by their human knowledge and the experience that they have with other systems. This system which God has established, this great work of our God, cannot be measured by human thoughts; the effects of this work and that which it is accomplishing on the earth, that which it will accomplish on the earth, cannot be estimated by anything that is known among men. It is entirely unique, unlike anything else that has ever been upon the earth since our Savior laid the foundation of that dispensation—there has never been anything like it among men, and therefore every calculation concerning it, every prognostication and every suggestion is at fault in regard to this work of our God. For, be it understood, as we well understand it as a people,
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that before the public revelation of plural marriage the opposition to this work was stronger, according to the strength of the people, than it has been since. Therefore, those who understand this work, know very well that anything of this kind—unless indeed the people should apostatize—would have no such effect as our friends in many instances think it would have.

As I have remarked opposition has continued to grow and increase until to-day, as we have been told and led to expect, upwards of half a century ago. Not only has it been a township, not only has it been a county, not only has it been a state that has arrayed itself against the work of God, and instituted measures for its overthrow and entire destruction, but to-day this great fact stares us in the face, it presses itself upon our attention, we cannot shut our eyes to it—this great fact, that to-day the United States in its governmental capacity, has pitted itself against the work of our God, and has passed measures for its complete overthrow and destruction. Most wonderfully has God thus far fulfilled every word that has been spoken by the mouth of His inspired Prophet! And shall we who witness the remarkable fulfillment of this prophecy—shall we to-day shrink from the issue that is presented to us? Shall we in view of all that God has said to us concerning the past, and all which he has predicted concerning the future? Shall we falter? Shall we tremble or grow weak in our knees? Shall we become palsied in our efforts and let go of that great work of our God which is entrusted to us? God forbid that there should be any weakening, that there should be any faltering, that there should be any lowering

of the flag, or any weakening of the flag, or any weakening of the knees, or any trembling of the heart, in view of all that presents itself before us, however appalling the vision may be to mortal sight. God forbid that there should be anything of this kind in the hearts or in the actions of any man or woman who calls himself or herself a Latter-day Saint. For be it known unto you, my brethren and sisters, be it known unto all the earth everywhere, that God, years and years ago, told us by the mouth of His inspired Prophet, that these things, the fulfillment of which we now behold, would actually take place, and that we should have these things to meet and to contend with and to overcome.

What shall be the future result? Is this to be the termination, is this to be the end? No. As the Church increases, so will the opposition to it increase, until it will extend itself beyond the confines of our own nation to other lands and to other nations, until, in fact, the whole earth that has not received, or will not receive the Gospel of the Son of God, the message of salvation, of which we are the unworthy bearers, until, I say, all the nations of the earth will array themselves against the work of our God, and exert their power to destroy it, as a township did, as a county did, as a state did, or as the United States are now doing, and then the work of our God will rise in its sublimity, in its strength, in its God-like power and assume its place, its rightful position among the nations of the earth. The puny infant, born on the 6th day of April, 1830, will become a stalwart man, full of power, full of the gifts of God, full of the excellencies that belong to perfect manhood in the sight of God, and will assume its fit and proper place de-

signed by God for it among the nations of the earth. This we may look forward to, this we may expect, and if we do not make calculations on these things we fail to comprehend the character of the work which He, our God, has established on the earth. Men wonder at our temerity—men wonder at the hardihood we have. They are surprised that we should dare think as we do. Only a few days ago we saw the statement of a friend in the *Deseret News*, appealing to us to get a revelation to do away with plural marriage; because if we did not, war and bloodshed would be the result. Have we not been threatened with this from the beginning? Yes, we have. We have had this ordeal to meet; we have had war threatened; we have suffered from bloodshed; but the burden of the Lord has been upon us, the hand of God has been over us. Though our pathway has been beset by all these difficulties, nevertheless the burden of the Lord has been upon us to carry forward this Gospel and to establish this work, let the consequences be what they may to us individually. We have the promise of God, that so far as the work is concerned it will stand, it will increase, until it fills the whole earth. We know not what the consequences may be to us individually. Each man must do his duty, and do his part faithfully, courageously, manfully, in the sight of God, being willing to endure all the consequences, with a full knowledge that God will save, redeem and exalt him if he will only be true to the holy Priesthood which he has revealed.

Then is not this a marvelous work and a wonder? Has not the wisdom of the wise in connection with it, perished? Has not the understand-

ing of the prudent been brought to nought? Has it not baffled all the calculations of human wisdom? Has it not overcome all the obstacles that have been put in its pathway by human strength and by all the ingenuity which human beings have been able to devise or employ or command? Certainly it has; and to-day human wisdom and human prudence are as much at fault as they ever were, and it will continue to be the case until all that God has predicted concerning this work will be literally fulfilled.

My brethren and sisters, when we look at this work by the light of the Holy Spirit, when God enables us to comprehend some of His designs and purposes, we can see how wonderfully He has wrought in our behalf, how wonderfully he has preserved this people. We to-day are a great people, it may be said. In some respects we are. We are few in numbers, it is true; but God in His wonderful providence has prepared this land, this glorious land, this mountain region, it seems as though He had prepared it beforehand for the ingathering of His people, and as a dwelling-place for them. A better habitat cannot be found on the face of the earth, for the Latter-day Saints than this mountain region. A better or more admirably adapted people for these mountains cannot be found. The training we have had in the past admirably fits us for the labor of establishing cities, towns, villages and hamlets, opening farms, and developing all the resources of these mountain valleys. No other people are so well qualified for this labor as we are. No other land is so well adapted for such a people as this land that we now inhabit. The people and the land have been found. The people and

the land have come together. The land is here. The people have found the land which is so surprisingly fitted for their habitation. And there is no people that I know anything of, who can compete with us in these mountain valleys. They are ours by right of possession to begin with, by right of settlement, and they are ours by right of our capacity to inhabit and hold them, and they are ours by right of the blessing and the favor of God our Eternal Father, bestowed upon us and upon the land itself. And, as President Taylor suggests, they are ours by purchase as well as by those other rights.

Shall we be uprooted from this land? Shall we be extirpated? This is a question that presents itself very often, doubtless, to our mind. In the providence of our God, will we be permitted to maintain our foothold here, and to continue to increase and to spread? We have the answer to these questions in our own possession. It depends upon ourselves.

"Oh," says one, "It don't depend upon you, it depends upon another power. It depends upon this: whether you will abandon your peculiar practices; whether you will lay aside your peculiarities of doctrine and of religion, and conform to the views, to the institutions, and the practices that prevail in the nation of which you form a part."

These are the comments of those who are not of us respecting this question or questions, which I have asked. They think it depends upon our abandonment of those peculiar features which make us a distinct people from the rest of the nation. On the other hand I state here in the presence of heaven, in the presence of the Great God, our Eternal

Father, that it does not depend upon this. It depends—I affirm it, and I am willing to stake my reputation upon it as a servant of God—it depends entirely, without question, without qualification, upon the Latter-day Saints themselves, whether they will continue to live in this land and to occupy it, and to enjoy the valleys and the peace which God has vouchsafed unto all who dwell here. I know that looking at matters naturally, we are in danger of being overwhelmed, extinguished. A people feeble as we are, a people possessing no greater resources than we have; a people of no greater numbers, of no greater wealth, of no greater influence in the earth—why, it would seem a bold and rash thing to say that we can withstand all opposition that may be brought against us. If God were to permit the world to launch its thunder bolts against this work; if God were to permit the world to unite against this work, to combine and to put in operation its forces against this work, I am willing to admit that there would be great danger of our complete overthrow and destruction, in fact it might be said there would be scarcely a question concerning it. But remember, my brethren and sisters, that this is the work of God. This is not the work of man. It has not been the wisdom of man that has guided this work. It has not been the wisdom of man that has sustained it. It has not been the wisdom of man which has defeated the plans of our enemies. It has been the wisdom and power of the Great God, our Eternal Father. He has chosen his instruments. But, then, how weak they are! how feeble they are! how insufficient their efforts and their words would be if He did not supplement them by the bestowal

of His power, and by that overruling providence which controls all the affairs of the children of men, controls all the results according to His own good pleasure. But God our Eternal Father, will not forget His people. He will not forget the promises which He has made, and it is upon these that we must rely. It is for these that we must live. We must live—live, brethren and sisters—let it sink deep into your hearts. We must live ourselves so that we shall have the fulfillment of the promises of God granted unto us. If we so live, there is no power on earth that will be permitted to combine itself, or to array itself, or to exert its force against this work to its injury, or to retard its onward progress. Hear it all ye Latter-day Saints! Hear it! If I could speak so that the whole world would hear the utterance I would like to sound it in the ears of all mortal men—that there is no power that will ever be permitted to array itself, or to combine itself against this work of our God, to retard its onward progress from this time forward until the full consummation will be achieved—that is, if the Latter-day Saints themselves are faithful to God, if they will keep the commandments of God, if they will sanctify themselves and cleanse themselves from sin, and live pure and holy lives. If they will do this, then the success and the triumph and the continued growth and advancement of this kingdom and the continued maintenance of these valleys and these mountains are assured unto us as a people. There is no doubt of it. I say in the name of Jesus Christ, that it will be so. I promise it in His name, and in the authority which I have received from Him—that if we will comply with these requirements and conditions,

there is no power upon earth nor in hell that can disturb this people, that can uproot us, that can unsettle us in these valleys and in these mountains; for God has given unto us this land, and from this time forward, we will go on increasing and spreading and enlarging until all that God has said shall be literally fulfilled concerning this work that He has established upon the earth. He will do a marvelous work and a wonder. He will cause the wisdom of the wise to perish; He will bring the understanding of the prudent to naught in all their calculations against this work which He is establishing on the earth, and with which we are connected. Glory to God in the highest for the privilege He has granted unto us, poor, weak mortal creatures, to be identified with His great work and have such glorious immutable promises given unto us! Oh! how our hearts should swell with gratitude to our God! How profoundly grateful we should be and how thanksgiving and joy should well up in our hearts unto our God for having given unto us the privilege of being connected with this great work.

Now, will those connected with it not have their trials? Oh yes. Those who would reign with Christ must suffer with Him. Those who would reign with the Prophets; those who would gain the glory that God has in store for the righteous must suffer with the Prophets and Apostles.

I have spoken in my remarks concerning the great work of our God. I have not yet alluded to individual cases connected with it. What will be the fate of individual members of the Church of God? That depends upon ourselves. But whether we remain connected with the work or not, this I know:

I know that this work will roll forth in the manner in which I have, in my humble and weak way, attempted to describe to you. I know that. But whether I will be faithful depends upon myself. I beseech Him in the name of Jesus, that I may be faithful; that whatever may come in my pathway I may never, no never flinch, never weaken in my fidelity, in my courage and in my zeal for this glorious work of our God. I would rather die this instant in your presence, than ever falter in regard to this work. I love it. It is God's work. I dedicated myself in my childhood to the cause of God, and I have endeavored through my life to be faithful to Him. If we will be faithful to our God He will redeem us, no matter what the circumstances may be through which we may be called to pass. We may wade through sorrow. We may have to endure persecution. We may have to meet with death. We may have to endure imprisonment and many other things that our predecessors had to endure. God may test us in this manner. Every human being that is connected with this work will have to be tested before he can enter into the Celestial Kingdom of our God. He will try us to the uttermost. If we have any spot more tender than another, He will feel after it. He will test all in some way or other. But like the promises that have been made in regard to the work as a work, so are the promises made to us as individual members of the Church. We have had certain promises made to us. We have had blessings sealed upon us. God has acknowledged them in the heavens when they have been sealed upon our heads by the authority of the Priesthood which He has restored. And you may notice it that as the work

of our God has increased we have also increased in the power of the Priesthood. When Joseph Smith committed the keys of the Priesthood unto his brethren, and rolled the burden upon their shoulders of carrying forward this work—in his urgent haste to build the Temple of Nauvoo, in his urgent haste to commit to his fellow servants all that God had committed to him—from that day the Kingdom of our God has grown in majesty and in strength, and at the same time has called forth opposition such as it never met with before. Every Temple that we build excites additional hatred, increases the volume of opposition, the volume of hostility, and the threatenings of the wicked. Every Temple that we have thus far completed—and every Temple of which we lay the foundation—has been another testimony in favor of God, and has brought strength to the people of God, in enlisting the hosts in the eternal world upon our side; but at the same time there has been stirred up, from the very depths of hell, all the damned, Satan and his legions, to unite with their agents upon the earth in an endeavor to destroy this work, and to do everything in their power to obliterate it from the face of the earth: for hell is engaged at the work we are doing: hell is stirred up at that which we are accomplishing. Satan sees that which he dreads. He sees a people guided by the holy Priesthood. He sees a people gathered together according to the promise of God, filled with the power of God, led by His everlasting Priesthood, and seeing this, He is determined to exert every power, every influence that he can muster for the purpose of preventing the spread and growth of this work. He is determined to do this, and we can see it. But his

power and influence are restrained ; because, were it not so, the strength of the people of the Church of God is not such as to withstand the power of the evil one without succumbing to it. God, therefore, permits the opposition power to grow in proportion to the strength of the Saints, and if the contest be a sharp one, a keen one, a violent one, the sooner it will be ended. Because there is a termination to all this. There is a time coming when this opposition must cease and when God will stretch forth His arm, as He has already done, to accomplish His great work on the earth. As the nations of the earth reject the Gospel, He will pour out the judgments that are set to follow the preaching of the Gospel. God will fight for Zion. God will remember Zion. Her name is written on the palms of His hands. He never can forget Zion. A woman may forget her nursing child—and that is a very difficult thing to do—but our God will never forget Zion, never forget the promises made to His people. He looks down from His holy habitation, and sees the humble efforts of His people. He sees their devotion to His cause. He sees their willingness to lay down their lives for the truth. Our God is not ignorant of this. His eye is upon this people, and His blessing will be with us. There is no power that can prevent the outpouring of His Spirit upon us ; no power whatever.

We are rearing, as I have said, temples. And who shall enter into the temples of our God ? Shall the drunkard, the whoremonger, the blasphemer, the Sabbath-breaker ? Shall the man who does not train his family as he should do, who is not living a godly life ? I tell you, my brethren and sisters, the time

has come when a higher standard of purity must be observed by us as a people than has been in the past. We must live worthy of these blessings which God has bestowed upon us. If we do not God will withdraw His Spirit ; God would condemn His servant who stands at the head of this Church, were he to permit wickedness to enter into these holy places. Therefore, the servants of God are strictly charged concerning these things. O, you adulterers ! O, you whoremongers ! O, you drunkards ! O, you Sabbath-breakers ! O, you dishonest men, and you hypocrites who have a place and a name among the Latter-day Saints ! I say, woe ! unto you, unless you repent of your sins, unless you forsake everything that is evil and humble yourselves before God, and ask forgiveness from Him ; for I tell you the Spirit of God will be withdrawn from you, and you will be left to yourselves and become as withered branches only fit for burning, unless you heartily, sincerely, profoundly, from the bottom of your hearts, repent of all your sins and put them far from you. God will not bear with you any longer. The sinner in Zion will tremble. That day will come. Fear will come upon the hypocrite. Therefore, repent of your sins before it is too late. And if you do you may enter into the holy places which God has provided. But O ye Presidents of Stakes and ye Bishops, you must be on the watch tower about these things, for God will hold you accountable. The sins of the people will be found upon your garments in the day of the Lord Jesus, if you do not cleanse impurity from the midst of your wards. If you recommend men who are unworthy, through tenderness of heart and through sympathy, when they are

wicked, I say to you, in the name of Jesus Christ, that the condemnation of God will rest upon you, and He will hold you to a strict accountability. For God has not chosen men to preside without laying upon them responsibility of a very grave and weighty character. He holds us accountable for these things. When a man has a relative and he condones the offence of that relative, through sympathy, he will not be free from responsibility. Now let it be known throughout all Israel, as the word of the Lord to us for the present, through his servant who stands at the head, that a man who commits adultery, a man who has had his endowments, cannot be baptized again into the Church. Let it be known throughout all Israel, as the word of God through His servant, who stands at the head, that a man who has had his endowments and commits whoredom, cannot now be received into the Church again. These must be cut off; because the law that was given in the early days of the Church concerning a man committing adultery once and being received back into the Church does not apply to-day. There has been a higher law since then, namely, the endowments, and men have taken upon themselves, and women also, sacred obligations in holy places. Therefore, hear it and understand it. Let it be given out in all the congregations of the Saints; let it be known everywhere throughout the land of Zion, so that if a man is tempted to do that deed, or

a woman, that they will pause in view of the terrible consequences which await its commission—that they will pause and ask themselves the question—can I do this at the expense of my salvation and my exaltation in the presence of God? God has labored with us for fifty-four years and six months. He has revealed unto us His laws in plainness and power, so that all can understand, and if there be any now that do not understand it is because they have not availed themselves of their privileges and opportunities. My brethren and sisters, this land must be a land of Zion to us. It will be a land of Zion to all who keep the commandments of God. It will not be a land of Zion to the adulterer, the seducer, the blasphemer, the Sabbath-breaker, the man who does not pay his tithing, to any who do not keep the commandments of God; but to those who do keep the commandments of God, and who keep themselves pure, it will be a land of peace, a land wherein they and their children after them can dwell in peace and righteousness. But let us be warned in this the day of our probation. Let us walk humbly before our God. Let us live so as to have his revelations constantly within us; let us live so that His Spirit shall burn in our hearts and in our bosoms and in our bones like a very fire, that in the end we may be saved and exalted in His Celestial Kingdom, which I ask in the name of Jesus Christ. Amen.

DISCOURSE DELIVERED BY ELDER CHARLES W. PENROSE,

*In the Assembly Hall, Salt Lake City, Sunday Afternoon,
November 4, 1882.*

REPORTED BY JOHN IRVINE.

A PRIVILEGE TO MEET TO WORSHIP GOD — THIS CHURCH ORDAINED OF GOD — ALL OTHER CHURCHES AND SOCIETIES THE WORK OF MAN — HUMAN INSTITUTIONS OF EVERY KIND WILL PASS AWAY — ONLY THAT WHICH GOD SETS UP WILL ENDURE — THE ANCIENT CHRISTIAN CHURCH—THE APOSTATE CHURCH OF ROME—THE VARIOUS MAN-MADE CREEDS—LACK OF DIVINE AUTHORITY—THE TRUE CHURCH RESTORED — RELIGION IN POLITICS — GOD'S RIGHT TO CONTROL IN ALL THINGS — THE AGENCY OF MAN AND THE AUTHORITY OF GOD—ABIDING IN THE LORD'S COVENANT EVEN UNTO DEATH — NO COMPROMISE WITH THE WICKED — THE SPIRIT OF ABEL AND THAT OF CAIN—THE BLESSINGS THAT COME THROUGH OBEDIENCE AND FIDELITY.

THE testimony which has been borne to us this afternoon by Brother Abraham H. Cannon is true and faithful. I presume there is not an Elder in Israel, no matter how much experience he may have had in public speaking, who does not feel in his heart to shrink when called upon to stand before the people and speak to them upon the things of the kingdom of God; for if he can properly realize his position he feels his inability, his weakness; he feels that of himself he is unable to instruct the Saints; he knows that they are familiar with the general principles of the Gospel, and with almost every truth which has been made manifest by the power of God in these last days, many of them are also familiar with the teachings of the servants of God in former times, which they have been able to gather from the Scriptures of divine truth.

To stand up before a congregation of people acquainted with the Gospel, its principles, its ordinances, and its spirit and power, is indeed a task, and it is only in the strength of the Lord, it is only because of faith in His promises and of experience in receiving a fulfillment thereof, that the Elders are emboldened to stand up before the people to address them, trusting to the inspiration of the moment, trusting that God will pour out His Spirit upon them and upon the congregation whom they address.

I feel this afternoon that it is a very great privilege to be numbered among the Latter-day Saints, to be permitted to meet in this house and worship God our heavenly Father in the way that He has appointed, to partake of the emblems of the body and blood of Jesus Christ, our Redeemer, and to spend a little time

together reflecting upon those things that pertain to our eternal welfare. In this I feel that we are blessed of the Lord, and my heart is full of gratitude for this great privilege. For, when we meet to worship, we do not assemble to offer up our prayers and to attend to the ordinances or to perform any ceremony that we have invented, but we meet together to attend to things which have been pointed out to us by the finger of divine providence. Every principle we have received has come from God. Every ordinance which we administer, or of which we receive the administration, has come to us by divine revelation in our own day. The manner of administering the sacrament of the Lord's supper which we partake of every Sabbath, when we meet together, has been pointed out to us by the Lord. We have not learned this merely by reading the Scriptures, written by holy men of God in ancient times, but the Lord has pointed out in what way it shall be administered, and has given us the words to be used in the blessing of the bread and of the water, the emblems of the body and blood of Jesus Christ. And so with every thing we have in the Church; it is pointed out by the Lord. The Church itself was not organized by man, nor by the wisdom of man, but according to a divine pattern revealed directly from the heavens; and in this respect our Church, our religion, the ordinances which we receive, and all things pertaining to the work in which we are engaged, are different to anything else upon the face of the earth. For all the churches and societies and institutions and governments which exist upon the face of the earth, outside of the Church of Jesus Christ of Latter-day Saints, are the work of man. It is true that in each of them some divine princi-

ples are incorporated; there is some truth in every religion, in every sect, in every creed, in every society, and in every political form of government. But those institutions, civil, political and ecclesiastical, have been set up by man. They have been founded on the knowledge and wisdom of man; they have not been established by authority from our heavenly Father but men have set them up according to circumstances, and according to their desires and their designs and their notions. Yet, at the same time, over all, above all sits our heavenly Father, watching the affairs of men and nations, shaping and controlling and over-ruling all things to bring about eventually His own divine purposes in regard to the earth and the inhabitants thereof. But so far as these organizations are concerned, these various institutions which have been set up, they are the works of men. They have not been authorized by our heavenly Father, although they contain within themselves many things that are right and true.

Now, will all these various institutions endure? Can they stand the test of time? Will they pass away at some period? Institutions like these have been set up in former times, and after a while they have perished and passed away just like all things earthly, just like all things with which men have to do; they are all of a temporary character, and they contain within themselves the elements of their own dissolution and final destruction. Now the Lord has told us a little concerning this in a revelation he gave through the Prophet Joseph Smith, and I will read a portion thereof. It will be found on the 465th page of the Book of Doctrine and Covenants:

“Behold: mine house is a house.

of order, saith the Lord God, and not a house of confusion.

Will I accept of an offering, saith the Lord, that is not made in my name :

Or, will I receive at your hands that which I have not appointed ?

And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was ?

I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord ;

And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God ;

For whatsoever things remain, are by me ; and whatsoever things are not by me shall be shaken and destroyed."

There are a great many religions in the world, and the people who compose these various religious societies, meet together in their chapels and churches and halls of worship to perform religious ceremonies ; to partake of religious ordinances ; but we find when we come to examine them, that each one of them has been set up by man, and they have not been authorized by the Lord our God.

A little over 1800 years ago a Church was established upon the earth by our heavenly Father, through Jesus Christ, His Son. Jesus Christ not only came to set a pattern to mankind in His earthly acts, and to die for the sins of the world, but also to establish His

Church on the face of the earth, the Church of God, whom He represented ; for the Father was represented in Him, He being in the express image of the Father's person. He received the spirit of the Father, not by measure, but in its fullness. He came here not only to represent the Lord upon the earth that man might understand the Father, and to show a pattern to them that they might follow in his footsteps, and to lay down His life for their sins and for the sake of the whole world, but that He might establish the Church of God ; and He called certain disciples and ordained them to the same calling and authority which He had received from the Father. He called twelve men and ordained them Apostles. He called seventy men and ordained them unto a position which was an appendage to that Apostleship, that they might work in the same ministry and go where the Twelve could not go ; in other words, to be assistants to them. He revealed to those Twelve Apostles sufficient to begin the establishment of His Church, and He also taught them line upon line, precept upon precept, and principle upon principle, to qualify them after His departure to continue the work which He had begun. And after He left them, after He was by wicked hands taken and crucified and slain, and had risen from the dead, and had met with them and talked with them and explained further to them in relation to their duties and in relation to the Church which was to be established upon the earth, He poured out upon them His Holy Spirit, the Comforter, that it might be in His stead ; that His word might be spoken to them ; and that the things of the Father and of the Son might be revealed to them ; that they might comprehend all things

needful to establish the Church ; that they might do the work of the ministry ; that they might edify the body of Christ ; that they might lead the saints and the Church to perfection. And we know the Church was fully established under this divine direction, under the gift and power of the Holy Ghost and the personal teaching of our Lord and Savior Jesus Christ. It was established with Apostles and Prophets, evangelists, pastors and teachers, with helps and governments, with gifts, powers, and privileges and blessings and ordinances, that the people who believed in Jesus Christ might not be left in a scattered condition, but that they might assemble together and be organized after the pattern of heaven, that the beginning of the heavenly kingdom and heavenly government might be in their midst. For the work that Jesus came to establish was indeed the kingdom of heaven so far as He could establish it at that time. And the word of the man who came to prepare the way before Him was : "Repent, for the kingdom of heaven is at hand." The disciples of Jesus Christ, all who believed on Him, were organized in the various branches of that Church, and all the branches were joined together in one, with Jesus for their living head, with a representative upon the earth in the person of the Apostle Peter, who, assisted by his counselors, James and John, presided over the Church, and "these men were looked upon as pillars of the Church." We find by looking through the New Testament, the nature of the Church, the power within it, and the blessings enjoyed ; and the promise that Christ made was that if His servants observed to do all things whatsoever He commanded, the gates of hell should not prevail against them.

For a time the Church of Jesus Christ as it was organized, remained upon the earth. The power of God was in the midst of the Saints. They were united together, Jews and Gentiles, some bondsmen and some freemen ; some had belonged to one sect, some to another, and some to no sect at all. When they were baptized into Christ's Church they were all baptized by one spirit into one body, they became united, they were organized after the pattern of heaven, and the Holy Spirit ran through the whole body. The same spirit was in the feet as in the head and in the hands. Every part of the body of the Church was actuated by the same spirit and the same influence, and that was the power in their midst that made them one and different from all other people on the face of the earth. But after a time errors crept in among them. Wickedness and corruption also were introduced. They began to depart from the ways of the Lord. The persecution that was heaped upon them made the hearts of some fail, and after a time the Church began to go into darkness and to lose the characteristics which it showed forth in the time when it was first established. Heresy after heresy crept in, and after a while the things that the Apostles predicted came to pass. Wicked and corrupt men arose in the midst of the people, and "made merchandize of the souls of men." They turned away their ears from the truth and gave heed unto fables. And after a few years had passed away, the Church went into darkness, and God withdrew His Holy Spirit and the power and authority of the Apostleship. The Apostles were slain. The lights that were placed in the Church were put out by the hand of wickedness. Dark-

ness covered the whole earth and gross darkness the minds of the people.

A church arose different from the Church which Christ established ; it is to-day called the Church of Rome, or Roman Catholic Church, which professes to be the ancient Christian church continued upon the earth down to the present time, and the Pope of Rome, who presides over it, claims to be a descendant in authority of St. Peter. But when we come to look into the claims of the church to succession, we find that they will not stand the test of investigation. When we compare the Church of Rome with the Church that Christ established, we find that it is altogether different. Its organization, its ordinances, its teachings, its doctrines are at variance with the organization, teachings and doctrines of the Church of Christ. Instead of Apostles over the church, there are Pope and Cardinals. Instead of baptism by immersion for the remission of sins, the sprinkling of infants that know no sin. Instead of the gift and power of the Holy Ghost, darkness. Instead of charity which covereth a multitude of sins, persecution and a desire to coerce man into certain forms of religion. Instead of the ordinances instituted in the ancient Church in behalf of the dead, prayers for the souls in purgatory. I might go on at great length and show the difference between that church and the Church that Christ established. But, that is not my purpose this afternoon. Anyone who will take up the New Testament and read the account given there of the acts of the Apostles, of the doctrines taught in the epistles, of the ordinances, of the spirit and power in the Church of Christ, and then compare that Church with the church called the Church of Rome, will see that they

are two entirely distinct and separate organizations, having nothing whatever in common with each other, except perhaps that in a few particulars they have some resemblance.

Now, all the other forms of the Christian religion which exist upon the face of the earth have sprung from that church, either directly or indirectly, and if the Church of Rome is wrong, all the organizations that have sprung from it must be wrong also, unless some of these people who have seceded from that church have been authorized by God Almighty, have been authorized by the Lord Jesus Christ, to establish a new church. But there is not one of them that claims any such thing. Not one of the various sects that I am referring to, claims to have been authorized by divine revelation to set up a new church. No, they have come out from some other church, and upon their own authority, they have started to reform errors which they believed existed in the body from which they had seceded. That is the position which they occupy. The Church of England—or the Episcopal Church, as it is called—is an off-shoot of the Roman Catholic Church, and all the authority its Bishops and Priests and Deacons have was obtained from the Church of Rome. But that church cut them off, and whether the Church of Rome was right or wrong, the Episcopal Church must be wrong so far as a claim of authority goes : for if the Church of Rome had not any authority, then the Episcopal Church cannot have any; and if the Church of Rome had authority, then it used that authority in cutting the other church off. Other sects which have dissented from the Church of England are all in the same condition, so far as their authority is concerned,

and although each one has some truth, and each one has tried to correct some error, yet so far as their organization is concerned, they are entirely destitute of divine authority. God never told them to set up their churches. Jesus Christ never spoke to them. No angel has descended from the courts of glory with a message from the Father and the Son to tell them to do thus and so. In fact they all claim that the day of revelation is gone by, that "the awful voice of prophecy is closed forever," that there will be no more revelation from God to the sons of men. This being the case they are and can only be, the institutions of men.

Now, I do not desire to speak against any of the individuals who compose those various denominations. I do not wish to say anything against their preachers. That is not my design or my desire. What I wish to point out this afternoon is the fact that they have not been set up by the Lord. That being the case—and I presume there can be no dispute about it, for they do not pretend to have received any communication from heaven—they are only the churches of men, they are called after the names of men, a great many of them, and in that they are consistent. One church is called after John Wesley. In that they are consistent. It is not the Church of Christ, it is not God's Church, it is the church of Wesley, and I believe he was a very good man and accomplished a great deal of good. All the good that men and women do in every sect, in every nation and among every race, will be accounted for good when they stand before the Great Judge to be judged for the deeds done in the body. But these churches are the churches of men. That is the idea. Christ

did not ordain them. God did not authorize their establishment. Maybe they accomplished some good purpose, and yet after all they are the churches of men. Now, the Lord through the Prophet Joseph Smith, has declared that whatsoever things are not by Him shall at some time be cast down and destroyed, and this includes not only the churches that I have referred to this afternoon which have been built up by men, whether among Christian or pagan nations, but it refers to other things which men have set up. It refers to the governments of the world. If any one likes to call this "treason," it will not make any difference to me. Men can take the Bible and indict that for treason, if they choose, for it says the time will come when "the kingdoms of this world shall become the Kingdom of our God and of his Christ; and He shall reign for ever and ever." We read of the image which Nebuchadnezzar saw, the meaning of which Daniel interpreted. That image was broken in pieces by a stone cut of the mountain without hands, and the particles which once formed the image—the gold, the silver, the iron, the brass and the clay—were blown away and no place was found for them. And the stone that smote the image—the Kingdom of God—became a great mountain and filled the whole earth, after breaking in pieces and consuming all the kingdoms of the earth. Perhaps people will say *that* is "treason." If so, they had better indict the Bible for such utterances, as I am only repeating what the Bible says, and what there is in the Book of Doctrine and Covenants, the sayings in the latter Book being, in some instances; a repetition of things God spoke in ancient times. But these sayings are from a divine source, and I bear

my testimony to-day of their truth ; for I know the time will come that "everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not of God, shall be thrown down and shall not remain."

Now, my brethren and sisters, you and I belong to a Church which has been set up and ordained and is conducted and carried on under the immediate direction of the Lord Jesus Christ, who represents the Father. Thus the Church of Jesus Christ, the Church of God, has been established by His authority and by His power. It was not set up by the wisdom of Joseph Smith, who was at first but a poor ignorant lad. He was not capable of inventing a church so beautifully organized as the one to which you and I belong. When we look at the order of this Church, as detailed here in the Book of Doctrine and Covenants, the order of the Holy Priesthood as revealed by the Almighty to Joseph Smith—it appears a marvel and there is nothing so beautiful on the earth. There is no government, no society, no church which has an existence that can be compared with it. It is a perfect organization. It could not have emanated from the brains of a man like Joseph Smith, neither could it have emanated from the brains of any set of men unless they had been divinely inspired. It is perfect when every officer occupies his right position ; when every quorum occupies its proper place ; when every man stands in his own order, no one infringing upon the rights or duties of another, but every man in his place, all moving as designed by the Almighty, there is a perfect organization, established by

divine power. And it will accomplish the work it was intended to accomplish. And there is this consolation in it to us. Not only is this organization set up as the Almighty ordained, but it is placed here to remain. It shall never be destroyed. The Kingdom shall not be left to another people. It shall never decay. It shall abide and stand forever. It shall regenerate the earth. It shall prepare the way for the coming of the Son of Man. It shall establish the power of God in the midst of the earth. It shall utterly conquer the power of Satan and his hosts, and the organizations to which they belong. It shall prevail among all the nations of the earth. And whereas in former times the kingdoms of this world have prevailed against the Saints and against the institutions to which they were attached, the tide will be turned in the latter days, and the kingdom, or institution, or church, whatever you please to call the organization to which we belong, shall prevail over all its enemies and endure forever. It shall regenerate the earth, and establish the kingdom and power and might and Spirit of God upon the earth and drive out the institutions of man and the power of darkness, and fill the earth with the glory and the power of our Redeemer, who shall come and reign in the midst of His people as King of Kings and Lord of Lords, and all nations and kingdoms and peoples shall serve and bow the knee to Him.

I think about that time there will be some talk concerning the union of Church and State. It is very certain that about that time there will be a good deal of religion in politics. There is a great outcry about that now. That is one of the objections made to the Church to which you and I belong, which our

Father has set up; for it is just as true that it contains within it the germs of the Kingdom of God as that it is set up by the power of God. This Church to which you and I belong is not the Kingdom in its fullness, but it contains within it the germ of that kingdom which it has been predicted shall be established upon the earth—the mightiest government that the world ever saw. The government of God as it exists in the eternal worlds shall be established among men on the earth, and the will of the Lord shall be done here as it is done in heaven. Our kind “christian friends have been praying for that event. They say, “Thy kingdom come, thy will be done on earth as it is done in heaven.”

This Church that God has established takes hold of us just as we are, as men and women, as members of society, as members of any political form of government we may exist under, and teaches us our duties in every phase of life, in every position we occupy as members of the Church, as fathers and mothers, as neighbors, as friends, as members of the same body politic, as members of the same county or territory or state or government. It comes to us in the name of the Lord, and teaches us our duty in every capacity. Is there anything wrong in that? It does not so appear to me. It seems to me that God who is my creator, who owns me, who owns the breath that goes in at my nostrils and which I breathe out again, who owns the life blood that courses through my veins, who owns all the elements that sustain me and keep me in mortal life, who owns the earth I stand upon, and all the particles which compose it, and all things that move upon it, it seems to me, in view of all this, that God has a right to tell me what

I shall do that I may please, serve and obey Him, and He has a right to tell me what to do in every position in which I am called to act, civil and religious alike. The ancients used to look to the Lord for instruction in everything, even when they went out to battle against their enemies. In all their movements they looked to the Lord for counsel, and when they did thus they were blessed and prospered, and when they turned away from the Lord they went into darkness.

Now the Lord has set up this Church—the Church of Jesus Christ of Latter-day Saints—upon the old pattern, the same pattern exactly as Jesus Christ revealed to His Apostles. The same ordinances exist, the same gifts and blessings are enjoyed according to the faith of the people, and according to the manner in which they are sought after. If people are careless and indifferent, and do not seek for those blessings, the Lord will not force them upon them. But these blessings exist in the Church to-day as in ancient times. The authority that Peter James, John, and the rest held exists in this Church to-day, revealed direct from on high—not handed down through a succession of doubtful popes, but revealed direct from heaven in our own day. And let me say that this divine communication has not ceased. It was not merely renewed to Joseph Smith and then taken away again. The spirit of revelation now rests down upon the leaders of the people. That spirit by which Moses led the children of Israel in the wilderness, by which they passed through the Red Sea dry shod, the same spirit, the same authority, the same power, are here in the midst of the Latter-day Saints. I know it, and every one else can know that if they will

walk in the light of God, and seek for the testimony of His Spirit.

This Church that the Lord has established upon the earth has been established to grow and increase and spread forth. Of course it will attract the attention of the world, and will excite hostility. That is to be expected, it is reasonable that it should, for this Church is different from anything else in the world. It has a different spirit, a different aim, a different design, a different destiny from any other Church upon the earth. It is the Kingdom of God in embryo. It is the power of God in earthen vessels. It is the light of God sent down to dispel the darkness that is upon the earth. It is the authority of God placed upon mortal man, and it will continue until the earth is redeemed, until the kingdoms of this world shall become the kingdoms of our God and His Christ. No wonder it incites hostility and antagonism. It is natural it should do so.

But the question is whether you and I are going to be able to endure to the end. The Kingdom will stand. That is just as sure as God lives, as sure as the sun shines, as sure as you are in this house this afternoon. The Church will remain, for it has been set up by the Lord, who has said: "Whatsoever things remain, are by me; and whatsoever things are not by me shall be shaken and destroyed." Now, shall we be able to stand individually? That is the question for you and me to consider. How shall we be able to retain our standing and the spirit of this work? If we will be taught of the Lord, and put our trust in Him, and will keep His commandments, He has promised that we shall come off more than conquerors; but if we abide not in the Lord, we

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will be shaken and destroyed. Our only safety is within the portals of the Church of Christ, in its ordinances, its spirit, its power and its Priesthood. The Lord has promised that if we are faithful He will fight our battles. On page 342, of the Book of Doctrine and Covenants, the Lord says:

"And I give unto you a commandment, ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God.

"For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith;

"And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal:

"Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy;

"For if ye will not abide in my covenant, ye are not worthy of me."

Now, then, what we should study is the word of the Lord. Never mind about the word of man. Never mind about the abuse of man. Never mind about the threats of man. Never mind about the governments of man, and what they will do. Of course they are mighty and we are a little handful. This nation of fifty millions is a tremendous host when compared with the people of these mountains. The kingdoms of this world are great and powerful. They have their armies and navies. They are organized after the fashion of man to plunder and lay waste. But all the nations of the earth are in the hands of the Great Eternal. He setteth up and casteth down at

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will. He watches over the affairs of nations as well as individuals. And in His hand they are like the drop in the bucket. They are as nothing before His eyes. He can speak and they will be destroyed. In a moment He could withdraw the breath of life from among them, and they would perish: and when people imagine that by putting their heads together and concocting some scheme for the destruction of the Lord's people, the Lord's anointed, they can overthrow them, "He that sitteth in the heavens shall laugh and shall have them in derision."

As Brother Abraham Cannon has told us this afternoon, the hand of God is in all these things. It must not be understood, however, that God is inciting men to work against this people. No, He leaves them to their own agency. They will go ahead and carry out their designs as far as the Lord pleases to allow them and no further. "Hitherto shalt thou come, and no further: and here shall thy proud waves be stayed." He that spoke to the wind and the waves can speak to the blast of human passion and the breakers of human wrath, bid them go no further, and say, when He pleases, "Peace, be still." These things will all work together for the good of the people of God, and in them the Lord has a design to prove His Saints. "It must needs be that offences come; but woe unto them by whom they come." Offences must come that we may be tried and proven, and that the Lord may see whether or not we will abide in His covenant.

The revelation from which I read just now was given as early as 1833. It is the word of the Lord, and is true and faithful. Now, if we abide in the covenant of the

Lord, all will be well with us. If we do not—well, I have nothing to say about it; that is in the hands of the Lord. The Lord says that some may be called to lay down their lives for the truth's sake. It is very easy to die when our time comes, but it is mighty hard to die when it has not. I have heard of people being weary of life and trying to die, but they could not do it. To live and endure in the covenant of the Gospel is where the trial comes in. That is what the Lord calls upon us to do, and if necessary to lay down our lives for the Gospel's sake. Now, will we keep sacred our covenants, and not deny them to please the world? I rather think we will. That is the disposition of the Latter-day Saints. There is a disposition about a few to compromise a little, to give the world a little lee-way, and to seem to be yielding. Well, that is not my disposition. It may be all right for some, but I do not feel that way. I feel that God lives and that He has the right to direct in all things. "What? does the Lord direct in secular and political matters?" He did in ancient times, and He has the right to do so in modern times. The Lord will direct us in all things to His praise, and the time will come when His power and dominion will be fully established in the earth, and when all nations will serve and obey Him.

I feel in my heart to hearken to the voice of God, to do as we are told in this revelation—to live by every word that comes from the mouth of God. It will not do to say when one word of the Lord comes, "Yes, I can accept that," and then when another word comes, say, "No, I cannot take hold of that, for our enemies are opposed to it." We must live by every word that proceedeth from the Lord. I feel that

God lives, that this is His work, and that every principle and ordinance and institution within the pale of this Church is from on high. This Church has been established by the power of God, and God is able to sustain it; if He cannot, it is a mighty poor thing. But I know the Lord will sustain us if we will do our part, and live and proclaim our religion. I do not think it is our duty to dilate upon it on every occasion, or to try and cram down men's throats what we believe; but I mean that in our hearts, in our homes, and in all that we do, we will try and live according to the covenants we have made, and not go back upon them for any power that exists upon the earth.

That which is ordained of God will stand, and that which is not ordained of Him will be destroyed. Ordinances administered by men unauthorized of God—whether it be the sacrament, or pertaining to marriage—will have an end when men are dead; they will not pass beyond the grave. Every baptism of the Catholic Church, and of the Episcopal Church, and of the Baptist Church, or any other church, if God Almighty did not ordain and authorize the man who performed the ordinance even though he performed it in the right way and used the right words, is null and void and as though it had never been performed, with the exception that God will judge him who in administering it without authority took His holy name in vain. And so with the marriages that men administer. They may be all very well for time; but after death the contract will not exist. “Will I accept of an offering,” saith the Lord, “that is not made in my name. Or, will I receive at your hands that which I have not appointed?” Why should He?

Some of those sectarian churches think that God ought to accept all their offerings, just because they choose to make them, in their own way. This is as it was with ancient Cain. Abel brought that which the Lord commanded—the firstlings of his flock, typical of the Savior that was to come, and his offering was accepted. Cain brought of the fruit of the ground, and his offering was not accepted. Why? Because he made his offering as he chose, which was not acceptable unto the Lord, while Abel made his offering as commanded, which was acceptable to the Lord. Because of this, Cain became angry and slew his brother. That same spirit is manifested to-day in the world against the Latter-day Saints. The Church of Jesus Christ of Latter-day Saints seeks to make an acceptable offering to the Lord and to worship Him in the way He has commanded. The ordinances of this Church are those which God Himself has established: but men have established their own institutions and their own mode of worship, which is not acceptable to the Lord, and because of this the world is filled with bitterness and frequently with the same spirit that Cain manifested towards Abel, and desire to persecute the Saints even to the shedding of their blood.

Well, what shall we do? We will go along the road that God has marked out for us; we will not go our own way unless it is the way of the Lord. If we will make the will of the Lord our will, then it is right for us to have our will; but it is His right to rule and reign. He is our Father, He has therefore the right to dictate to us His children, and we should obey His dictates. If we do we shall find pleasure therein. He that keeps the commandments of

God, carries with him an imperishable treasure that is better than gold or than fine rubies—the testimony of the Holy Spirit, the peace of God, that passeth all understanding, the light and the life of God—a spirit by which he can penetrate the heavens, and gaze upon the glories of God, and comprehend somewhat of his Maker and His designs, and peer into the future and comprehend something of his own eternal destiny. He has the friendship of God and the holy ones. He is not only a member of the visible Church in this life, but he is connected by this divine spirit with the Church of the First Born behind the veil. The spirit that emanates from the throne of God, and burns in the hearts of the Saints in the heavenly Jerusalem—that spirit illuminates his mind and he is filled with peace continually. This is the privilege of the Saints of God. Let us try and walk in this way. Let us be indifferent as to what the world may think or say or threaten concerning us. Let us put our trust in God, the Holy One of Israel. Let us hearken to His voice. Let us desire to receive it, and when it comes through the man that God has appointed to speak to Israel, let us be in a condition to bear record that

we know it is the word of the Lord. Let us live so that the still small voice shall whisper peace in our hearts continually; that the light of God may shine in our path; that we may be the children not of the night, but the children of the day. And though the world seek to destroy us, yet God shall bring us off more than conquerors, for in Him is all power, and the kingdoms of this world are as nothing in His eyes.

May the blessing and peace of God be upon Israel. May we be willing to hearken to the voice of God, and may His Spirit continue to rest upon our labors in preparing the way for the coming of the Son of Man; so that, when He whose right it is to reign shall come, and this earth shall be subdued to Him, and the kingdoms of this world shall become the kingdoms of our God and His Christ, and wickedness shall flee away, and peace shall prevail in all the land, and the lion and the lamb shall lie down together, and the child shall play with the animals that were once filled with fierceness and terror—in that great day when God shall rule and reign, may we be prepared to enter into His rest and into the fullness of His glory, for Christ's sake. Amen.

DISCOURSE DELIVERED BY PRESIDENT JOHN TAYLOR,

At Ogden, Sunday, October 19th, 1884.

REPORTED BY JOHN IRVINE.

THE GATHERING — THE LORD WILL PUNISH THE WICKED — POLYGAMY AND PROSTITUTION—STATISTICS OF CRIME COMMITTED BY MORMONS AND NON-MORMONS — THE WICKEDNESS OF THE NEW ENGLAND STATES—THE DEBASED POSITION OF U. S. OFFICIALS AS EXHIBITED IN THE COURTS OF UTAH.

I AM pleased to have the opportunity of meeting with you in Conference here, and to talk with you a little on some of the principles associated with our duties in our connection with the Church and Kingdom of God.

The Latter-day Saints occupy a very peculiar position in the world, but I do not know that we have anything very particular to say on that question. It is true, we have used our own agency in coming here, but there are certain purposes of the Almighty, associated with our gathering together, over which we had very little control. There is a remarkable saying in the revelation of St. John, in reference to a certain Babylon, which reads as follows :

“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

“For her sins have reached unto heaven, and God hath remembered her iniquities.”

There is something very significant in the text here quoted. It would seem that John, in a previous part

of his vision, had seen an angel who would precede this other. He says :

“And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

“Saying with a loud voice, Fear God and give glory to Him, for the hour of his judgment is come : and worship Him that made heaven and earth, and the sea, and the fountains of water.”

As Latter-day Saints we have listened to these things from time to time. We have talked about the opening of the heavens, the manifestations of God our heavenly Father, and Jesus the Mediator of the New Covenant, about the restoration of the Gospel, and the organization of the Church and Kingdom of God. We have talked a good deal about the Holy Priesthood, and the authority of God having been conferred upon man from the heavens, which places us in communication with our heavenly Father ; and also of the organization of His Church in a manner that is in accordance

with His will and under His inspiration. We have heard quoted from time to time, passages like this :

“ Gather my Saints together unto me ; those that have made a covenant with me by sacrifice.”

Again :

“ And I will take you one of a city, and two of a family, and I will bring you to Zion.

“ And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.”

“ Many other passages of a similar nature are contained in the Bible, which we all of us at least, profess to believe in ; and by the manifestations of the power of God, and the light of revelation, we have been instructed in the things of eternity, and the organization of the Church of God has been effected. It commenced upwards of 54 years ago, and the work has been progressing from that time unto the present ; and all the organizations that have been effected pertaining to the Priesthood have been made under the immediate direction of the Spirit of the living God, and have been given unto us by direct revelation in order that we might be instructed in the laws of life and be enabled to accomplish the things that God had designed from before the foundation of the world pertaining to these last days ; and with these things we are generally familiar.

When Jesus was upon the earth, and His disciples asked Him to teach them how to pray, He said :

“ When ye pray, say, Our Father which art in Heaven, hallowed be thy name, thy kingdom come, thy will be done on earth, as it is in heaven.”

In this He had direct reference to the events which are now taking place among us as a people. “ Thy Kingdom come,” Why ? That Thy

will may “ be done on earth, as it is in heaven.” We are here for the purpose of becoming acquainted with the will of God, with the law of God, with the order of God, with the dominion of God ; and we are here to establish the kingdom of God. We are here to be taught in things pertaining to the Church of God, and its purification. We are here to build up a Zion of God, which implies the pure in heart. Then we are here to send forth the Gospel to every nation, kindred, tongue and people. We are here to build Temples to the name of the Lord, and to administer therein. We are here to represent God upon the earth as His Priesthood, and we are gathered in the different Stakes as you are gathered here to-day, to attend to various duties associated with that Priesthood, and to become acquainted with all the principal features associated with the Church and Kingdom of God upon the earth. It is for us as Stakes, as peoples, and as Saints of God, to learn to comprehend the relationship that we sustain to God our heavenly Father, and to His Church and Kingdom here upon the earth, to Jesus the Mediator of the New Covenant, and to the Priesthood that is behind the veil ; and also to become acquainted with things upon the earth connected with the welfare of humanity, whether in the land of Zion or in any other land. And we are gathered together for the express purpose of being taught and instructed in all these principles. We are not here, as Jesus was not here, to condemn the world : as He says :

“ For God sent not his Son into the world to condemn the world, but that the world through him might be saved.”

This was the prominent object of

His mission to the earth, "That the world through Him might be saved;" and we are here to carry out His purposes. We have certain relationships with the world while we are in it, that cannot be ignored, and we have certain duties to perform associated therewith that should be respected. As it is, we are here as an integral part of the United States, and we have duties to perform as citizens thereof, and it is expected that we shall fulfill every proper requirement, observe every correct law, and govern ourselves with propriety and uprightness, honor, truth, and integrity, and be good citizens thereof; these are things that are expected of all honorable people. And it is proper for us to meet the obligations and duties devolving upon us pertaining to the nation with which we are associated. We have another duty to perform to the nations of the earth. It is to send forth the Gospel thereunto; and for this the Twelve are organized and Seventies, and the Elders are sent forth as the messengers of God, that mankind may embrace the eternal truths of the Gospel, by which life and immortality are brought to light; that they, with us, may have the privilege of partaking of the rich blessings of eternal life; that they, with us, may have the opportunity of being instructed in the laws of life, and that they, with us, may be made partakers of all things associated with the Church and Kingdom of God. These are their privileges, inasmuch as they will be obedient to the laws and ordinances pertaining thereunto, and live according to the requirements of heaven. Until these things are done, other things will not be accomplished which God has designed in relation to the nations of the earth; for the people of the earth are all

His offspring, and He feels interested in the welfare of humanity, generally. He expects that we shall do the same. We are building Temples, and we are administering in those Temples. What are we doing that for? There is something very peculiar about this matter. Well, we may be doing it in part for ourselves, in part for our wives and our children, in part for our fathers and our mothers, and uncles and aunts, and many of our friends and progenitors that we have been acquainted with, and in part for many others with whom we are not acquainted; that we may be united together, and stand as saviors upon Mount Zion. You heard Brother Cannon tell you to-day, that there was a company of about 40 going to Logan this morning, with one Bishop to fulfill some of these duties, and these things are beginning to be generally understood among the Latter-day Saints.

All of these duties and responsibilities devolve upon us. All these things are within our reach. As a people, if we live our religion and prove ourselves worthy, we are privileged to enjoy all the blessings and mercies which God our heavenly Father has conferred upon us through the medium of the Gospel and our obedience thereunto; and we wish to perform our duty to everybody—to perform, as they say in the Church of England, our "duty in that state of life unto which it has pleased God to call us." It has pleased God to call us to these lands and to make use of us for certain purposes in the interest of humanity and for the welfare of a fallen world. This is the object of our being gathered together, and that we might build up a Zion unto the Lord, and be instructed in all the principles of righteousness, truth, integrity, and

everything associated with our present and future happiness, and thus become the blessed of the Lord, and our offspring with us.

These are some of the things devolving upon us. Hence Zion is beginning to lengthen her cords and increase her Stakes, and we are spreading out in the north, in the south, and in various different directions. We are seeking to look after the welfare of the Saints of God, in their various settlements wherever they may be, and to protect them in every way that it is possible for us to extend protection, on the principle of union, harmony and brotherhood, inspired by the Spirit of the living God. Hence it becomes the duty of the First Presidency to look after all these things, and sometimes, under peculiar circumstances, we are obliged to send a few Saints from one Stake to strengthen other Stakes of Zion, that the people may be preserved in their rights and their liberties from the aggressions of unscrupulous people, who are seeking to take advantage of the circumstances with which our people may be surrounded.

We complain sometimes about our trials: we need not do that. These are things that are necessary for our perfection. We think sometimes that we are not rightly treated, and I think we think correctly about some of these things. We think there are plots set on foot to entrap us; and I think we think so very correctly. At the same time we need not be astonished at these things. We need not be amazed at a feeling of hatred and animosity. Why? Because we are living in a peculiar day and age of the world, which is distinctively called the latter days, wherein it is said that God will have a controversy with the nations of the earth. There are some things

about these matters that men do not understand. They think that men manipulate the affairs of men. They do in part, and they are used oftentimes as instruments by the Almighty, and sometimes by another power that is called Lucifer, just as circumstances may be. But in regard to the nations of the earth, God sets up one nation and pulls down another, according to the counsels of His own will. And we read of nations that years ago flourished and were great, prosperous and powerful, of which we now know nothing only as we learn it from a few pages of history; they are obliterated and blotted out as nations, and do not exist to-day. Nations and empires have risen and fallen; they have grown, increased, and prospered, and then decayed, crumbled, and died. The Lord manipulates all these things according to the counsels of His own will. But men generally understand very little of these matters; for there has been very little communication with God for ages, until He was prepared to reveal His will in these last days. Yet men profess to fear God, and a great many of them seek to worship Him. There is something very remarkable said by the Prophet Isaiah, when he had his vision opened in regard to the events that should transpire in the latter days: he says:

“Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

“And it shall be, as with the people, so with the priest; as with the servant so with his master; as with the maid so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury,

so with the giver of usury to him.

"The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word.

"The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant.

"Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."

There are many statements made by the Prophets in relation to these things—that the Lord would pour out His judgments upon the earth. Jesus speaks of the destruction that should come upon the people, that should befall Jerusalem, that should encompass nations, and of scenes that should transpire in the latter days—that the sun should be turned into darkness and the moon into blood, before the great and terrible day of the Lord should come. Associated with this is a part of the work in which we are engaged. A voice was to be heard, as I said before, saying:

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

"For her sins have reached unto heaven, and God hath remembered her iniquities."

In accordance with this declaration, which is a part of the great programme that we Latter-day Saints believe in, we have been gathered unto this land, which we denominate the land of Zion. We have come out from the world, and some of us hardly know why; yet we have come,

having obeyed the Gospel and having received the gift of the Holy Ghost. There has been a feeling and spirit operating upon us that has enlightened our minds and propelled us forward. Our great aim was, when we were in other lands distant from this, to make every effort we could to come to the land of Zion. Did we understand what it was for? In part we did, in part we did not. We came to it because we thought it was the land of Zion. We came to it, if we comprehend ourselves, that we might not partake of the sins nor receive of the plagues of Babylon; and that we and our wives, and our children and our associations, might be free from the corruptions, abominations and evils that exist and prevail throughout the world; and that we might come to a place where we could learn the laws of life, where our children could be brought up in the fear of God, and where we had hoped to be able to worship God according to the dictates of our own consciences. Sometimes we think we have made a little mistake in this. I guess not; for we shall yet understand one thing, and so will the nations of the earth—that "The Lord reigneth: let the earth rejoice; let the multitude of isles be glad thereof. Yes, we shall all learn that "the Lord reigneth."

Associated with these principles are all the common affairs of life—that is, we have bodies like other people; we need food, we need raiment, we need habitations to live in, we need land to cultivate, fields, gardens and orchards; our children are born as others are, and we live and exist pretty much as other human beings. They are the children of our heavenly Father, and so are we. But the Lord has seen fit to gather us together, and has opened our way, and our lines have fallen

unto us in pleasant places. Yet every time the Saints have been gathered together there has been manifested on the part of the wicked a spirit of oppression, a spirit of persecution, a blood-thirsty spirit, a spirit which would seek to rob us of our rights, to despoil us of our homes and inheritances. This we have expected among other things. We have never dreamed of anything else than that such a state of things would exist. I remember when I had the Gospel first preached to me before I was baptized, I heard a lecture something like this: "Now, we have nothing particular to promise you, only the favor of God, if you will live righteously and keep His commandments. You may be persecuted, afflicted, imprisoned, or put to death for the testimony you may have to bear for the religion you are called upon to obey; but we can promise to you that inasmuch as this is the case you will have eternal life." Well, we have had a little of the other mixed up with it. And I have seen mobs gather from time to time, in different parts of these United States, and I have had to meet them time and again. For instance, I was driven from Missouri years ago, together with the whole people. We were robbed and pillaged, and we had to take and throw in what little we had to help each other. Everybody that had a team turned it in to help his brethren away from whom? From their Christian persecutors, that is, so-called Christians. I wish we had another name for them. (Laughter.) We helped one another out until we reached Illinois. I was there, and I know what I am talking about. Did I feel very unhappy? Not at all. I enjoyed myself just as well as I do to-day. I felt quite easy. I have been accustomed to these things, and there is nothing

very particular about them. By and by, we built up the beautiful city of Nauvoo. We also built a temple there and officiated in it, and received many precious blessings from the hands of God, that the world know nothing about, and never will know until they embrace the Gospel of the Son of God. But we were driven again, and we are here to-day. Did we leave our property? Yes, I did, quite an amount, and so did many others. We had a city there, and we left it. What was done to us before this? We were mobbed, plundered; we were brought before courts; we were persecuted and proscribed; that was done to us when we were there, and in many instances we had to defend ourselves by our own right arms, or suffer from crawling assassins who were seeking our lives. I had to do it time and time again, right in that land. I have had to have guards in my house, so had President Young, for nearly two years, to keep from being assassinated. I was in prison with Joseph and Hyrum, when they were shot down in cold blood. We were there placed under the protection, or professed protection, of the Governor, who told Dr. Bernhisel and myself that we had better not bring any arms with us to defend ourselves, and who pledged his faith and the faith of the State for our protection. I saw that faith violated and trampled in the dust. I saw these men, to whom protection was promised, shot down in cold blood by assassins gathered for the purpose. These are things that I have witnessed in the few years that I have lived upon the earth. When I left Nauvoo, I left a very good house, very well furnished. I left carpets on the floors, stoves in the rooms, crockery ware in the cupboards, and I got into my carriage,

with my family, and left it to seek that protection among the Red Indians, that we could not find among the people who lived in this boasted land of the free and home of the brave, this vaunted asylum of the oppressed. We were protected here among the Indians, and I felt perfectly safe among them. I would as soon go among the Red men to-day who traverse these mountains, as I would anywhere else, and feel myself just as safe.

I speak of these things to show some of the feelings that have been exhibited. Well, says one, didn't you feel angry? Oh, no, not particularly so. I felt it was all right. It was a part of the programme. I needed education and other people needed it, and it was necessary we should be placed in a position that we could have it. We did not feel very unhappy. We felt quite comfortable. What! when you left your homes? Yes. I felt as easy as I ever felt in my life. I felt at least that I should be safe from the hands of blood-thirsty men and mobocrats, and that I should be put in a position that I could protect myself better than I could there, and others felt a good deal the same way. I remember we used to sing a song something like this:

“ On the way to California,
In the spring we'll take our journey,
Far above Arkansas fountains,
Pass between the Rocky Mountains.”
(Laughter.)

That is the way we used to sing. I remember a little boy of mine—he was then, though he is not a little boy now, for it is about 39 years ago, used to sing this, and all the boys around. He met his grandfather one day, who calling him by name, said: “Joseph, you won't sing that when you leave your home and

go out yonder.” “Oh, yes, grandfather,” said he, “I will sing that then.” Finally, we got outside. By and by his grandfather came along, and he ran out to meet him. We were then camped out in about a foot of snow. He ran towards his grandfather and began to sing:

“ On the way to California,” etc.

“ There,” said he, “grandfather, I can sing that now.” Well, I speak of these things to show some of the incidents I have passed through. We came out here and we found this country a desert, covered generally with sagebrush, and a few scattered Indians straggling around. We had to commence to build our houses, for there were none here when we came; and since then the wilderness and the solitary places have blossomed as the rose, and the desert has been made glad, as foretold in the Scriptures. We feel that we are kind of half comfortable in these valleys of the mountains, but the devil is not dead yet. (Laughter.) We did not think he would be; we have a work to perform; and we purpose, by the help of the Almighty, to accomplish that work. We don't expect to be disappointed in it either, and we don't anticipate that it will be overturned. We believe that God lives in the heavens and manipulates the nations of the earth, and woe to them that fight against Zion! I tell them in the name of God that He will fight against them. (Amen.)

This is my testimony in relation to these matters. People may think they are very smart in persecuting the Saints, but by and by they will find they are on the wrong side of the question, and many of them will find it out when it is too late. They will find it out when the harvest is past and the summer is ended, and they

will say, "My soul is not saved." You Latter-day Saints that begin sometimes to be trembly at the knees, and afraid of certain circumstances, had better trust to the living God than give way to fearful forebodings in these matters ; for Zion is onward and upward, and God is on her side, and He will protect His Israel if we will only be true to Him. We are here for that purpose. God will sustain Israel and stand by His people. (Amen.) There is one thing very certain, very certain indeed, and that is, whatever men may think, and however they may plot and contrive, that this Kingdom will never be given into the hands of another people. It will grow and spread and increase, and no man living can stop its progress. Hence I feel quite easy, as I said before, for the Lord reigns, and let the people rejoice.

From time to time we have certain raids made upon us. Something of that sort seems to be afloat to-day, and I wish—I was going to say I wish I could talk about something better—but these matters are as proper as anything else, as far as I know, for they are things we have to meet face to face. We Latter-day Saints—what are we? Professors of religion. Are we? Yes. There are laws being enacted in order to deprive us of our religious rights, whereas the Constitution of the United States says that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. Is that true? Read it for yourselves in the Constitution. This is what we profess as Americans. We have men in our midst who have introduced test oaths, whereas the Constitution says, that "no religious test shall ever be required;" yet they have introduced test-oaths, and people are obliged to swear certain things that the Constitution

says shall not be permitted. Are we American citizens here? I think so. Have we any rights? I think we ought to have. Are they being trampled upon? Yes, they are ; and these things are being done with impunity. How is it? Why, the Constitution is treated by the politicians of to-day as the Bible is treated by professors of religion. You talk with "Christians upon" the Bible, and you will find that they believe it when it is shut. They will spend hundreds of thousands of dollars to send it to the heathen, but when you come to open it, they themselves don't believe in it. Ask them about Prophets, Apostles, Evangelists, Pastors, Teachers, and Deacons. Have they them? No, they do not even profess to have them. Ask them about being baptized in the name of Jesus, for the remission of sins by men having authority, and the laying on of hands for the gift of the Holy Ghost, and you will find that they don't want to hear anything about these principles. They do not believe them. Why they object even to people being married for eternity! They believe in men and women being married only until death doth them part. That is a very cold affair. We do not believe in being married for time only. We believe in making covenants for eternity, and being associated with our wives and children behind the veil. We have received instructions from the Lord in regard to these things, and we are desirous to carry them out. As I have said, the Constitution provides that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. Yet men are asked what their religious faith is ; right here in our courts to-day. These are things that we as American citizens

have a right to look into ; to look well after our liberties, and to watch well our enemies. For these are not only our enemies but they are the enemies of human liberty, the enemies of the rights of man and the enemies of God. It is for us to look well after these things, and in our elections and in all like matters, to see that we are very particular about the management of these affairs, and that we are not over-run and cheated out of our liberties by unscrupulous men. I speak of these things at this your Conference, for your information and for your warning ; and would say, be united, diligent and energetic, and stand for your rights as men.

I remember some little time ago a gentleman named Mr. Pierpont (who was Attorney-General under President Grant) called upon me. I was pleased to see him, and am pleased to see all honorable gentlemen. I invited him to dinner, and we had quite a chat. But here let me introduce another affair. At the time when the Edmunds law was passed I was living in what is known as the Gardo House. I had most of my wives living with me there, and after looking carefully over the Edmunds law I thought to myself, why Congress is growing very wild ; this Government is getting very, very foolish ; they are trampling upon Constitutional rights. No matter, I said, I will obey this law. I had comfortable places for my family elsewhere, and I requested my wives to go to their own homes, and live there, and they did so in order that I at least might fulfill that part of the law ; for foolish or not foolish, my idea was to fulfill as far as practicable the requirements of the law. and not place myself and my family or my friends in jeopardy, through any foolishness of mine.

It was expected by many of those corrupt men—I do not say in speaking of these that all are corrupt—that when these laws were passed we should turn our wives out and deal with them as they do with their women under such circumstances—make strumpets of them. There is no such feeling as that in my bosom, nor in the bosoms of this people. We have made eternal covenants with our wives, and we will abide by our wives, and God will sustain us in protecting the rights of innocence, and in fulfilling those eternal obligations which we have entered into. But we can once in a while yield a little to the follies and weaknesses of men, when no principle of truth is involved. Under these circumstances I had a sister of mine who was keeping house for me when Mr. Pierpont came there to dine with me. I said : “Mr. Pierpont, permit me to introduce you to my sister. It is not lawful for us to have wives here.” (Laughter.) After talking further with him upon the subject I said, “Now, Mr. Pierpont, you are well acquainted with all these legal affairs. Although I have yielded in this matter in order that I might not be an obstructionist, and do not wish to act as a Fenian, or a Nihilist, or a Communist, or a Kuklux, or a Regulator, or a Plug Ugly, or a Molly Maguire, yet, sir, we shall stand up for our rights and protect ourselves in every proper way, legally and constitutionally, and dispute inch by inch every step that is taken to deprive us of our rights and liberties.” And we will do this in the way that I speak of. We are doing it to-day ; and as you have heard it expressed on other occasions, it looks very much like as though the time was drawing near when this country will tumble to pieces ; for if the people of this nation are so blind and in-

fatuated as to trample under foot the ~~Constitution~~ and other safeguards provided for the liberties of man, we do not propose to assist them in their suicidal and traitorous enterprises; for we have been told by Joseph Smith that when the people of this nation would trample upon the Constitution, the Elders of this Church would rally round the flag and defend it. And it may come to that; we may be nearer to it than some of us think, for the people are not very zealous in the protection of human rights. And when legislators, governors and judges unite in seeking to tear down the temple of liberty and destroy the bulwarks of human freedom, it will be seen by all lovers of liberty, that they are playing a hazardous game and endangering the perpetuity of human rights. For it will not take long for the unthinking to follow their lead, and they may let loose an element that they never can bind again. We seem to be standing on a precipice and the tumultuous passions of men are agitated by political and party strife; the elements of discord are seething and raging as if portending a coming storm; and no man seems competent to take the helm and guide the ship of State through the fearful breakers that threaten on every hand. These are dangerous things, but it becomes our duty as good citizens to obey the law as far as practicable, and be governed by correct principles.

I had some papers read over at the General Conference, giving my views in relation to some of these matters. They have been published, but I will have one or two extracts read for your information.

President Cannon then read as follows;

The distinction being made be-

tween Polygamy and Prostitution:

1st. Congress made a law which would affect both; and cohabitation with ~~more than one woman~~ was made a crime whether in polygamy or out of polygamy.

2nd. The Governor turned legislator, added to this law, and inserted in a test oath to officials, the following words regarding cohabitation, "in the marriage relation;" thus plainly and definitely sanctioning prostitution, without any law of the United States, or any authority.

3rd. The United States Commissioners, also without legislation, adopted the action of the Governor, and still insisted on this interpolation, in the test oath in election matters, and placed all polygamists under this unconstitutional oath, and released prostitutes and their paramours from the obligations placed upon others.

4th. The Prosecuting Attorney has sanctioned these things, and pursued a similar course: and while he has asked all the "Mormon" grand jurors certain questions pertaining to their religious faith in the doctrines of the "Mormon" Church, and challenged them if they answered affirmatively as to their belief in polygamy, he has declined to ask other jurors whether they believed in prostitution, or whether they believed in cohabiting with more than one woman or not.

5th. Chief Justice Zane when appealed to on this question, refused to interfere, or give any other ruling.

Thus a law was first passed by Congress, which has been perverted by the administration, by all its officers, who have officiated in this Territory, and made to subserve the interests of a party who have placed in their political platform, an Anti-

Mormon plank ; and have clearly proven that there is a combination entered into by all the officers of state officiating in this Territory, to back up this political intrigue in the interest of party, and at the sacrifice of law, equity, jurisprudence, and all the safeguards that are provided by the Constitution for the protection of human rights.

Congress cannot be condemned for these proceedings. The law as it stands on the nation's Statute Books makes no such distinction, so far as the qualification of jurors are concerned, between those who cohabit with more than one woman in the marriage relation, and those who do so outside of that relation. All the rest has been aided by officials here. The law reads : "Section 5 : That in any prosecution for bigamy, polygamy, or unlawful cohabitation, under any Statute of the United States, it shall be sufficient cause of challenge to any person drawn or summoned as a jurymen or a talesman, first, that he is or has been living in the practice of bigamy, polygamy, or unlawful cohabitation with more than one woman, * * or second, that he believes it right for a man to have more than one living and undivorced wife at the same time, or to live in the practice of cohabiting with more than one woman." It will thus be seen that the same questions can be properly put to both classes ; and such was the evident, unmistakable intention of Congress. But the Prosecuting Attorney with red-hot zeal changes all this, in his religio-political crusade against the faith of the Latter-day Saints he insists upon his right to propound the question with the Governor's interpolations super-added, whilst he entirely ignores the other side of the case ; hence those who cohabit outside of the marriage rela-

tion can go scot free, without interrogation or questioning, and when attention is drawn to this perversion of the law, he asserts that he has the right to propound what questions he chooses, and decline to ask those he has no mind to ; in fact that the whole proceeding was a purely optional matter with him. Thus the whole weight of the law is unjustly and unrighteously thrown on the shoulders of those who believe and act in the marriage relation, and entirely removed from the others, who develop into the jurors, who are to indict, try and condemn the other and far more honorable class.

I will have something further read. It is alleged that we are a very corrupt people, that we are a very lawless people ; that we are a very wicked people ; that we are a very lascivious people ; and therefore it becomes necessary for them to pass and execute certain laws in order that we may be placed under the guardianship of people who are more pure and more virtuous. That is why I want some statistics read in relation to that matter, and I would not have had them read, nor have dwelt upon these matters, only on the principle of self-defence.

President Cannon then read as follows :

"The population of Utah may be estimated at 160,000 in 1883.

"Of these say 130,000 were Mormons and 30,000 Gentiles, a very liberal estimate of the latter.

"In this year there were 16 persons sent to the Penitentiary, convicted of crime. Of these 33 were non-Mormons and 13 reputed Mormons.

"At the above estimate of population the ratio or percentage would be one prisoner to every 10,000 Mormons, or one-hundredth of one ;

per cent., and of the Gentiles one convict in every 909, or about one-ninth of one per cent. So that the actual proportion of criminals is more than ten times greater among the Gentiles of Utah, with the above very liberal estimate, than among the Mormons.

"It is urged that those non-Mormon prisoners are not a fair representation of the average of crime throughout the country, but are the result of the 'flow' of the desperate classes westward to the borders of civilization; with greater truth we reply that the Mormon prisoners are not representatives of Mormonism, nor the results of Mormonism, but of the consequences of a departure from Mormon principles: and of the 13 prisoners classed as "Mormons," the greater portion were only so by family connection or association.

Arrests in Salt Lake City, 1883—
Mormons, 150
Non-Mormons, 1,550
or more than ten times the number of Mormon arrests.

Again, it is estimated that there are 6,000 non-Mormons and 19,000 Mormons in Salt Lake City, which shows of Mormons one arrest in 126 2 3.

"Non-Mormons one arrest in a fraction less than every four, or rather more than twenty-five per cent.

President Taylor continued:

Make the best of this we may, it is a bad showing, and ought not to exist among the dwelling places of the Saints. What of our drunken Saints? Our violators of the Sabbath day? our Sunday bathing trains? whereon many of our youth mix up with the ungodly, and what of many other evils which exist among us? It is a shame that these things should exist in Zion in the cities of the Saints; but our would-be reformers

are ten times lower and more depraved than we are. Yes, but then we have ten times too many crimes; and it is sorrowful to see it, and we can only account for it on this principle, that the wheat and tares must grow together until the harvest. The Gospel net gathers of every kind, good and bad, sheep and goats. Again, it is but just to those who oppose us, to say that they have their ministers, their Sunday schools, their churches, their hospitals, etc.; and many, very many good and honorable men and women. But with all these agencies the record shows them to be, as a whole, ten times as corrupt as we are. Before they came, we were comparatively free from their gross immoralities. But what of to-day? The record shows that theirs are the gambling dens, the houses of assignation, theirs the brothels and drinking saloons, etc., and if, which God forbid, we have foetecide and infanticide, it belongs to them—these are their institutions, they do not belong to us. Is it then, any wonder that they have ten times the amount of crime. This is a terrible showing, and yet these are our reformers, our accusers; from these proceed our courts, our juries, etc., they assume to be our regenerators, and are trying to make us *as good as they*.

President Cannon again read:

"Dr. Nathan Allen, of Lowell, has declared in a paper read before a late meeting of the American Social Science Association, that "nowhere in the history of the world was the practice of abortion so common as in this country; and he gave expression to the opinion that, in New England alone, many thousands of abortions are procured annually."

"Dr. Reamy, of the Ohio State Medical Society, says: "From a very large verbal and written corres-

pondence in this and other States, together with personal investigation and facts accumulated * * that we have become a *nation of murderers.*"

The Rev. Dr. Eddy writes to the *Christian Advocate* regarding one little village of 1,000 inhabitants: "Yet here, and elsewhere, where 15 per cent. of wives have the criminal hardihood to practice this black art, there is a still large and additional per cent. who endorse and defend it. * * Among married persons, so extensive has this practice become, that people of high repute not only commit this crime, but do not shun to speak boastingly among their intimates of the deed, and the means of accomplishing it."

Dr. Allen further states: "Examining the number of deaths, we find that there are absolutely more deaths than births among the strictly American children, so that aside from immigration and births of children of foreign parentage, the population of Massachusetts is rapidly decreasing. * *

The birth rate in the State of New York, shows the same fact, that American families do not increase at all, and inspection of the registration in other States shows the same remark applies to all"

Bishop Coxe, of the Protestant Episcopal Church, of New York, in a pastoral letter to his people writes: "I have heretofore warned my flock against the blood-guiltiness of ante-natal infanticide. If any doubts existed heretofore as to the propriety of my warnings on this subject, they must now disappear before the fact that the world itself is beginning to be horrified by the practical results of the sacrifices to Moloch, which defile our land. Again I warn you that they who do such

things, cannot inherit eternal life. If there be a special damnation for those who shed innocent blood, what must be the portion of those who have no mercy upon their own flesh."

Dr. Cowan, M. D., writing on what he styles "The Murder of the Unborn," says: "That this crime is not only wide-spread on this great continent, but is rapidly on the increase, we have the testimony of physicians, whose investigations have been thorough, and whose social standing and integrity cannot be questioned."

President Taylor continued:

In pondering over the above sickening details, and carefully examining the irrefutable records of prison statistics, I note deliberately the weight of testimony furnished by a host of their most honorable and reliable men in the East, to whom I give all honor, who calmly and deliberately pronounce them "a nation of murderers," "the slayers of the innocent," "the consumers of their own flesh. in connection with this terrible record we have in our prominent cities, flaunted before our eyes, their dens of infamy and crime, impudently and unblushingly paraded before us, and stuck under our very noses. In looking at these things I ask myself can human depravity descend any lower, and the humiliating answer comes, yes! yes!! yes!!! The question arises wherein? The most damning nature of this record is that these crimes are sought to be palliated by unjust law, made ostensibly to punish crime, but really to pervert justice and protect falsehood, chicanery and intrigue. We have a local administration which provides test oaths to try to cover up the crimes of their friends, and to protect prostitutes, whoremongers

and adulterers, and to make that a crime which is nowhere proclaimed a crime by the Almighty. And then we have these whited walls and painted sepulchres under the guise of the protectors of virtue and the defenders and advocates of purity and moral reform, bring all the weight of their influence and position to bear upon innocence, virtue and integrity. Surely, as it is said, justice is fallen in the street, righteousness standeth afar off, and judgment cannot enter. But what of our people? With all of their weaknesses, follies and imperfections, of which we as a people have very many in the sight of God, they are yet in the balances of unbiassed equity before the law, as per record ten times the superiors of our accusers, but with the points of prostitution, harlotry, gambling and other vices, not to mention the terrible crimes of foeticide and infanticide, we have nothing to do; these are their institutions only, and do not belong to us.

But it may be argued, are not the executive and judiciary expected to administer the law as they find it? Certainly; and if they would confine themselves to this, all honorable men would sustain them. But governors are nowhere authorized to introduce test oaths, in violation of law, to protect the spoliators of virtue, the brothel and the adulterer; nor is the judiciary required in the execution of its legal function to ignore the precedents of courts, nor to sanction the empannelment of packed juries.

I have had these things read for more reasons than one. First, to show the hypocrisy of those who come here to teach us morality, and who proscrib the acts of a pure and industrious people who dwell in these mountains. And for another purpose,

to guard our brethren and sisters against the encroachments of such fiends in human form as those persons here referred to. We cannot have, and won't have adulterers and adulteresses among us, much less will we have those who, by murder, stain their consciences and damn themselves forever. You sisters, guard yourselves against these infamies, or you will sink yourselves down, down, down to pits of infamy and ruin, that you never dreamed of. I do not wonder that the Prophets have expressed themselves as strongly as they have in relation to the events that shall overtake the world. I remember that some 30 years ago, there was one of our brethren in an eastern city, I heard a report about his wife being engaged in something of that sort. I asked him if it were true. He said it was. I don't know when I felt such a loathing for a human being in my life as I felt toward her. I would sooner have touched a rattlesnake than touched her hand. And I feel so to-day. We cannot degrade ourselves with these fiendish practices. All are not guilty; for as I have frequently said there are thousands and millions of honorable men and women throughout the land. But these evils which exist in this and other nations are too terrible almost to be spoken of; yet it is requisite they should be presented before you Latter-day Saints, that you may remember the pit from whence you were dug, and the rock from whence you were hewn; that you may appreciate in some measure the blessings you enjoy, and your freedom from these infamies in this land of Zion. Alas! I would say to you Bishops—if you find adulterers and adulteresses in the Church, cut them off, they cannot be associated with the Latter-day Saints.

Another thing : I was lately called upon as a witness—perhaps you may have seen some account of it in the papers—and I want to make some explanation in relation to the matters that I then presented, because they are not generally understood : I was required to divulge certain things. I did not know them to divulge. Perhaps some of you have had people come to you with their confidences. I have. But I don't want to be confidant. Why? Because if they made a confidant of me and I was called before a tribunal, I could not, as an honorable man, reveal their confidences, yet it would be said I was a transgressor of law ; but no honorable man can reveal confidences that are committed to him. Therefore I tell them to keep their own secrets, and remember what is called the Mormon creed, "Mind your own business, I don't want to know the secrets of people, those that I cannot tell. And I could not tell very much to that court ; for I have studiously avoided knowing any more than I could possibly help about such matters. I was asked questions about our temple, which of course I could not divulge. I was asked questions about records which I could not tell them, because I did not know. I have studiously avoided entering into a knowledge of these matters. They did not build our temples. We have never had any revelations from God, through them ! we may have had from the devil (laughter), but never have had revelations from God through them. And I think there are some things we have a right to guard sacredly in our own bosoms. We are told "The secret of the Lord is with them that fear Him ; and He will show them His covenant." Now, if the Lord shall commit a secret to me I don't think I should

tell it to any one ; I don't think I would, not unless He told me. Then, I do not want to know your secrets. I was asked if certain ordinances could be performed in different places. I told them, yes, under certain circumstances. "Where," I was asked—"Anywhere besides in temples?" Yes. Anywhere besides the Endowment House? Yes. "Where, in some other house?" In another house or out of doors, as the circumstances might be. Why did I say that? Is not a temple the proper place? Yes ; but it is said in our revelations pertaining to these matters :

"Verily, verily, I say unto you, That when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work ; behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings.

Thus under such circumstances we perceive that our operations elsewhere will be all correct ; it makes no difference. It is the authority of the Priesthood, not the place, that validates and sanctifies the ordinance. I was asked if people could be sealed outside. Yes. I could have told them I was sealed outside, and lots of others.

I want to show you a principle here, you Latter-day Saints. When Jesus was asked if He thought it was proper for His disciples to pluck ears of corn on the Sabbath day. He told them "The Sabbath was made for man, and not man for the Sabbath." What else? I will say that man was not made for temples,

but temples were made for man, under the direction of the Priesthood, and without the Priesthood temples would amount to nothing.

I speak of these things for your information: but men are not authorized to act foolishly about these matters. The temples are places that are appropriated for a great many ordinances, and among these ordinances that of marriage; but, then, if we are interrupted by men who do not know about our principles, that is all right, it will not impede the work of God, or stop the performance of ordinances. Let them do their work, and we will try and do ours.

While I was in court a few days ago, and gazing upon the assembly of judges, lawyers, marshals, witnesses, spectators, etc., many reflections of a very peculiar character passed through my mind, some of which I will here rehearse.

I could not help thinking as I looked upon the scene, that there was no necessity for all this; these parties need not have placed themselves in this peculiar dilemma. Here was a young man blessed with more than ordinary intelligence, bearing amongst all who know him a most enviable reputation for virtue, honesty, sobriety, and all other desirable characteristics that we are in the habit of supposing go to make a man respected and beloved, the civilized world over. He had been trained from early childhood in the nurture and admonition of the Lord, had been an attendant at Sabbath schools and Young Men's Improvement Societies, where his course was of the most pleasing kind; more than this, some years ago, when quite a youth, he had shown his devotion to the faith in which he had been reared, by going forth without purse and scrip, to preach in

the midst of the unbelieving the doctrines of a most unpopular faith. And, as I reach this point in my reflections, my mind instinctively wanders to a monument I gazed at in the Salt Lake City cemetery but a few days ago. That monument records in fitting words of respect and admiration the devotion of two young missionaries in a far-off Southern State, one of whom had fallen a victim to mob violence, had sealed with his blood the testimony which he bore, the other had stood by him in this hour of sore need, and rescued his mangled body and brought it safely for thousands of miles to the home of his bereaved parents and sorrowing co-religionists. This heroic young man is the one now arraigned before the courts of his country, for an alleged offence against the morality of the age. Assuming that the reports pertaining to him should prove to be correct, and he really has a plural wife, what then would be the position? He, from his earliest recollection, had been taught to reverence the Bible as the word of God, to revere the lives and examples of the ancient worthies whom Jehovah honored by making them his confidants, and revealing unto them the secrets of His divine purposes; he had read of one who was called "the friend of God, and the father of the faithful," of another who was said to be a man after God's own heart; of a third who in all things is said to have done the will of Heaven, and so on till they could be numbered by the score; yet all these men, the friends, associates and confidants of the great Creator of heaven and earth, were men with more than one wife, some with many wives, yet they still possessed and rejoiced in the love and honor of the great Judge of all the world, whose judgments are all

just, and whose words are all righteousness. This young man is charged with following these worthy examples ; it is asserted that he has taken to wife a beautiful and virtuous young lady, belonging, like him, to one of our most respected families, and who also believes in the Bible, and the example set her by those holy women of old, such as Rachel, Ruth, Hannah, and others, who honored God's law, and became the mothers of Prophets, Priests and Kings. And as my cogitations ran I thought what need had these two to follow such examples of a bye-gone age ; why not walk in the way of the world to-day ; unite with our modern Christian civilization, and if passion guided their actions, why call each other husband and wife, why hallow their associations by any sacred ceremony ; was there any need of such ? Why not do as tens of thousands of others do, live in the condition of illicit love ? And then if any child should be feared from this unsanctified union, why not still follow our Christian exemplars, remove the foetal incumbrance, call in some of the copyists of Madame Restell, the abortionists, male and female, that pollute our land, that would have been sub-rosa, genteel, fashionable, respectable, Christian-like, as Christianity goes in this generation. And if this did not succeed, the young man might have turned his victim into the street to perish, or die of pollution as is done in tens of thousands of instances, in the most sanctified manner by the hypocrites of the day. Then, in either of these cases, the young gentleman could have been received into good society, be petted and applauded ; could hold a position under our government, be even a deputy-marshal, registrar or what not, and still further, be able to

answer all the necessary questions ; and be admitted as a grand juror without being brought in as a gutter-snipe on an open venire, but as a respectable citizen on the regular panel. Or again, these two, in the event of a child being born, might consign it to the care of some degraded hag, some baby farmer, where gradually and quietly its innocent life would ebb out, and bye and bye the grief-stricken parents would receive the anticipated notice that their dear little offspring, notwithstanding every care, was dead and buried. This is a respectable crime, a crime committed principally by those who go to high-toned churches and fashionable meeting-houses in velvets and feathers, in silks and satins, and who with upturned eyes and hypocritical voices, insult the majesty of Heaven by drawling out, "Lord have mercy upon us, miserable sinners." Yet they are murderers—murderers of the worst kind, shedders of innocent blood, consumers of their own flesh, whom the vengeance of God awaits. Yet this young man and woman could have done all this and no marshals with ready feet would have dogged their steps, no packed grand juries with unanimous alacrity would do the bidding of over-zealous prosecuting attorneys ; no Federal judge would overturn precedent, ignore law, disregard justice on purpose to convict. No, they might then have been the friends, associates, companions of judge and prosecutor, governor and commissioner : but now, as they would neither associate unrighteously, nor take means to destroy the results of their union, but honestly and virtuously live, as is claimed, as husband and wife, he stands in the felon's dock charged with an offence against the dignity of the United States, and to convict.

him, oppressive laws, more oppressively administered, are brought to bear with all the ingenuity that malice can devise and hatred adopt. And there, in this ignominious position, he stands, with every person who might possibly be his friend, excluded from the jury, without the possibility of a fair trial by his peers, not one of the panel being in the least sympathy with himself: and by such people this unfortunate young gentleman has to be tried, judged, prosecuted, proscribed, and condemned, because of his firm and unswerving faith in the God of Abraham, Isaac and Jacob, of David, Solomon, and numerous other God-fearing and honorable men, who, like Him, have despised the cant and hypocrisy of an ungodly world, and dared to obey the behests of Jehovah. Of these things he had learned from the Bible, in the Sunday school; no wonder then that our would be reformers are so anxious to exclude the Bible from our district schools, as its teachings and examples so emphatically condemn the theories on which the acts and legislation of Congress are based, as well as the course pursued by those who seek to aid in the regeneration of Utah by adding to or taking from the law as is best suited to shield their own corrupt practices, or, on the other hand, by extra judicial proceedings, under cover of the law, they pervert, to prosecute and persecute the Mormons.

And where was this scene enacted? In the gorgeous palaces of Belshazzar, surrounded by his wives, concubines, and nobles, and where was seen written on the walls, "Mene, mene, tekel upharsin?" No. Was it at the destruction of the cities of Sodom and Gomorrah, when ten righteous persons could not be found to avert

the wrath of an offended God, or in Pompeii or Herculaneum, who, in their turn, for their libidinous and unrighteous practices, as Sodom and Gomorrah, suffered the vengeance of eternal fire? No. Was it in the Saturnalia of the Bacchanals of ancient Greece and Rome? No. Those nations have been long overthrown, and are now only known to a few readers of ancient history. Was it during the reign of the first French republic, when they elevated a prostitute as the goddess of reason? No. Was it in the days of the inquisition, when the rack, the gibbet, the faggot and the flames were brought into requisition to force unwilling victims to testify of things which their consciences forbade, and who perished by thousands for daring to think and act, and believe in and worship God according to the dictates of their consciences? No. Was it under the influence of Bacchus, or in the midnight revelings as exhibited in Rome under Nero. No. This scene was enacted in mid-day, in the 19th century, in the year of our Lord, 1884, in the Federal Court House, in Salt Lake City, at a court presided over by Judge Zane, Chief Justice for the United States in the Territory of Utah, assisted by Prosecuting Attorney Dickson, and the other adjuncts of the law, and in the presence of several hundred American citizens. Towards these gentlemen personally I have no feelings, no complaints to make. I understand them to bear the reputation of being learned and honorable men in all other matters. But they stand in an unfortunate position; they represent a cause so low, that it is impossible to look upon it without loathing and commiseration; they represent a political exigency, a party necessity, capital has to be made by the perse-

cution and prosecution of American citizens who have embraced an unpopular faith, and they are the tools with which the unclean, despicable and barbarous work has to be done. I envy not their calling. I have no desire to stand in their shoes. Let my work be to do the will of God, to build up truth, virtue, righteousness, honor and peace upon the earth, and they may, if they so prefer, continue in the unfortunate work that their party has assigned to them.

Before I close I will say that I have not spoken on this subject with any feeling of acrimony in my heart towards the parties engaged in these proceedings. Some of the gentlemen engaged therein, in other respects, bear an excellent reputation. I will further say that we as Latter-day Saints have often heard it reported and reiterated in our ears, that the world was growing worse and worse, deceiving and being deceived, and that it would grow worse and worse. So we need not be surprised to see the fulfillment of these things. Furthermore, I wish specifically to state that while these abominations exist and these acts of injustice, we leave it with the perpetrators of these acts to pursue their own vain course. But it is for us to guard well against the innovations of the corrupt and the designing; it is for us to guard well our liberties; and then it is for

us to treat honorably, rightly, and properly all honorable men and women. Although thousands are engaged in committing these crimes which are too dreadful to reflect upon: yet at the same time there are thousands and millions of honorable men and women throughout the nations, and many of them among us. We don't class them with the corrupt, the libidinous and the murderers; although for our part we must be very careful of our associations, and know the character of those whom we receive into our houses, or allow our children to associate with.

God bless you and lead you in the paths of life; and while others are trying to exalt crime and murder into a fine art, and extol these libidinous practices; and while we have test oaths framed on purpose to screen the adulterer and adulteress; and while honorable men are prevented or voluntarily abstain from voting, and harlots and whoremongers, and men who betray their wives and associate with other women are considered honorable men and protected by the authorities of this Territory, it is for us to guard ourselves against everything that is improper, and to be pure, especially you who bear the vessels of the Lord. God bless you, and lead you in the paths of life, in the name of Jesus, Amen.

DISCOURSE BY PRESIDENT GEORGE Q. CANNON,

*Delivered in the Stake Meeting House, Ephraim, Sanpete County,
November 16th, 1884.*

REPORTED BY JOHN IRVINE.

THE LAW OF MARRIAGE IN ANCIENT ISRAEL — ITS APPLICATION TO US
— THE LATTER-DAY SAINTS DISTINCT FROM THE REST OF THE
WORLD—EVILS RESULTING FROM MARRIAGES BETWEEN THE SAINTS
AND THOSE NOT OF OUR FAITH.

I WILL read a portion of the 7th chapter of Deuteronomy :

“Neither shalt thou make marriages with them ; thy daughter thou shalt not give unto his son, nor his daughters shalt thou take unto thy son.

“For they will turn away thy son from following me, that they may serve other gods ; so will the anger of the Lord be kindled against you, and destroy thee suddenly.

“But thus shall ye deal with them ; ye shall destroy their altars, and break down their images, and cut down their groves and burn their graven images with fire.

“For thou art an holy people unto the Lord thy God ; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

“The Lord did not set his love upon you, nor choose, because you were more in number than any people ; for ye were the fewest of all people.

“But because the Lord loved you, and because He would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of

bondmen, from the hand of Pharaoh, king of Egypt.

“Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations ;

“And repayeth them that hate him to their face, to destroy them ; he will not be slack to him that hateth him, he will repay him to his face.

“Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

“Wherefore it shall come to pass, if ye hearken to these judgments and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers.

“And he will love thee, and bless thee, and multiply thee ; he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

“Thou shalt be blessed above all

people ; there shall not be male nor female barren among you, or among your cattle.

“And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee ; but will lay them upon all them that hate thee.”

These words that I have read in your hearing, are found in the 7th chapter of Deuteronomy. In many respects these are most applicable to us as a people ; for the same covenant which the Lord made with the children of Israel, and which are contained in part in this chapter, have been renewed unto us. We are their descendants ; God has revealed this, and it is manifest that we are the descendants of the house of Israel, by the operations of the Gospel among us. No doubt many of you have been led to wonder in your experience how it was that you should receive the Gospel, and that others who had equal opportunities with you, probably belonging to the same household, and numbered among your friends and acquaintances ; that when you received the Gospel, they could see nothing desirable or attractive about it, while your hearts were kindled into a glow, and felt like fire within you when you heard the testimony of the servants of God concerning the Gospel that He had revealed. Nothing that I know of more plainly demonstrates the fact that this is the blood of Israel, that has been gathered out : that we are of the chosen seed, though we have been mixed, or our fathers have been mixed, among the Gentiles. God has saved to himself a seed among all nations ; and when the Gospel came to the lands where this seed dwelt, there was, on their part, a natural affinity, a natural attraction to the principles of

righteousness, and they received them gladly, and were gathered out by the wonderful power of God to this land ; and are numbered now among His Saints. The covenants that our Father made with his ancient chosen people have been renewed in our day and unto us, and there is no promise that was made in ancient days unto the house of Israel, that has not been renewed unto the Latter-day Israel. Every blessing that God promised and that I have read in your hearing, besides many others that are contained in the Scriptures—all these have been fully renewed unto the Latter-day Saints, and they are accompanied by blessings as we see them around us to-day, and as has been related by Brother Woodruff, in regard to our settlement of these valleys. God intended—and I wish that we all could realize it as it really is—God intended when He preached unto the people the Gospel, and gathered them out from the various lands where they lived, to make of them a peculiar and a distinct people upon the face of the earth. Nothing is plainer than this to those who will open their eyes to see, and their hearts to understand the providences of our God. As soon as the Latter-day Saints join the Church, they become a distinct people. All of you, those of you, at least, who embraced this Gospel before you gathered, know this. You know that no sooner were you baptized into the Church, than you were distinguished from all those who surrounded you. If you had brothers, if you had sisters, if you had parents, if you had friends, who did not receive the Gospel, did not enter into the Church, you became distinct from them, they felt that you were different from them, and you felt that they were different from you. The love that your kindred had for

you, previous to your espousal of the Gospel, in many instances turned to hatred. The friendships that had existed between you before you embraced the Gospel, turned into enmity, and they with whom you were most closely associated and towards whom you felt the strongest ties of friendship, became your open and avowed enemies. There are instances even where your own parents, your own brothers and your own sisters rejected the claims of kindred, and turned their backs upon you, and treated you as though you were aliens to them, and had no claim upon their affection, and that they had no desire to mingle with you, or to be any longer connected with you. This has been the case in almost every instance where people have joined this Church and their kindred have not joined it. And that distinction has not been confined to the homes where the Saints embraced the Gospel; but it has continued here and until the present day. A Latter-day Saint may be descended from the oldest families that have peopled this continent, his ancestors may have fought the battles that freed this land from oppression; he may be entitled to all the rights and privileges that belong to a native of this country, and yet if he be a Mormon not a single claim of that character is recognized. He is looked upon as a stranger and an alien. He is looked upon as a man not having the rights of full citizenship that others who are not of his faith are entitled to and enjoy. When we travel among the people as Latter-day Saints, we are conscious ourselves that there is a distinction between us and them; they are also conscious that there is this distinction, and that we are a different people. You can no more cause these Latter-day

Saints, while they remain such, to mingle with the world and be one with them, than you can cause oil and water to mingle. There is no affinity between the two. You may shake oil and water together in a bottle, and while you are shaking it, you imagine that the water and the oil have mingled; but the moment you let the bottle stand, the water sinks to the bottom and the oil rises to the top. The two elements do not co-mingle, they are entirely distinct, and you may shake them, and boil them, or do anything of that character, and you cannot cause them to become one fluid. So it is with this people called the Latter-day Saints and the world. There is a difference. God has created the difference. God has called us out from the world for the express purpose of making us His people, and placing upon us His name, that we may be known as his peculiar people in the midst of the nations of the earth.

Now, when I say this I do not say that, because of this, we are the enemies of mankind; I do not say this because I think there is no opportunity for them and us to unite, that there is no platform upon which we can stand and become united; I do not say this; because there is a platform upon which we can all stand and be a united people; but until we do stand upon that platform, this division and this distinction of which I speak will exist. We belong, because of our obedience, to the Gospel of the Lord Jesus Christ, to what is known as the Church of Christ, while those who have not embraced this Gospel and entered into covenant with God, belong to the other church—that is the church which is called in the revelations of God, the whore of all the earth, or the mother of abominations. That is the

distinction which exists between the Latter-day Saints and the rest of mankind.

My brethren and sisters, there are some principles which it seems to me we should comprehend clearly in connection with our position as Latter-day Saints; and one is that which is alluded to in this chapter that I have read in your hearing, namely:

“Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

“For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly.”

This was a command that was given unto Israel with great force and emphasis.. They were commanded from the beginning that they were not to marry with those who did not belong to their family, or did not belong to the Israel of God, or were not the covenant people of God. And it was not a new law; it was not a law that was given to Moses, and through him to the children of Israel for the first time. If you will read back to the days of Abraham, you will find that the same sentiment filled the heart of Abraham, the patriarch, concerning his posterity. When he wanted a wife for his son Isaac, he took his eldest servant of his house and made him swear by the God of Heaven that he would not take a wife unto his son of the daughters of the Canaanites, a race with which he did not want his son to intermarry. And he sent his servant back to Mesopotamia, to his old country and his kindred, it being where his brother Nahor had lived, to find there for his son Isaac a wife that should be suitable to him. The servant took this oath,

and he went feeling that God had given unto him a mission and that he would be prospered in obtaining a wife for the son of his master. He prayed unto the God of his master to give him success, and give him a sign by which he might know the girl that the Lord designed for his master's son. And according to his faith so it was done. Rebekah came to the well, and as he had prayed so she did, and she proved to be the very girl that God had designed for Isaac, and the very girl that Abraham in his heart desired that his son should have. She was Abraham's grand neice, and his wife Sarah's grand neice, a double cousin of Isaac's, her grandmother, Milcoh, being Isaac's mother's sister, and her grandfather, Nahor, being Abraham's father's brother. You know it is said in the Bible, that Abraham married his sister. But though called his sister, she was not his sister, in our sense of the relationship. She was the daughter of his brother Haran; but at Haran's death, Terah—Haran and Abraham's father—brought up Haran's children as his own. Two of these children were girls. One of them married Nahor, a brother of Abraham's, and the other married Abraham, both of them sisters of Lot. They were, therefore, nearly related.

So you see that in those early days the same sentiment pervaded the minds of the servants of God, respecting the families with whom they should intermarry. You will remember also that this same Rebekah afterwards, when fear was begotten in her heart respecting her son Jacob, and the enmity of his brother Esau, said to Isaac in substance: I do not want Jacob to marry the daughters of this land, I want him to marry the right blood, to marry into the right families.” Isaac sent Jacob back to his mother's

people, and commanded him not to take a wife of the daughters of Caanan; but to marry into his mother's family. He did so; he married his two cousins, Leah and Rachel, the daughters of Laban, his mother's brother. And from these families and from that blood sprang the promised seed. It was the lineage through which the Priesthood ran; it was the lineage that was entitled to the blessings of the father, and on this account they were very particular as to whom they should marry. Isaac was the promised seed, and his father and mother were exceedingly desirous that he should marry in the right direction, and if you will notice that this is the same sentiment that God inspired His servant Moses to speak unto the children of Israel. They were commanded to marry among themselves, and not to marry among the outside nations that had not the faith that the children of Israel had. Because, as it is said here:

"Thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

"For they will turn away thy son from following me, that they may serve other gods."

And this was the case with Esau. He was not a man of faith, he was not a man unto whose seed the promises were given as they were to Jacob; because he married the daughters of the land in which they lived, that is the daughters of the Hittites, one of the Canaanite nations, a race not entitled to the blessings and promises which God had given unto those of the family of Abraham, and the families connected with him.

And in every instance that is on record in the Bible where the children of Israel disobeyed this command

of God, judgment and calamity always followed. It was so in the case of Samson. You remember Samson, a mighty man in some respects, a man whom God raised up to redeem His people, but he married strange women. He married a woman of the Philistines, and the result was that it brought about his destruction. And we need only refer to the great king who sat upon the throne during the golden days of Israel, a man who was considered the wisest man that ever lived—King Solomon. His heart, we are told in the Scriptures, was turned aside from the Lord our God, because he took to himself strange wives, women of the nations with whom God had commanded Israel not to marry, and because of this he was led as he grew in years into idolatry. He built in the groves where the strange nations performed their idolatrous rites, places of worship, and to gratify these wives he went and worshipped with them; and God in His anger, because of this, said that the nation should be rent asunder; and in fulfillment of this word the greater portion of the kingdom was taken from the house of David, and given to another. Ten tribes rebelled, and there was left to Rehoboam, the son of Solomon, only the tribe of Judah for his inheritance, this kindness to the dynasty in leaving to it the tribe of Judah as an inheritance, was not because of favors to Solomon, but because his father had served God all his days with a perfect heart, except in the case of Uriah the Hittite. God raised up enemies to Solomon, and at his death as I have said, rent the ten tribes from his son Rehoboam, and gave them to Jeroboam. This was in consequence of the violation of this command of God respecting the intermarriage of His people with

strange women. In every instance on record in the Bible, it will be found that the violation of this law resulted in destruction, not only to those who made these marriages, but to their posterity after them. The history of the kings of Israel and Judah illustrates this. The kings who married strange women, women of those nations that God had forbidden Israel to marry, were never prospered; misfortune to themselves and the nation always followed these alliances. One of the most wicked kings that ever sat upon the throne of Israel married a woman of this description. Her name was Jezebel. She was a king's daughter too, a woman of noble birth, but one of the most wicked women that ever lived. To gratify her desire she incited her husband to murder, and to almost every other crime that could be committed. She was an idolatrous woman and she brought numberless miseries and condemnation from the Lord upon not only her husband's house, but upon the whole house of Israel because of her wickedness.

In looking around and traveling among our people, I have been deeply impressed with the consequences that follow these improper marriages among us. My attention has been called many, many times to circumstances of this character that have taken place among us. Not unfrequently there is some case that comes up to us for counsel where women have made alliances of this character; and women among us have been more apt to do it than men. There have been a few instances of men marrying strange women, losing the faith and becoming alienated from the Church of God, but it has not been of such frequent occurrence among us with men as it has been with women. The alliances which

our daughters, our sisters or our female relatives have formed of this character have been attended with the worst results, and it is a matter that should receive attention from us as a people; our minds should be directed to this. It should be the aim of every father in Israel to have his daughters married to those who are of the right lineage, who have a claim upon the blessings of God, through their descent, added to their own faithfulness in keeping the commandments of God. I deem it of great importance to us as a people, that we should look to this. When I hear of girls in our Church marrying those who are not of us, who have not our faith, I have said to myself—and my experience in watching these matches has warranted me in the thought—that such a proceeding was sure to be attended with trouble to those who entered upon it. The offspring of such marriages do not bring satisfaction or happiness to the hearts of their relatives who are faithful to the truth, and in many instances they bring trouble and sorrow to their hearts. The mother's head is bowed with sorrow, if she retains her faith in the Gospel of Jesus Christ, because of the acts of her children. There are some men who have so much Gentile blood in them, that their offspring partake of it, and of the unbelief of the father, and in such cases it is impossible for a mother who has such a husband and children, with all her faith, with all her zeal, with all the pains that she takes, to instil into the minds of her children faith in the God of Israel, and faith in the covenant that He has restored. They seem to belong to another flock. It seems as though they have no susceptibility for the truth. There is no good soil in their hearts to receive the seeds of truth,

the Gospel of the Son of God. It is just like this: my family, who live on the banks of the Jordan River, have occasionally secured some wild duck eggs, and put them under some tame ducks, and hatched them. But the wild duck as soon as he grew large enough to fly, generally took his flight and left the home nest. It was not natural to be tame. And so it is frequently with marriages. A girl of our faith may marry a gentile, and he may be a pretty good man as far as his conduct is concerned, he may be a good citizen, a truthful man, but there will be a lack of susceptibility to the truth about his offspring. There will be a lack of faith there. Some of the children may have a little faith in the truth, but many of them, probably, will have no faith whatever, and will give the mother uneasiness and trouble and sorrow, and she will have no satisfaction whatever in her children. I have in my mind to-day, an instance where a man joined the Church, in the very early days of the Church, one of the oldest families in the Church, but he had not much faith. He married one of the most faithful women I have ever known in my experience in the Church. She has raised a large family, and by dint of faith and perseverance, finally succeeded in bringing the family to the valley. But the husband was always in the background. It required all her faith, and all her exertions to keep him from breaking out against the Church, and from losing even a nominal membership in it. She has had a large family of children. One of her sons, whom she has brought up with all the care possible, teaching him constantly the principles of the Gospel, and endeavoring to foster faith in his heart, is to-day an avowed enemy of the work of

God, of the Church of which the mother is a faithful member. Several of the children seem to partake of that unbelief, that inclination to apostatize, which they seem to have inherited from their father. But it illustrates that which I have endeavored to impress upon your minds, that when women make alliances of this kind, they are not sure, in the least degree, as to the character of their posterity. They may have faithful children, but as likely as not, like the wild ducks I spoke of, they will go back to their old element, and to their old associations, and it seems impossible to prevent them from doing so.

I have no doubt all of you have had some experience of a similar character here in your midst. Have you ever seen a marriage on the part of a faithful member of this Church, either man or woman, with one that is not faithful, that has resulted happily for all concerned? Can you not call to mind instance after instance where it has been attended with the worst results? where the woman after a while, tired of living in that condition, has been compelled, if she did not wish to lose all hope of salvation here and hereafter, to break the tie and to sever herself from the man with whom she had lived in early life, into whose hands she had committed herself as a maiden, and by whom she had raised children—compelled to sever herself from him, if she expected to obtain eternal life in the Kingdom of God. I know many, many such instances as these, and I think that as a people we should be exceedingly careful about these matters. I would rather my daughters—speaking about them—I would rather they would be the fiftieth wife to a good, faithful man, who had kept the commandments of God, and unto whom

promises had been made—I would rather they would occupy that relationship, and raise children by him, than that they should be allied to a man unto whom the promises of God had not been made. But, says one, good men's sons are not always good. I know that, we all know it, Adam, our Father, had a Cain; he was a wicked man; but that does not alter the principle, it does not affect that which I am speaking of. Adam's posterity had blessings sealed upon them that cannot be taken from them. There was no reason why Cain should not have inherited all the blessings that Abel did, and that afterwards Seth possessed, if he had been disposed to avail himself of them; and it may be that where men have the Priesthood, the power and authority of it, and the blessings that pertain to it, sealed upon their heads—it may be that like it was in the cases of Terah and Abraham, if they belong to the rightful lineage there will some one of that seed arise and be a faithful man, and attain unto all the blessings that God has promised unto such faithful persons. You remember very well how it was with Terah, the father of Abraham. He was of the chosen seed, but he was an idolator. Yet he was heir to the promises, and because of that Abraham, through that heirship, and through descent, or the blessing that came through that descent, was able to go unto God and to plead for and receive the blessings that God had promised through the fathers unto him and unto all who belonged to that chosen seed. And so it may be with us. There may be faithful men who will have unfaithful sons, who may not be as faithful as they might be; but faithful posterity will come, just as I believe it will be the case with the Prophet Joseph's seed. To-day he has not

a soul descended from him personally, in this Church. There is not a man bearing the Holy Priesthood; to stand before our God in the Church that Joseph was the means in the hands of God, of founding—not a man to-day of his own blood,—that is, by descent,—to stand before the Lord, and represent him among these Latter-day Saints. But will this always be the case? No. Just as sure as God lives, just as sure as God has made promises, so sure will some one of Joseph Smith's posterity rise up and be numbered with this Church, and bear the everlasting Priesthood that Joseph himself held. It may be delayed in the wise providence of our God. There are many things that we cannot understand, cannot see the reason why they should be so; but these promises are unalterable; God made them to Joseph during his lifetime; and they will be fulfilled just as sure as God made them. He (Joseph) will have among this people, some one descended from his own loins, who will bear the everlasting Priesthood, and who will honor and magnify that Priesthood among the Latter-day Saints. Therefore it is a blessing from God, for a woman to bear children to such a man, or to any man who bears or holds the everlasting Priesthood of the Son of God, and who magnifies his calling, and through magnifying it, receives promises from God to himself, and his posterity after him. Hence it is, my brothers and sisters, that remarks are made from time to time about plural marriage, patriarchal marriage. It is designed of God, that it should be so. There are but comparatively few men among the family of mankind, who are capable of leading the daughters of Zion into the Celestial Kingdom of our

God—comparatively few—for the Lord says: “Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” Out of all the sons of God, there are comparatively few, I say, who are capable through their faith and faithfulness, and through their keeping the commandments of God, of leading the daughters of Zion in the path of exaltation, and leading them into the Celestial Kingdom of our God; and therefore it is of the utmost importance that in these matters we should be exceedingly careful. We should seek by revelation, if we can obtain it—and it is the privilege of all to obtain revelation, that is, all who live as they should do—we should seek by revelation to obtain a knowledge for ourselves, respecting these matters. Our daughters should be taught to control their feelings and affections, and not let them go out without any regard to these circumstances to which I have alluded. A woman should be exceedingly careful, a girl should be exceedingly careful, and parents should be exceedingly careful in instilling into her mind the principles that must be observed by her and by her husband to obtain exaltation in the Celestial Kingdom of God. How often is it the case among us, that women desirous of salvation are compelled to leave their husbands that become drunken, that become apostates, that become careless and indifferent, that do something or other that forfeits their standing in the Church of Christ? And then what is to become of such women? According to our faith no woman should be connected with a man who cannot save her in the Celestial Kingdom of God. What I mean by this is: if a man apostatizes and breaks covenants and loses his standing in the Church of Christ,

he is not in a fit condition to save himself, much less to lead his wife aright. He cannot lead her in the path of exaltation, because he has turned aside from that path; he has gone into another path. If she follow him, she will follow him to destruction; she will take the downward road. She will never find, while following him, and he in that condition, the path of salvation. Therefore, how careful men should be, that in marrying they should marry into good families, and not marry into apostate families. Did you ever see any good result from a man taking the daughter of an apostate, that has been brought up an apostate? I never have. That woman and her companions, if there is not great exertions made, will lead that man's heart away after other gods, away from the God of Israel, away from the covenant, away from everything that is holy and true. She will constantly fight him unless she is an exception to the general rule. There are instances where girls come out of such families, and are good, faithful women; but speaking of this as a rule it is not a safe proceeding. How can fathers and mothers of the Saints who marry into families that are not in the Church, or that are apostates—how can they mingle together upon terms of equality? The grand children, having in them the blood of the apostate, and the blood of the faithful man, can they come together on the same platform and be united with each other, part of them being out of the Church and part of them in the Church? No, they cannot. There is a distinction there, and there must be a letting down of the bars on the part of those in the Church to associate with others out of the Church, on terms of equality, or else there must be a rising up of

those who are not in the Church to the platform of those who are in the Church, in order that they may be on anything like terms of equality. There must be some breaking down in some direction. The apostate must sink his difference and try and feel like the Latter-day Saint, or else the faithful family must yield a little in their feelings in order to mingle upon anything like terms of friendship or equality with those who are not in the Church.

My brethren and sisters: I consider that these are very important principles, and should be seriously considered. There is too much laxity among us in Salt Lake City, and elsewhere, upon this point. There are young men and young women, one or the other frequently belonging to good families, who are married not by the Priesthood, but by some civil authority, in order to accommodate the feelings of the girl, or of the young man, or of the families of one or the other. Can such marriages result in happiness? No, they cannot; they cannot result in happiness on the part of a man who claims to be a Latter-day Saint, or on the part of a girl who claims to be a Latter-day Saint. It cannot be a happy marriage. The fruits of such unions cannot be satisfactory, that is, to the faithful Saint, at least, and it is contrary to the mind and will of God. Our people are commanded to marry in their own Church. We are commanded to marry those of our own faith, and not to go outside of our Church for partners. Instead of being married by Justices of the Peace, or by other civil authorities, God has placed in His Church a Priesthood and one of the offices and functions of that Priesthood is to marry the sons and daughters of God—to marry them one to another in the new and everlasting

covenant, and to seal upon them and their posterity the blessings that pertain to that new and everlasting covenant; and any man who desires to be a happy husband and to have a happy home, and any woman who desires to be a happy wife and a happy mother, and to have joy in their associations, will never permit themselves to be drawn aside to be married by any authority except that which God has instituted, namely, the authority of the Holy Priesthood. Our daughters should seek, by all the faith that they can exercise before God, to obtain good husbands—husbands who will build them up instead of holding them down; who will strengthen their hands in the work of God, who will make them mothers of a righteous seed and posterity, with whom they can rejoice in the eternal mansions of our Father and our God; and no woman who has the faith of the Gospel within her, will want to bear a child to a man of whom she will be ashamed, and who cannot lead her into the presence of the Lamb. She will rather exercise faith before the Lord that God will give unto her a husband in whom she can trust, in whom she can have confidence, whose word will be as the word of God to her. And in the midst of the troubles, afflictions and trials that belong to this mortal existence, she will feel comforted by the knowledge that her husband is indeed a man of God, a man who will be true and faithful to her under all circumstances. This is a constant cause of strength and comfort to every woman, to know that she has wedded a man whom she can trust, upon whom she can rely, who will never fail her, that is, as far as human nature will permit a man to be free from infallibility. This is the course we should all take.

But, says one, what shall be done with those who are not of this class.

I do not have a word to say against them. I do not want to say one word against this class. Let them marry. Let the Gentile marry with the Gentile. That is right. I have no objection to this. I do not want to say one word against their men or against their women. Let them marry among themselves. But I say to the Latter-day Saints, marry in your own Church. Let the Latter-day Saints marry faithful men, let them marry faithful women, and let them raise up a posterity which God will bless, and upon whom they can ask the blessing of our Father; and when they pass away, they can leave their blessing to be perpetuated upon them and their posterity as long as the earth itself shall last. That is what I say to the Latter-day Saints. At the same time I would not preclude any "non-Mormon," or Gentile as they are called, from marrying; but let such marry their own class and among their own people. I say we have no right to allow them to marry our daughters, and we should use every influence against it. It is not right to allow apostates to marry our daughters, nor for our sons to marry apostates. This is all wrong, and we should guard against it, and use all the influence in our power to prevent it. And those who are weak in the faith and want to be married by officers of the law, let them choose those who have the same faith and feeling as they have; but let no faithful daughter or faithful son of faithful parents be influenced to marry such persons, and marry in that kind of a way. This is what I say to you this morning, and the counsel I would give to all my brethren and sisters. Let the apostates marry the apostates. Let the gentiles marry the gentiles.

There are millions of them in the world. There is no need for them to take our daughters, nor to marry our sons. The apostates also can find plenty of their own kind. Let them marry them. I would not throw a straw in their way, I would do nothing to interfere with them; but let the faithful Latter-day Saints marry faithful Latter-day Saints. Let them seek unto God in the name of Jesus, that they may obtain women of virtue, women of probity, women of faith, women of steadfastness, women that will be a glory to the men throughout time and eternity, and who will raise them children in whom they can rejoice; and let the women seek in like manner to obtain men upon whom they can look with respect and love in the midst of every trial, in the midst of every affliction, no matter what the circumstances may be; that their faith may be unmoved in all the trials, difficulties and afflictions that pertain to this mortal life; that they may tread the straight and narrow path as long as mortality lasts, and then enter into the celestial kingdom of our God, when they obtain their resurrected bodies, united as husband and wife, for time and for all eternity.

Now, this is a privilege that God has given unto us His children, and I trust that as His children we will exercise it. Remember, my brethren and sisters, that as wise a king as Solomon, a man unto whom God appeared and unto whom God spake, was led away by strange women and lost his power, became an idolator, and God scourged him and his posterity for his wickedness in this respect. I have in my mind to-day a man among us who in like manner allowed his affections to go after a strange woman, and took her to wife, and when I think about his circumstances, it reminds me in a

small degree of the fate of Solomon; the same result is in his case, and it will be in every case. I do not care how strong the man may be, he may have strength enough to hold the woman, to overpower her influence, but it is a risk that should not be taken; for if a man does he will almost be sure to be overcome, and fall into trouble.

I pray God the Eternal Father, to bless us as a people; to bless you, my brethren and sisters, and to give you strength and wisdom and grace to govern your families and yourselves, so that you will always be found in the path of righteousness, the path that leadeth unto the Lord, which I ask in the name of Jesus. Amen.

DISCOURSE BY APOSTLE F. D. RICHARDS,

Delivered in the Tabernacle, Salt Lake City, Sunday Morning, October 5th, 1884.

(REPORTED BY JOHN IRVINE.)

I WILL read a few verses contained in the 68th section of the Book of Doctrine and Covenants, a book of revelation and commandment, which the Lord has given unto us in this last dispensation, for our guidance:

“And again, inasmuch as parents have children in Zion, or in any of her Stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost, by the laying on of the hands when eight years old, the sin be upon the heads of the parents;

“For this shall be a law unto the inhabitants of Zion, or in any of her Stakes which are organized;

“And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands;

“And they shall also teach their children to pray and to walk uprightly before the Lord.

“And the inhabitants of Zion

shall, also, observe the Sabbath day to keep it holy;

“And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord.

“Now, I the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.”

I will also read from the 29th section of the same book:

“But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten;

“Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to be accountable before me;

“For it is given unto them even as I will, according to mine own

pleasure, that great things may be required at the hand of their fathers."

Referring to our little children, who are becoming, numerically, a mighty host among us, I wish to make a few remarks this morning, the subject seeming to impress itself on my mind somewhat. A consideration of the associations of our young men and young women, reminds us that before they become young men and young women, in the common acception of the term, they are younger men and younger women; and while infant children are in a dependent and somewhat helpless condition. As the tall oaks from little acorns grow, and as mighty rivers are made up from small streamlets and springs that come from hidden sources in the mountains, so is the increase of God's people by reason of their little children that are growing—increasing in number and multiplying continually in the land. In early days our increase used to be made up, in a great measure, by emigrants from foreign nations. The past few years our emigration has attained to some three or four thousand, annually, from the various countries in which missions are established, while it has increased many times that number from the great and glorious presence of God our Father, who sends the spirits to this world to dwell. Hence it becomes the great source of our supply, of our increase, and I am sure you will join with me, many of you, this morning in realizing that we have not, in many instances, given a sufficient and proper consideration for our little children that have been committed unto us, when we realize the importance, the eternal consequences that are made to flow from the beginning of their tuition and education here in this mortal life.

Many of this people, who have lived faithful to their professions, know more to-day of God and His purposes, than they did fifty years ago. We learn by experience as well as by precept, from the Lord, and as in the light of our experience we have obtained observation and got knowledge, we should not only profit by it ourselves, but as Elders in Israel we should endeavor to benefit and improve each other by our experiences, so that we may increase in understanding before the Lord in all our relations to Him and to each other.

Now, concerning little children, there is too much of an inclination with many—particularly in the world, but this feeling is growing much less among the Saints—to treat their children with indifference, to put them off, and to think that a very little of anything will do them very well. Children are apt to be waited on even at the table after the feasted and friends are all served.

I will not stop to dilate upon this particular feature of my subject, but will turn to a more pleasing one. Our Savior while here in the flesh, perceiving the people thought that children were of less importance than grown persons, was much displeased and said: "Suffer the little children to come unto me and forbid them not: for of such is the kingdom of God." Who, I ask, among my hearers this morning has been attending the Sunday School, and listened to their recitations that has not felt their hearts warmed within them at hearing the early germinations of intelligence made manifest and apparent while they have been reciting the Scriptures, the revelations and maxims from the cards that are now in use in the Sabbath Schools? Who has listened to their songs, so sweet and melodious, without feeling that the very

blessing of the Lord was there, that it was delightful and lovely to be in their midst? Who has gone into the little associations of the Primaries, now held so regularly, among us, and heard them answer their questions, from perhaps the youngest that were able to speak distinctly and articulate so as to be heard—heard them answer the questions put by their teachers concerning the kind of knowledge they are expected to obtain and are obtaining—who among us have attended these associations and listened to those little ones, without feeling the fragrance of heaven shed abroad upon their souls and being sensible that there is to be found in them a beauty of innocence, of sweetness and purity that we cannot expect in the hearts of a concourse of grown people? Jesus said of them: “Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven.” He might also have said, “their angels, their spirits had always dwelt in the presence of God, or before the face of my Father which is in heaven.” Learn this, mothers, when you sorrowfully lay away your little ones—learn this: their spirits do always dwell before the face of their Father who is in heaven, and let your hearts be comforted, no sin has contaminated their souls, no spot of contamination has tarnished their young and tender consciences. There is purity, the purity of the pure here on earth. What has the Lord said, “That little children are redeemed from the foundation of the world, through mine Only Begotten; wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me; for it is given unto them even as I will, according to mine

own pleasure, that great things may be required at the hands of their fathers.”

When He was here upon this continent, our risen Redeemer taught the Nephites, and blessed their children in multitudes.

So powerfully was the Holy Ghost poured out upon them that they spake with tongues. Infants that had no learning at all, declared forth His praise in such glorious, exalted terms, that the brethren present could not write them. Such was the blessing and favor of heaven, through our Lord and Savior Jesus Christ, shed abroad upon the innocent portion of humanity that was permitted to stand in His presence.

Then, seeing that the heavens are so pleased with them, ought not we to understand and entertain a higher estimate of their value, of their heavenly worth, and of their eternal importance, especially when we consider that from these small children that mothers are nursing upon their laps will by and by have grown up Prophets, Seers and Revelators, Judges in Israel, men of God standing forth upon the earth declaring His counsels building up His Kingdom in all righteousness, and in the power of God. Remember then: that as the twig is bent the tree will be inclined.

Let me call your attention to a particular feature in the matter of children and their early condition. In the revelation which I have read to you, the Lord says: “Power is not given unto Satan to tempt little children until they begin to become accountable before me.” Did you notice this when I read it? Let me ask how many of those present have taken this great truth into serious consideration, to consciously sense this great heavenly indemnity of a few years’ growth to each of our

infant children in which Satan has no power to tempt their innocent souls ; that whatsoever the examples placed before them, whatsoever their early inclinations by reason of erroneous teachings, yet until they are made accountable Satan has no power to tempt them, and they are still innocent before the Lord, until they come to the years of accountability when they should be instructed and prepared to be baptized into the Church, and become members of it.

People of other religious denominations tell us that if we will give them the education of our children for a certain number of years, they will wrest them from us, turn them loose upon the world, cause them to depart from the faith of their fathers and despise their parentage, Seeing this is the design of our enemies, and they are conscious of being able and are endeavoring to do this with our children, ought we not to sense more deeply the value of that same consideration—yes, but in a thousand-fold greater degree—we ought to see to it that the faith of our children is preserved sound, healthy, and kept growing in their bosoms. How important, then, that we teach and educate our children during the first eight years of their lives, so that when they attain to that age they may be admitted into the Church by baptism, and receive the laying on of the hands of the Elders for the reception of the Holy Ghost, then they will have the aid of that heavenly monitor that will assist the formation of their growing judgments.

Let us consider this matter more carefully than we have done. Let us see that while there is a suspension of the wrath—if we may so say—of Satan, that he has not power

to tempt our children who have been born under the covenant—let us see that we attend to them, and let us give an assiduity to the business of teaching and preparing their young and tender minds, that we have never given before.

What is the great object and purpose of this life while we are here upon the earth? What one thing, if possible, is more important than another? It is this: that as our children come to us innocent—for the revelation tells us that all men are innocent when they are born into the world, and have these early years of indemnity from the power of the tempter to tempt them to sin—let us go to and make a better use than we have done of the opportunities we enjoy. Let us instill faith into the tender hearts of our children, faith towards God, obedience to their parents, obedience to the authorities of the Church, that when they come to years of accountability, they may take hold for themselves, with a hearty, strong and loving relish for the principles of the Gospel of divine truth. Let us endeavor to realize the importance of this matter. And what is that other thing we want to preserve to them? It is this: as they come to this life innocent, if men and women can be taken through this life innocent, and sin not before the Lord, and receive of His Spirit and walk in the light of it, so that while passing through this state of probation they shall have maintained a condition of innocence through the blessing of the everlasting Gospel, they will have accomplished a wonderful thing—the great object and purpose of their mortal lives. This is the great thing to be sought for—to preserve that innocence with which our children are born, and in which they are permitted to live

a few years, at any rate, free from the power of Satan. It seems to me that if we contemplate this matter in the light of revelation, we ought to see its importance. The Lord has given to us the privilege of being united in the holy marriage covenant for time and eternity. We look forward to inheriting the blessings of the kingdom of God with our children, and that to their increase there shall be no end. This was the Gospel that was preached to Father Abraham—that he and his children and his generation should become as the stars in the heavens for multitude, and like the sands on the sea shore that cannot be counted. We look for blessing, dominion, exaltation and glory in the eternal worlds, through similar means.

Now, then, my brethren and sisters, I wish to ask a question at this stage of my discourse. Realizing something of the value which the heavens set upon the children; remembering that the Prophet Joseph Smith himself taught and left on record in his history that little children who depart this life before they come to the years of accountability go back to the presence of God; that many children were of so excellent a spirit that God, in His grace and mercy, took them away from the adverse conditions of this life, that they might not be required to suffer as many others had to; this being their position before the heavens, what are we to think of parents, who, having these principles before them, turn their children over to our avowed enemies to be educated, knowing that their policy is to break down "Mormonism," especially the authority of the Priesthood to counsel, direct and govern the people, I say, what are we to think of such parents? How can those people do

such things and be justified in the sight of God? It seems to me they must be consummately ignorant or consummately wicked to do such a thing. I should think it right that such be refused certain privileges of the Gospel, until they had a better idea in regard to these things. I do not see how they can themselves feel that they have a right to open up to further intelligence, or to have further blessings bestowed upon them. If people are so insensible to and so ungrateful for blessings already conferred, how can they expect more? Oh; that such people would turn round and understand the foolishness and sinfulness of their course, for if they do not repent, their action will bring sorrow and affliction, until their gray hairs will come with sorrow to their graves.

It appears in contemplating this subject—more especially since the great work of the Sunday schools has been going on in our midst, since the vast labor of the mutual improvement associations has been inaugurated among our young men and young women—that there is a stupendous work before us, that our children, while they are on our laps, and while prattling in and about our homes, developing the first germinations of intelligence—that then is the time to instil the first ideas of faith towards God and His work, into their young and tender minds. The wicked world are endeavoring to wean away our children by their arts, their publications, and by the blandishments of falsely so-called "superior civilization." They would like to draw away the young and rising generation of Israel. They have learned that we their parents have the principles of the Gospel established in us, and that we are

not easily moved, unless we fall into transgression. They find that their purpose of building up their churches by conversions from amongst our people is futile and hopeless. They find that the Gospel of eternal truth is established in the hearts of this people; that we have received something which satisfies the human mind, a something which they have not got to offer. They find that they cannot furnish the human mind with the satisfying influence and effects which are afforded by the Gospel of Jesus Christ.

Great and abundant are the blessings that are promised unto those who seek unto the Lord in the days of their youth. They who seek Him

early shall find Him, and from such He will not turn away. It was anciently a divine injunction with promise to the youth of Israel, that they were to reverence and obey their fathers and their mothers, that their days might be long in the land which the Lord their God gave to them; and this promise—renewed to our children with the same conditions now—should be esteemed and regarded with equal or greater deference to that anciently bestowed.

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Praying always that the understanding of the Lord may be given unto us that we may know and do His Holy will, in the name of Christ our Lord, Amen.



